Race Problem — 1924.

Africa.

A ZULU VIEWPOINT.

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Republic of Liberia.

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New Chief Justice and Associate Justice.

Mr. Justice F. E. R. Johnson, of the Supreme Court, has been appointed Chief Justice of the Supreme Court of Liberia. Mr. Thomas J. Reysoo, a member of the House of Representatives, has been appointed an Associate Justice of the Supreme Court. African World Dec. 6-1924

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Business Activity.

Many tractors and lorries are now in evidence, owned principally by the Firestone Tire and Rubber Company, and which are engaged at present in the line of transportation. Hitherto persons had to rely on "boys" to do most of their hauling, which necessitated unnecessary expenses and consumed much valuable time. With the introduction of machines operated by motor power many Liberians are contemplating the opening of factories along the roads which are traversed by motor-cars. In a short while it is expected that trading will get a spurt, which will benefit the communities immensely.

The Republic is now on the threshold of a revival in trading activity which will be of great benefit to the people and will cause an increase in the revenues of the Government, which is greatly needed in order to ensure the execution of the great development programme which the Government has undertaken.

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The streets of Monrovia are presenting a fine appearance, being thoroughly cleaned of grass and rubbish. The City authorities are busy straightening and widening the streets, and, in consequence, several verandahs which were projecting into the streets are being wholly or partly demolished at the expense of the owners, in order to beautify the capital. The inhabitants appear to be satisfied with the action of the Government in endeavouring to give them a first-class city. Orders have also been given for additional electric lights to light the entire city. The official band has resumed its work of playing selections in the Government Square twice a week.

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We have had constant evidence that the Uganda Government is fully alive to the value of modern methods of cultivation, and the Report reminds us that considerable progress has been made by Natives in the use of ploughs, more particularly in the Teso and Lango districts of the Eastern Province. New ploughing schools have been established in the Budama, Bugwere and Bugishu districts, some 250 Natives having been trained as ploughmen and more than 600 cattle being broken in for use in the plough.

This is the beginning of a most important departure, and there is every reason to believe that Native appreciation of modern agricultural implements will make itself progressively evident. Their use of modern ploughs, apart from providing a new market for English types, increases the yield of cotton, and in this way stimulates the general demand for European manufactured goods.

The proposed extension into Uganda of the Nakuru-Turbo branch of the Uganda Railway will give the Eastern Province, the main cotton-growing area, direct communication with the coast, and will facilitate the development of the more remote districts to the north and west. Recent statements in the Legislative Council by Mr. C. L. N. Felling, the General Manager of the Uganda Railway, have clearly demonstrated the urgency of prompt construction of this new transport artery. Its completion will certainly result in increased cotton output.

Transport by Roadrail and Motor.

Transport is a prime factor in tropical development, and is all-important to still further expansion of Uganda's cotton-growing industry. In this connection, the references to the operation of the roadrail system, which Uganda was enterprising enough to lay down from Kampala to Bombo, are of considerable interest. That it has proved eminently satisfactory is evident from the statement that a new branch line five miles long is now under construction. During the nine months ended December 31 last, 3,688 tons were handled on the roadrail system. Weather conditions were unfavourable, but expenditure for maintenance during the first year did not exceed £30 per mile per annum.

Uganda has 644 miles of first-class roads, regularly traversed by heavy motor vans, and a further 3,000 miles of motorable roads maintained by Native administration. A comprehensive programme of construction has been approved, and already important routes in the cotton-growing

Continued on Other Side.

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districts are being constructed. On the subject of motor transport it is stated that a through service of heavy vans is maintained between Kampala and Fort Portal. In the Buganda Province cotton was brought by vans to the roadrail system from many places which had not hitherto been served by a transport department. In 1922, 14,444 tons of cargo were handled. By 1923 the figure had grown to 22,968 tons, of which 12,760 tons were carried by motor vans, 3,985 by carts, 3,688 by roadrail, and 1,075 by porters.

Agricultural Production.

But, as Wembley has shown and recent public utterances in the Protectorate have made clear, Uganda does not mean to have all her eggs in one basket. Side by side with the great and gratifying development of cotton growing, the development of her other agricultural industries is envisaged.

One hundred and seventy European-owned coffee plantations exported 40,932 cwt. of coffee, valued at £108,496 during the year, which showed an improvement of some £9,000 over the figures for the preceding twelve months. Satisfactory development of coffee growing by Natives is recorded, the area under the crop having increased to 133 acres, and the two small coffee pulping stations that were erected during the year dealing with 66,000 lb. of cherry.

Rice cultivation in the Eastern Province is progressing rapidly, and within three months of the completion of a small rice-cleaning plant some 30 tons of cleaned rice had been handled for Native growers.

On the subject of sugar, it is stated that the large sugar refining factory opened a few weeks ago in Buganda will have a capacity of 24 tons of refined sugar daily.

The area under chillies has considerably increased, exports amounting to 18,233 cwt., valued at £58,660.

Rubber tapping has been resumed on many estates, and exports rose from 124,867 lb. in 1922 to 398,600 lb. for 1923, during which year the value of the shipments amounted to £9,926.

AWARD FOUR D. S. C.'s.

Col. Claude H. Miller and 3 Negro Enlisted Men Cited.

Washington, December 26.—Award of four distinguished service crosses, one of them to Colonel Claude H. Miller, now of the army war college, and three to retired negro enlisted men for heroism during the Philippine campaign a quarter of a century ago, was announced today by the war department.

Seven citations for gallantry in action during the Spanish-American war, Philippine campaign, and for service in China, also were announced, two of them naming Major General Leonard Wood. One of General Wood's citations was for gallantry in action against the Spanish forces at Las Guasimas, Cuba, June 24, 1898, and the other for gallantry at Santiago, Cuba, on July 1, 1898. These citations entitle the recipients to silver stars.

BRITISH WEST AFRICA.

WEST AFRICAN ECHOES.

The Building of the Gold Coast Colony.

The death of Sir Joseph Turner Hutchinson, who was Chief Justice from 1889 to 1894, recalls the days when the Gold Coast was a small and inconsiderable colony; when British protection was being gradually extended over the various tribes; when tribal wars were being suppressed, and the existing colony was being built up. One of the principal duties of the Governor, Sir Brandford Griffith, was to forestall encroachments by the French on the west, and the Germans on the east. They were both seeking to establish relations with the tribes of the interior, and to cut off the advance of the British into the hinterland. It was the declaration of the German Protectorate over Togoland which stimulated this activity in the British sphere. At one time matters took a very critical turn. The Germans set up a boundary-post near Danoe, which Mr. Firminger, the District Commissioner of Kwitta, cut down. The Germans breathed forth threatenings, but a commission of British and German officers reported that the post was two miles on the British side of the agreed boundary, and the Germans had to withdraw with apologies. In July, 1886, the Anglo-German boundary for a distance of two and a-half miles inland was agreed upon. In December, 1887, at a conference in Berlin, a neutral zone between British and German territory was marked out, within which neither nation was to acquire exclusive influence. The western boundary was laid down in an agreement with France in August, 1889. In 1897 the Northern Territories were constituted a district, and in the two following years the northern and eastern boundaries were settled by conventions with France and Germany. Therefore, the Colony and Protectorate, as they now are, date from 1900 only.

Where Were the "Lost Tribes" Lost?

What became of the ten tribes of Israel, known as the "Lost Tribes," was for long a hotly debated question among the learned. They were traced to India, China, and other parts of the East by various theories, mostly based on the supposed similarity of place and other names, but they were never found. I believe that the "British Israel" Society maintains that these searches were in the wrong direction: that the tribes wandered westward, and has proved (to its own satisfaction) that the British are their descendants. A hundred years ago the unknown interior of Africa was the favourite (theoretical) habitat of lost races, and communities of Jews were from time to time reported to exist in various parts. In his "Mission to Ashantee," Bowdich says that he was told by the Moors (probably Hausa traders) at Coomassie, of "Yahoudie, a place of great trade," in the interior. On this Jackson has a note in his "Account of Timbuctoo and Houssa":—"The place is reported to be inhabited by one of the lost tribes of Israel, possibly an emigration from the tribe of Judah . . . Yahoodie signifies Jew. It is not impossible that many of the lost tribes of Israel may be found dispersed in the interior of Africa, when we shall become better acquainted with that Continent." On the map to his book he places "Waled ben musie, supposed to be a tribe of Jews," between the Mountains of the Moon and Wangara. It was probably the name of the Mosi or Moshi tribe, which is identical in sound with the Hebrew form of Moses, that led to this supposed identification.

"A Ticket for Timbuctoo, Please."

At that time, and for long years after, Timbuctoo was a place of mystery, seated lonely among the desert sands. Hardly two years ago Lady Dorothy Mills found the journey to the town an arduous undertaking, not without danger. The mystery of the desert is being rapidly torn away by the motor-car, and the Sahara, if not yet subdued, is being tamed. In last Saturday's papers tourists are invited to cross the dread Sahara in *comfort*, the last quality which we have been accustomed to associate with a desert journey. Instead of the costly outfit and long preparation, spread over anxious months, it is only necessary to go to Messrs. Thos. Cook and Son's office and take a ticket for Timbuctoo; they do the rest, and even supply the trunks and cases to pack the tourist's luggage. On the 15th of next month the first of the bi-weekly trips organised by the Compagnie Trans-Africaine Citroën will leave Colomb-Bechar under the guidance of M. Citroën, who is to be accompanied by Madame Citroën. The tourists will be carried in comfortable and powerful motor-cars, which will replace the slow-moving caravan, and be protected from the traditional perils of desert travelling. No fear of being overwhelmed by sandstorm, or overcome by thirst through failure of water-supplies. The route is dotted with modern hotels and camps, which will receive the traveller at the end of each day's journey, feed him elegantly, and lap him in the most up-to-date comfort. For the sum of £500 the tourist can enjoy four weeks in the Sahara, including seven days on the Niger in fast motor-launches. There will also be big-game hunting for those who are so inclined, while there will be strange and fascinating scenery for those who only hunt with a camera, and opportunities for studying the wild life to attract the scientist. Thus all tastes are catered for, even for those who like to mix a little danger with their pleasures. Some of the cars in each caravan will be provided with machine-guns, and there is just the possibility of a fight with the Tuaregs, or other bandits, being added to the excitement of a trip. The motor-car is outstripping the railway in opening up this roadless country, and it is a pity for West and Central Africa that the dense tropical forests oppose an apparently insurmountable obstacle to its use in the opening up of those parts.

Africa and South America.

Last year a scheme was put forward for opening communication between France and South America by an air service via Bordeaux, Lisbon, Casablanca, and Dakar. There passengers were, at first, to be transferred to special fast steamers, which were to carry them across the Atlantic. These steamers were to be replaced later on by large and powerful passenger-carrying seaplanes, which would enable the journey to be completed within a week. I notice that at the recent motor show in Paris seaplanes specially designed for this service were exhibited, so we shall probably hear within the next few months of the first experimental flights. It will not be surprising if the air service between France and Dakar is extended to the other French West African Colonies.

W. F. H.

COTTON GROWERS' COMPLAINT.

In the House of Commons on Thursday, Mr. Waddington asked the Secretary of State for the Colonies whether he was aware of the serious losses incurred by cotton growers in Uganda in consequence of the lack of efficient transport; and whether he proposed to take any steps to increase the facilities?

Mr. Amery: I have received representations on this subject, and I am in communication with the Governor of Kenya. Pending the opening of direct communication by rail between Uganda and the Coast, every endeavour is being made to increase the facilities for handling Uganda cotton by improving wharf and storage accommodation on Lake Kioga, by improving the wharves on Lake Victoria, and by providing new steamers and lighters for both lakes. In addition, 441 goods wagons have been ordered and are expected to be shipped before the end of the year, while 18 locomotives are due for delivery on January 30. Special efforts have been made to provide additional storage facilities at the ocean port, in order to prevent the delay due to overlapping of the different kinds of cargo which are presented for export at about the same time of the year.

The Pan-Negro Movement.

M. Diagne, the French Senator for Senegal, who is a native personality who counts for much in African questions, has given his views on Negro movements to a Paris newspaper. He expressed his disbelief in the existence of a pan-negro movement against the white races, and gave the best reasons for its non-existence by pointing out that the negroes under French rule, who are coloured Frenchmen, have their own aspirations, which are quite distinct from those of the Afro-Americans. (Exactly the same may be said of Africans under British rule.) M. Diagne described Garvey's scheme of "Africa for the Africans" as stillborn. When a real Pan-Negro movement is initiated it will, in his opinion, be directed against some of the methods of civilisation, and Paris, the city most open to liberal ideas on racial matters, will be its centre. It is evident that M. Diagne agrees with the best leaders of the negro race in believing that its struggle will be to resist oppression and exploitation, and to maintain its manhood, its soul, from corruption by the baser elements of Western civilisation.

African Staffs.

The Nigerian Government, in making a start in the substitution of Africans for European officials, has submitted to the Secretary of State a scheme for alterations in the staff of the Marine Department, which will effect an immediate saving of £3,200 per annum in salaries, to which must be added economies in passages, pensions, etc. As this scheme calls for, and presupposes, provision of the higher technical education in Nigeria to ensure an adequate supply of young men to fill these and other posts which will become available as the scheme develops, it is to be expected that the Government will take the matter in hand without delay. The thanks of Nigeria are due to Captain Hughes, Director of Marine, for this scheme for the benefit of young Africans and for the reduction of expenditure at the same time.

W. F. H.

Race Problem – 1924.

Africa.

DE FOUCAULD OF THE SAHARA.

A GREAT SON OF FRANCE AND A NEW VIEW OF FRENCH MOSLEM POLICY AND PROBLEMS.

Mr. Stephen Gwynn contributes to the December "Cornhill" a vivid sketch of the life of Charles de Foucauld, the French soldier, monk, and philosopher, who has left among the tribes of the Sahara a name that will not be forgotten. Son of the Vicompte de Foucauld he was born in 1858, of the nobility. He lost his father and mother when he was six, and was brought up by his grandfather, an old Colonel of Engineers, from whom he got a taste for the classics. At 17 he left school, devoid of belief in Christianity, a fact which gives special significance to his attitude at the close of his life, which will be dealt with further on. He joined the 4th Hussars, and went with them to Africa, and in 1881 he saw active service in Algeria, an experience which left him with a deep love for the common soldier, which was returned. Fighting against the Arabs had kindled in him a keen desire to study the race, and he directed his purpose to the interior of Morocco, from which at that time the European was rigidly excluded, except under close supervision. He resolved to visit just those places which the Moorish authorities least desired to be known, and, determining to go as a Jew, he learnt Hebrew as well as Arabic, and made a special study of Jewish customs. Guided by Rabbi Mardocai, of Southern Morocco, he set out in June, 1883, and his journey lasted almost a year. He went barefoot, and was often insulted and stoned, but he always carried a tiny writing-pad in the palm of his left hand and a stump of pencil in his right, and so noted all the features of the road, or took compass bearings.

West Africa

When de Foucauld returned he had more than doubled the length of routes known and surveyed in Morocco, and added other valuable topographical details. Later he met the Abbé Huvelin, and became a devout Catholic and a Trappist, in which capacity he lived for a while in Asia Minor, two days' march from Alexandretta. After studying theology at Rome for two years, he formed in Nazareth a resolution of being a hermit priest. He saw that in Moroccan territory as big as France, with 10,000,000 people, there was not one priest in the interior; in the Sahara, seven or eight times the size of France, there were only a dozen or so of missionaries; and to the Sahara he decided to go. The post to which he went was Beni Abbes, 400 kilometres (280 miles) from the nearest priest. By the end of November, 1901, he had bought some acres of desert, hillocks between which grew a few palm trees, and had built a mud-wall chapel, in which he slept. He lived on barley bread, a few dates and "desert tea," the infusion of a herb. No European willingly ate twice at his board, and even the Negroes whom from time to time he bought out of slavery although they would work for him, also found his diet too plain. Both French soldiers and Natives swarmed about him all day, certain that he would help them in whatever way he could, though he made no formal conversions. On one occasion the soldier in him led him to ask to be sent to a spot nearly 80 miles away, where he was certain the Tuaregs, for the moment in rebellion would attack; as they did. In 1905, he was one of those who received General (now Marshal) Lyautey, who wrote: "A plank was the altar. The decorations were a calico sheet with the picture of Christ on it; two candlesticks on the altar. Very well. I never heard Mass as Father de Foucauld said it. I could have believed myself in the Thebaid. It is one of the things in my life which have most moved me."

In May, 1905, he set out for a yet more extensive journey among the Tuaregs and he found his site at Tamanrasset, a village of 20 hearths, up in the mountains where a garrison, a telegraph post or a European could never be. He was alone among the Tuaregs, 700 miles from Insalah, among 50 or 60 people. As years went on his companionship with the tribesmen grew closer and more intimate, and in 1913 he decided to take with him to France the son of their chief.

Then came 1914. The outbreak of war found him again among the tribesmen, and although he at times burned to go to the front as chaplain or stretcher-bearer, his ecclesiastical superiors advised him to stay, and he did so. In December, 1916, a raiding band of Natives, inspired by the enemy, decided that de Foucauld would be a valuable hostage, and resolved to raid the mission station. To get in they needed a traitor, and they found him in one of de Foucauld's daily visitors, who knew the password (the place had been made into a rough fort). The gate was opened without resistance. The hermit was tied up, and propped against the wall, while the place was ransacked. Two soldiers passing through Tamanrasset came up to pay their respects to the priest. Seeing them, one of the raiding band put his rifle to the priest's head, and pulled the trigger. "There was no cry or word; gradually the corpse sank down. He had his will: for many passages in his journals and letters prove that he aspired to death by violence. That he should be betrayed would undoubtedly to his strange nature have been welcome; it completed that imitation of Christ which was his life's work. Soldier and Frenchman, he died uncertain of the war's issue; Christian priest among the unbelievers, he died without converts made. Yet assuredly he was in his heart convinced that by such means he might make ready the way for others; and he asked no more, he refused to desire more."

Mr. Gwynn quotes one of de Foucauld's letters, which cannot fail to be of extraordinary interest to British observers of French policy in North Africa, who may have thought this policy inspired solely by the hope of adding to French military power. It would be intensely interesting to know to what extent this strange, wonderful son of France represented the feelings of France as a whole when, six months before his death, he wrote this:—

"My thought is that if the Moslems of our Colonial Empire in the North of Africa are not gradually, gently, little by little, converted, there will be a national movement like that in Turkey. An intellectual *élite* will form itself in the big towns, trained in the French fashion, but French neither in mind nor heart, lacking all Moslem faith, but keeping the name of it to be able to influence the masses, who remain ignorant of us, alienated from us by their priests and by our contact with them, too often very unfit to create affection. In the long run the *élite* will use Islam as a lever to raise the masses against us. The population is now 30 millions; thanks to peace, it will double in 50 years. It will have railways, all the plant of civilisation, and will have been trained by us to the use of our arms. If we have not made Frenchmen of these peoples, they will drive us out. The only way for them to become French is by becoming Christian."

These closing reflections of de Foucauld have profound interest to any European Power responsible for Mohammedan populations in Africa.

Editor Of Crisis Will Attend Inauguration Of Pres. King, Liberia

NEW YORK, Jan. 10.—A cablegram from Monrovia, the capitol city of Liberia, received in New York City by the National Association for the Advancement of Colored People, 69 Fifth avenue, announces the appointment by President Coolidge of Dr. W. E. B. Du Bois as official envoy of the United States at the inauguration of President King of the Liberian Republic. Pittsburgh Courier

Dr. Du Bois has been attending the session of the Third Pan-African Congress in London and in Lisbon, Portugal, and from there made a journey to Africa to continue his studies of African affairs. Dr. Du Bois has been one of the American authorities on Africa, as shown in his book, entitled, "The Negro," published in the Home University Series, as well as a pamphlet entitled "The African Roots of the World War," originally published as an essay in the Atlantic Monthly.

President Coolidge's official recognition of Dr. Du Bois, in appointing him envoy of the United States at the Liberian President's inauguration, was commented on as follows by James Weldon Johnson, secretary of the N. A. A. C. P.

"The appointment of Dr. Du Bois as official envoy of the United States at the inauguration of the President of Liberia, not only is a fitting compliment to a man whose editorship of 'The Crisis' and his literary work have made him known to thousands of white as well as millions of colored Americans; it is to a recognition of Dr. Du Bois' knowledge of African affairs. The designation is a source of gratification for all colored Americans."

WHITE PERIL IN THE NATIVE TERRITORIES.

Such occurrences are generally not always published by the white press which sits on the top of the house giving wider publicity to the so-called Black Peril (Native abhorence). On the 10th November last a certain white man saw some little Native girls gathering wood in a bush called "Hoho," in the Perie Mountains. The white man made himself the caretaker of the Bush and pretended to arrest the little girls for gathering wood without a permit. The little girls begged and prayed him to release them, saying that they would not again come to that mountain to gather wood; he agreed to release them provided he should perform his intention on the oldest, a girl of 13 years of age. The little children, who were in great terror, and not knowing what the white man intended doing, agreed to his conditions, whereupon he performed the dirty and immoral outrage on the little girl and then immediately absconded, leaving the girl screaming for help. The outrage was reported to the Police, who made a search for the culprit. We are thankful that some time last week this white man was arrested, the children having identified him on an identification parade of whites. The little girl was seriously molested. We expect that the law in this case will

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Pittsburgh Courier 1-26-24

be fully applied to this white man, as would have been the case had the culprit been a Native committing such outrage on a white girl.

Imvo, November 27th, 1923.

NEGRO DOCTORS ARE NEEDED IN GOLD COAST

Old Native African Medicine Secrets Have Been Buried—No Record Left of Great Healing Powers

(From the Gold Coast Times)

Every race has been endowed by nature with a system of physics which meets it needs. The Chinese, for instance, a very conservative but most thriving race, have been able to keep up their growth, but not necessarily with the aid of European medical science. We, in the Gold Coast, had our own healing art which met our requirements, and the fact that in a former age our people lived to a ripe old age and our womenfolk were very prolific testifies to the efficacy of the old-time healing art. Writing in 1705, Bossman described with wonder the ease attending child-bearing and the success of the upbringing of children in this country. But all these happy conditions have almost passed away because, unlike the Chinese, we labored under the disadvantage of the lack of a written language to preserve the virtues in our healing art, with the result that the best of our physicians had died and been buried with their knowledge.

That being the position, we are bound to rely on the European system with its accurate diagnosis and efficiency in combating diseases. But to enable the people to take full advantage of European medical science, it is obvious that they must have a large number of doctors to attend successfully to the population of some two and a half millions. The existing practice is to put a white doctor in charge of a district which may contain anything from 10,000 to 20,000 people; and to expect the people to have confidence in the ability of one white doctor to care for such a large number with success is to expect too much of human nature. There are other drawbacks to the maintenance of a large staff of white doctors here. To begin with, white doctors are very expensive to keep in this country, and it will bankrupt the country to employ a sufficient number to cope successfully with the work. In view of racial conditions it is also impossible to get white doctors to acquire that intimate and close personal knowledge of the home life of the natives which is a very important factor in the successful treatment of diseases.

And, so, whichever way we look at the problem, there is no getting over the fact that the salvation of this country ultimately depends on the employment of a large native African medical staff. It will be necessary in the future to retain only a handful of European doctors to look after Europeans; but if we must get over the high infant mortality, the loss of fecundity in our womenfolk, and the thousand and one tropical ailments which annually carry off thousands of the people, it is imperatively necessary that we should have a medical staff composed largely of natives of the soil, who can live under the same roof with their countrymen, so to speak, and can study at first-hand their living conditions, with their very system of dietary, and will thereby be much more fortified in combating the diseases peculiar to this country.

We seriously suggest that the time has come for the local government to consider some arrangement by which likely Africans can be picked up and sent for training, not in the Gold Coast Hospital to produce for us a species of men who will be neither fish, flesh, nor good red herring as medical men, but in the British universities and hospitals so that they will return to the country to be employed by the government on such reasonable terms as will enable them to work off the cost of their training by convenient instalments. We do not suppose it will cost more than a couple of thousands to pass an African youth through the course; and so, if it is arranged to send every year three or four Africans to England for training under arrangements suggested above, we should regard money spent in this way as a very modest insurance against the welfare of future generations. At all events, we must have a large staff of qualified African doctors to ameliorate the conditions of the people, and as we cannot import them, the alternate is to make use of the local raw material.

MAGAZINE WRITER SAYS ABYSSINIANS, CAUCASIANS

C. Cooper in "Asia."

Since my visit to Abyssinia, the question I have been asked most frequently is "How is it that Abyssinia has remained free while all the rest of Africa has been conquered?" It is, in my belief, because the ruling class is not of Negroid blood. The pure-blooded Abyssinians are only a small percentage of the population, yet they have managed to retain power over the far more numerous Negroid people. Prof. Littmann, formerly of Princeton university, who investigated in Abyssinia, in 1905, 1906, said the true Abyssinian type "contains no Negroid blood whatsoever, and none of the Negro qualities, either physical or mental." The Abyssinians are described by German scientists as being a mixed Hamito-Semitic people. Personally, I should say that, from appearance, the ruling class has a strong strain of Jewish blood.

In fact, the pure blooded Abyssinian, whatever his shade or color, hotly resents being considered a Negro. Robert P. Skinner, American consul-general at London, relates how when he was traveling by caravan to Addis-Ababa and had camped for the night a servant brought him a card on which was the inscribed: "Commandant Benito Sylvian, envoy of his excellency the president of the republic of Haiti to his imperial majesty the emperor of Ethiopia." A few minutes afterwards, Commandant Sylvian, a full-blood Negro, arrived in a splendid uniform— varnished Wellington boots, spurs, white breeches, sword and a sparkling order upon his breast. He had come to Ethiopia to ask the emperor, Menelik, to head a society for the amelioration of the Negro race. The emperor is said to have listened patiently to the exposition of the project and then, with a fine, dry humor characteristic of him, to have replied: "Yours is a most excellent idea, my young friend. The Negro should be uplifted. I wish you the greatest possible success. But in coming to me to take the leadership you are knocking at the wrong door, so to speak. You know, I am not a Negro at all: I am a Caucasian."

AGENDA FIRST AFRICAN LABOUR CONGRESS.

BEING FOURTH ANNUAL CONFERENCE OF THE I.C.U.

1. Roll call of Delegates.
2. Opening of Congress with "Kosi sikelela i Africa" and prayer by a distinguished clergy.
3. Address of welcome and opening speech by a recognised African statesman.
4. Examinations of Credentials.
5. Order of Business.
6. Notices of Motions by Delegates.
7. Presidential Address by Mr. J. G. Gumbs, President-General, to be delivered at special evening session.
8. Report on the activities of the General Executive Council and Board of Arbitration of the I.C.U. for 1923.
9. Report on the National situa- workers by the General Secretary tion as it affects the African of the I.C.U.
10. Developing the I.C.U. into an African Labour Federation.
11. Revised Constitution to be submitted by the Board of Arbitration of the I.C.U.
12. Minimum rate of pay for unskilled labour in all industries of the Union, and to make special conditions for agricultural labour, calling upon the Union Government and Parliament to legislate towards that end.
13. Recruiting system.
14. Lease of Crown Lands to African workers, and also to consider the Native Urban Areas Act operation as it affects the African workers.
15. To consider the advisability of having representatives on Provincial and Municipal Governments in the Cape Province on behalf of the African workers.
16. To devise ways and means to make "The Workers' Herald" the official organ, a powerful fortnightly journal.
17. Congress to appoint delegate whose name to be submitted to the Union Government to press for delegation at the International Labour Conference.
18. Report on the acquiring a Printing Plant for the Organisation.
19. Report on acquiring a Building for the Organisation at Head Office.
20. Report on Erection of a Memorial to the Port Elizabeth fallen comrades on October 23rd, 1920.
21. To consider revival of public demonstration at Port Elizabeth on October 23rd.

There are many other matters to be discussed which are not published here, but communicated to Branches and Unions that are participating.

Native Education.

The appointment of the personnel of the Advisory Committee on Native Education in the British Tropical African Dependencies is now announced. Under the chairmanship of the Under Secretary of State it consists of a Bishop of the Established Church, a Roman Catholic Bishop, the former Principal of Gordon College, Sir Frederick Lugard, Sir Herbert Read and Sir Michael Sadler. Major Hanns Vischer, the well-known first Director of Education in Northern Nigeria, is Secretary to the Committee. It is to be noted that no member of the commercial community is included, and whether the point of view of Mohammedan education will be sufficiently represented by Major Vischer and Sir James Currie might possibly provoke criticism. Sir Frederick Lugard's knowledge of the conditions in tropical Dependencies will be of signal use to a Committee thus constituted. The Committee is appointed for five years in an advisory capacity, and the Colonial Secretary will refer from time to time matters affecting Native Education for their consideration.

The Phelps-Stokes Inquiry.

The Phelps-Stokes Commission is proceeding to the East Coast of Africa to complete its inquiry into the existing projects for education of the natives, and will be accompanied by Major Hanns Vischer. They will start from Abyssinia and work down the East Coast to Northern and Southern Rhodesia. Dr. Aggrey will be a member of this Commission. The very useful report already furnished by this Commission on West, South-West, and South Africa will prepare us for an equally illuminating document on East Africa, and the public will have most valuable information on this vexed question of educational facilities for the various tribes and communities of all Africa. It is impossible to discount the value of such information taken on the spot by experts. J. W.-G.

Correspondence.

Sir,—I think I am voicing the opinion of all admirers of even handed justice Europeans, and Natives alike,—in this country by congratulating the newly appointed judge—The Hon. Mr. Justice Van der Riet upon the good impression he has created during this session of the Circuit Court. He promises to follow the high prestige and best traditon of British Justice and fairplay. In fact all our older Judges are aiming at this piont.

Transkei Native,

14/10/23.

Race Problem - 1924.
Africa.

PRESIDENT KING HONOURED

The conferring of the Order of Grand Officer of the Legion of Honour on His Excellency President King by France is a great compliment paid not only to the recipient of the honour, but also to the Republic. We believe that this is the first time in the history of Liberia that a President has been so highly honored. For that Order is the highest decoration which France can bestow. It has always been said of the French Republic that it is the only country in Europe in which the coloured races of the world are treated on terms of equality, i. e., social, economical and political. Now that fact is fully demonstrated in the case of President King.

France is our powerful neighbour, and although in the past she has not treated us right in the matter of the return of our lost territory, yet it is apparent that she is on the road to repentance. We trust that some day she will as a gracious act return our territory instead of being compelled to do so as Germany was made to do in the case of Alsace Lorraine.

Our other neighbour may some day we hope, take a cue from France, and cast aside some of her prejudice; for in this age of progress it behooves every white nation to treat coloured races better than they have hitherto.

We desire and shall always cultivate the friendship of all nations, as by doing so, it will have a tendency to prove to the world that we are not hostile to any nation, but simply desire to be left alone to work out our own destiny, so long as European nations will not seek to destroy our independence and sovereignty.

Liberia is progressing steadily under the wise and able leadership of President King, who is today acknowledged as one of the greatest Presidents the Republic has ever had. His brilliant work at the Peace Conference which settled the Great war will long be remembered. We extend our hearty congratulations to His Excellency, and our best thanks to France for thus honouring our President.

Liberian News
July 1924

The Basuto And Their Progress.

In our last issue we promised to deal with the missionary side of the remarks of Mr Makhothe and other agents he referred to in his remarks

Basutoland

We pointed out that the Basuto suffer most naturally from the pride they have for their territory, so much that they never conceived an idea of ever finding for themselves a better paradise elsewhere outside it. That is their greatest drawback. They go about the world, as it were with blinders about their eyes. The remembrance of Basutoland as their sweet home is not to them a mere natural pride, it has become to them an evil which must be fought by educational and economical means.

8-8-24

The missionary societies in Basutoland have done all is in their power to do for the Basuto religiously and educationally. It is true, the Baruti in the Union of South Africa have outstandingly interested themselves even in affairs of natives other than religious and educational. To cut short the long story, we might simply say, the do so because they are qualified to do so, and their soveroign right encourage them to do so, and they do so without a hitch; and in doing so they never feel they would be suspected that their influence was repugnant to the Imperial Native policy.

Though nothing of the sort has ever happened, the Basutoland missionaries cannot take the liberties that other missionaries take It would be wrong to think that they are satisfied with the state of affairs in Basutoland and that they are naturally indifferent.

If anybody is doubtful about what we say, let him take his map of the world and mark out all the Colonies under the flag of the French republic, where other sections of our missionary societies have taken the field, compare the economical, educational and the industrial historical progress of the inhabitants of those colonies and their political status with that of our colony, and see if he could not find an amazing difference. Our missionaries are circumstantially compelled to be indifferent about anything apparently beyond their Lord's field for which they are called.

The government is one of the agents of progress, at the disposal of the Basuto referred to by Mr Makhothe, that in comparison the government of Transkei show more fondness in helping forward the natives of those territories progressively Nevertheless it would be a folly to deny the Basutoland government every credit in this respect They have spent money on the Basuto progress as nearly as the Transkeian government But most of the worthy purposes of our government have been foolishly directed, so much that they were in the end considered to be a waste and extravagance, and in most of these cases the blame was thrown on the Basuto

Now for instance, this year, owing to the successsoin of years of drought the Basutoland governmet voted money for the purpose of obtaining seed wheat for the Basuto by paying one-fifth of the cost of seed, (at some places it may have been one-sixth.) The stores gave anything they had in stock. In fact, the average bags of wheat supplied to the Basuto by stores, were in quality and class far below the quality of seed, Even if we had the rains all along the results would never be satisfactory, and then the government would turn back to the Basuto and say they were to blame, and imaginary reasons would be heaped up against them, such as not ploughing deep enough or dipping their seed properly.

There is as a second instance the office of Agricultural Officer which draws large sums of money from the revenue but which has not done for the Basuto half as much as Rev. Bernard Huss, of Marianhill, has done by his lectures on agriculture, which are published in the Basuto land Press. Rev. Huss, by lectures in the Press alone has already revolutionised the agricultural resources of the Basuto. Already a stream to developed farming, is forming.

What may be the reason of our government failing to effect half as results while they have every opportunity and ammple time to exert their influence over the Basuto who practically fawn than respect them?

The reason is the majority of the personnel of our government has not the education to be be proud of or enable them to become initiative in what they are doing They hold the positions they are at, by long service and experience. We know, experience is everybody's coveted treasury if he has it, but it is diametrically detrimental if there are no educational qualities to make it adaptable to its place of application It is this weakness that make our government appear to us Basuto as an easy prey to the bidding of the Union Keyterites

The Basutoland goverment has more means at its disposal than commonsense and intelligent means of the uplifting of the Basuto.

The traders as other agents of progress are a lever that mostly depend upon the government Their liberality, generosity and progressive influence depend entirely upon the government of the country It the government be liberal and progressive they also become intelligent they shape themselves likewise

Again unlike the traders of Transkei, the Basutoland traders are not free to enter into the political affairs of the territory It is a field reserved against them, and they are there

fore not in a position to do as much as Mr Makhothe expect them to do.

Are the Bantu Races Making Progress?

The Rev. George Sidlai of the Weslevan Methodist Church at Bethlehem, O.F.S writes:—

"Accompanied by my wife my niece and Miss Madura, I visited Ohlange Institution and Inanda Seminary on May 23rd and 23rd. We arrived at Ohlange on the 22nd at about noon in a moto-bus belonging to a Mantu, Mr. A. D. Cele of Durban. We were introduced to Mr W. Wells the Principal teacher of the Institution who showed us round the Normal Departments. I was pleased to see Mr. R. Bokwe, son of the late Mr. J. Knox Bokwe the great musician whom I saw years ago at Ugie, C. P. We were pleased to tell Mrs. Wells when she arrived from Durban that Mr. Wells had given us refreshing caps of tea and made us feel quite at home. After a long and friendly chat together about matters educational we were taken down to the Industrial Departments by Mr. R. Bokwe and Mr. Sol. Ngcobo whom I knew from Jagersfontein, O. F. S. At these busy Departments, Carpentry and Shoemaking are taught by proved Bantu teachers Mr. Wm. Msimang teaches his apprentices to do the full carpentry-work in the erection of buildings, &c. We visited the *Ilanga lase Natal* office where the writer was presented with a copy of the *Ilanga lase Natal* as it was just being printed. Mr. N. Lutuli the Editor of this paper is a nice and promising man. At this Institution one is struck by the good effort managed purely by the Bantu, the buildings are of a fair class and the amount of work done is good. We congratulate the Rev. Mr. J. Dube the Founder and Governor of this Institution and Mr Charles Dube, B.A. his brother for their success. The visitors were sorry to find both these men away at Durban.

We walked from Ohlange to Inanda Seminary a distance of three miles. We shall long remember Mr. Richard Mdima and his sister Ma Mdima (Miss Madura's uncle) for their hospitality. The Seminary was reached late in the evening and there we were introduced to Miss Wilbridge the Acting Principal teacher and to Miss F. Phelps the former lady Principal teacher of the Inanda Seminary. We spent some two happy hours with these kind ladies talking about some matters necessary for Bantu progress and remembering the many things we used to do when we were at school.

The next morning Miss E. Mbhulu brought the writer a message from the Head-master asking him to take prayers and to speak to them all that morning. About one hundred and forty girls assembled in a large hall; the platform seats were occupied by Mr. James the Head-master, Mrs. James, Miss Walbridge, Miss Phelps, Misses E. Mbhulu, D. Mngoni, C. Kumalo, E. Bhengu, M. Mcanyana, S. Magidi and Nurse E. Magidi and the visitors. After prayers &c., the visitors were shown round by the late Principal. This Seminary has excellent buildings and there is accommodation for two hundred girls and more. The visitors were pleased to see Mrs. Edwards. This aged lady is the founder of the Inanda Seminary.

The next day, in response to the teachers' invitation, the writer had the honour to speak for a second time to the pupils of the Durban Location School of which Mr. Dhlamini, a well built young man is the Principal.

Mr. Dhlamini, Mr. Khali, Miss Makanya and another good lady whose name I forget, gave the writer a sound reason to feel that the Bantu are making a steady progress. One finds it not difficult to know the type of teachers employed at this school as he meets the boys and girls, trained there, in the street, and is struck by their good manners.

Let every Patriot sing and pray:—"God bless Africa".—*Ilanga lase Natal.*

Teachers' Conference.

The Conference of the Cape Teachers' Association took place under the Presidency of Prof. D. D. T. Jabavu, B.A., (Lond.) at Grahamstown from the 26th June to the 29th. There were well over a hundred teachers and ministers representing to of the numerous Branch Associations. Many teachers arrived before the appointed time, some from the Thursday, June 26th, including teachers from East London, Queenstown, Lovedale, Cape Town, and number from Port E[illegible] Messrs. Zwide, Koko[illegible] and Ngaka were at the station to meet them, and each teacher was requested to proceed to the Registry Office where they were to be registered and directed to their Boarding and Lodging Quarters. This business occupied the officers until about 9.30 a.m. and the Conference therefore started about 11 a.m. After the formal proceedings, Roll Call, etc., the Mayor of Grahamstown, accompanied by Rev. and Mrs. St. George Stead came in to welcome the teachers to the City of Saints. The President responded, and tea was served after which His Worship, Rev. and Mrs. St. George Stead left, and not long afterwards the meeting adjourned for lunch.

After lunch the Conference proceeded with its business—only broken at intervals by "Tea" items which were as (I daresay) few Conferences have had. For these, you may be sure, Grahamstown has won the highest estimation from teachers for its hospitality and generosity—not only in the Conference, but also in the homes where these visitors were accomodated. The teachers met with many a kind "Good Morning!" etc., on their way to and from their assemblies. Among other things dealt with after lunch was a paper read by the Rev. Calata, Port Elizabeth, on "Native Music" and its development into Poetry. This was indeed a forward step, as before in this Conferece such a paper was never read. Indeed it proved to be so as the Religionist exposed mistakes common in rhythm and accent in some pieces of music, especially in Anglican Hymns, etc., hitherto composed and translated. To some teachers, sad or happy memories were aroused when duets (sung by the Lecturer and Rev. Daniels) of our old original ballads, in which teachers readily chorused, demonstrated the perfection in rhythm and accent. The lecturer was highly appraised, and a committee consisting of Prof. Jabavu, him and and others was formed to safeguard the observance of these deficiencies.

The programme indicated 7.30 p.m. as an hour for Public Reception to teachers.

Appointed speakers were: Prof. Sir George Cory, Mr Lambert, A.R.M., Mr. G. Tyamzash eand Rev. Jno. Masiza.

AFRICAN LABOUR IN FERNANDO PO.

To the Editor of WEST AFRICA.

Sir,—A recent question in the House of Commons, relating to the recruiting of labourers in Liberia for work in Fernando Po, indicates that there is some uneasiness in the mind of the Secretary of the Aborigines Protection Society, either as to the treatment of these Africans by the planters on the Spanish island or else because information has reached him concerning the recruiting or payment of the men in Liberia. On the latter question I am not in a position to write, but as a proportion of the Africans after their return offer themselves for further service it would seem that they are not dissatisfied.

So far as Fernando Po itself is concerned, contract labour is inevitable, the cost of transport and various expenses incurred being so high that the planter must protect himself against the labourers leaving work as the mood of the moment dictates, an eventuality which occurs with great frequency when there is free labour, but not much harm is done where there is a local supply to fill up gaps in the personnel.

The West African labourer, being without the incentives of cold and hunger to spur him on to work, is certainly as industrious as the European would be in similar circumstances, but he has no will to continue working for long periods without some method of keeping him at it, and the contract system enables him to accumulate earnings which would be out of his reach as a casual labourer.

The agreement between the Spanish and Liberian Governments is most carefully drawn up to safeguard the interests of the labourers in every way, and nowhere are the employers more restricted in their dealings with their servants. Pay, food, housing and medical needs are all controlled by the "Curaduria," and while, of course, there are isolated cases of bad treatment by Europeans which have to be, and are, dealt with severely, the fact that on a small island the size of the Isle of Wight (only a tenth of the area of which is cultivated) there are a large number of missionaries both Catholic and Protestant, as well as a British Vice-Consul and a Liberian Consul-General, should allay any suspicion Mr. Harris may have that there is something going on which calls for the special activities of his society.

The island is fortunate in having had for many years a most energetic and progressive Governor-General, Don Angel Barrera, and under his able administration there has been a great improvement for both Africans and Europeans, and the worst charge I have heard brought against him is that is too Negrophil, and I think he is proud of that.

FRANK WILSON.

Aboard s.s. "Adda," at Sea, August 10th.

Race Problem - 1924

Africa.

Justice and the Natives.

There are various suggestions concerning a remedy for the impossible position in which Natives are placed whenever their cases with Europeans come under a European jury for adjudication. Some propose that the jury system be entirely dispensed with in litigation involving black and white. This would be difficult of attainment even if it were otherwise defensible. 12-2-24

The Minister of Justice, in addressing the Pretoria Conference Native delegates assumed that the present laws were adequate if only the people knew how to avail themselves thereof.

We are indebted to Mr. Solomon Plaatje who, in a letter addressed to us in this issue, points out exactly where the shoe pinches in the present laws, namely that the privilege of option whether a case shall be tried by a jury or a judge rests only with the plaintiff, not the defendant. And as in most cases the black man appears in the Courts as defendant against a white plaintiff, the present laws are of very limited help. Something else is necessary, such as is suggested by Mr. Plaatje, that both complainant and the sued be privileged to agree to or object to a jury procedure.

Further light was thrown on this subject at the Johannesburg Conference on the Native question, when Mr. Plaatje and Advocate W. H. Ramsbottom read valuable papers.

We trust that members of Parliament everywhere will keep themselves well informed on these phases of the question, and accordingly advance the position with a view to dispelling the unwholesome atmosphere of suspicion and creating general confidence and goodwill amongst the black and white races.

Notice to Advertisers

Advertisements intended to appear in IMVO every Tuesday must reach this Office not later than Thursday of the previous week to ensure publication.

NATIVE OPINION

OF SOUTH AFRICA

PUBLISHED :: :: WEEKLY.

ESTABLISHED IN 1884

KINGWILLIAMSTOWN, Nov. 25, 1924

Native College Affairs.

The Governing Council of the Fort Hare College met on Wednesday 12th instant when there were present: The Chairman, Dr. J. Henderson, M.A., D.D., the Vice Chairman, Dr. C. T. Loram, M.A., LL.B., PH.D., the Vice Principal, Prof. W. T. Murdock, B.A., and the other representatives of various constituencies Rev. Andrew Murray, B.A., Prof. A. S. Kidd, Prof. G. F. Dingemans, Mr. W. Carmichael, Mr. D. A. Hunter, Cr. W. Mlokoti Rev. H. Henchman, Rev. A. Graham, Rev. J. Lennard, Mr. J. Chalmers, M.A., B.Sc., Dr. N. Macvicar, M.D. Prof. D. D. T. Jabavu, B.A., and the Bursar Rev. J. Lennox, M.A., O.B.E.

The first and most important subject was that of the establishment of a medical faculty in connection with the College for the purpose of enabling Native students who desire to qualify in medicine to do so without going overseas. Voluminous correspondence was read showing a thorough investigation of all the possibilities and impossibilities of the scheme; and almost insuperable difficulties were encountered in regard to the locality of the medical school. On account of the absence a sufficiently large hospital offering clinical facilities, Fort Hare does not suit the practical side of medical training such as operatic surgery, pathology, materia medica and therapeutics. These subjects must be taught in connection with some large hospital elsewhere. In order to preserve the College environment desirable for all students trained by the college, the probability is that the theoretical section that occupies the first year will be at any rate prosecuted at Fort Hare, with, if possible, Anatomy, and Physiology as soon as the necessary equipment and plant are available. Meantime, steps are to be taken to approach certain authorities to secure suitable accomodation for the clinical training of the students that pursue the course. In connection with the faculty, a lecturer in Botany and Zoology has been appointed in the person of Mr. J. MacDowall, M.A., B.Sc., who arrives this month from Scotland.

The College is due to have a number of new buildings going up:—a dining hall and a residence for the Principal, of which the plans and specifications are in process of preparation by the Public Works Department.

Under the subject of Loan Agreements, an important principle was established: that in future the college should grant no more free bursaries but loans to deserving necessitous students up to the value of half the annual fees.

Both the cash statement for 1924 and the estimates for 1925 showed unwelcome deficits under the Farm and Educational departments, reflecting the dire consequences of the unprecedented drought. It is becoming more and more clear that intelligent Natives throughout the Union and Crown Protectorates must move in their councils and organisations and take practical steps to establish an endowment fund for the College if it is to continue in its upward progress.

A pleasing feature was a proposal brought in behalf of the International Federation of Students' Christian Associations through the travelling Secretary of South Africa, Rev. Max Yergan, B.A. This was an offer to erect an Assembly building with

Industrial and Commercial Workers' Union of Africa

(I.C.U.)

Ukukunjulwa kwe 23 Oktoba 1923 e Bhai.

(Ngu I. M. M.)

Isiqendu 2.

Kufikiwe pambi kwe Ofisi ye I.C.U. e North End kwenziwe inteto ezimfutshane zokubulisa udwendwe ngaba Num. J. G. Gumts no S. M. M. Masabalala, ekute emva kokuba igubu lenze u Mhobe we Sizwe bandululwa abahoneli. Kunge kunga ngenwa e Ofisini yagaleleka imoto (Bus) ezakusa undwendwe e Korsten apo lwalulungiselelwe kona. Ngelixesha kwakusekuko no Mlungiseleli G. Matthew Dreyer ongu Nobala wesebe le I.C.U. e Hankey, owafika ngezolo. Kufikwe e Korsten itafile sezingama weza-weze, amanenekazi o Manyano chamba ngezingqi ukulungiselela. Kute kungekudala kugqityiwe idinala yafika imoto ukuzakuyiwa kwakayakulu e New Brighton. Apa kufikwe kuyaluzela impi ifika ukuvela edolopini, eye "Game" isihla inyuka nalominyango ngangoko ingako. Ate akutsho amexilongo ndaqonda mhlope ukuba isipendu sokuzamazamiseka okukulu okwa bangwa ngu Ministu no Kolekile ku Msito wakwa Lambatyo kwi bali lika John Bunyan yaiyimfeketo nje, pofu oku ukuzamazama akuzange kube nazinto zimbi, kodwa ke aziswelekanga izinto ezenzekayo, kwakuyintwana enci nane ukuboca umfazi etsho nge senkonyana isantya epeta iketile ngesandla, nokuba yilofa ye sonka umhlaumbi epete ifudukwe ngesandla, akazenzi lomuntu ubàqwe ligubu ebesebenza lonto akwabiko xesha lokucinga ukuba makazilungise. Nov. 23, 1924

Kuqalwe komkulu pambi kwe Ofisi ye Lokishi, ekute ukusukwa apo kwajikelezwa umzi lowo, ngesizi olukulu ngangokonwaba nokucwaita komzi kwati naxa kwakuzanywa ukuba kwenziwe inteto akwabiko ndlela.

Emva kwezipungo ezazilungiselelwe ngamanenekazi ase New Brighton, kucandwe itafa elo ukubuyelwa kwase Korsten. Kwakugqityiwa isidlo sangokuhlwa ibe ngama ngxashingxashi ukulungiselela umamkelo we ndwendwe e Union School Room Korsten. Yazala londlukazi ngobobusuku yema ngembambo, esi hlalweni ingu Mnu. H. J. Hetzer oth apahlwe zindwendwe aba Num J. G. Gumbs, S. M. M. Masabalala ne Komiti yase kayapa. Akuba ewuvulile umsebenzi u Sihlalo, esenzile nesiteto sokwamkela undwendwe, ezinye iziteto zimane ukuvangwa ngengoma ligubu, noko kwapauleka ukuba amadoda ezigcinele ingomso. Kupunywe apo nze ntsimbi ye shumi elinambini ebusuku.

Kusile nge Cawe umhla wama 26, olonasuku lomsebenzi, ekute noxa kwakutiwe umdibano wokuqala woba ngentsimbi yetoba yati ibeta eyesibozo kwave sekufane kwangumntu nje e Ndulini, kwa lile ngo 9 entloko lesuka igubu e holweni ukusinga entlanganisweni, apo ifike abantu sebe kuma 600-700 seziko nenkokeli kwanabameli bamesebe. Uyindulule u Sihlalo ecaza into ekungayo, watsho ngesigazolo se ntsto, ate emveni koko waposa ku Rev. G. M. Dreyer oyivule inkonzo nge culo "Lizalis' idinga Lako" nomtandazo. Intshumayelo yake uyitete ku Vangeli ka Luke isahluko sa 8 ngomhlaveli nembewu, ate ngemazwi abuhlungu kakulu nacingisayo watsho umzi wazipata nge nkope inyembezi. Emva kwemitandazo embalwa uye waipeta intshumayelo yake, kwesituba u Sihlalo ubize u Mnu. Theo. B. Lujize, ote pakati kwe zinye izinto. Ndiyabulela ukuba ndifumane ituba lokuteta nani. Ndiza ngezinto ezintatu imbawu, umanyano, nokufa, esekutetiwe ngako. Namhlanje sikumbula ngentliziyo

ezibuhlungu ukubulawa kwabantu, kanti lonte ayiteti kuti akuko bantu beze benezinye injongo ezimbi, kuba nabo bazalwa kwa ngaba bafazi (watsho ebalata). Kuko abatunyiweyo ukuzakufuna indlela yokuba kupinde kwenzeka into enjengale siyikumbulayo namhlanje. Asikuko nokuba abafazi basixakile ngokuzala amaxoki etuta esis ; kodwa ke masibaxolele abanjalo kuba kaloku naxa nje bezinyoka zezase kayapa, endinga cingiyo ke ukuba zezokubulawa kuba zizalwa kwangaba bafazi bazale tina. Ntu singayenzayo kukusuke siqonggote inqawe sizifake isixàxä ukuba zidole zingalumi, utsho wahlala pantsi.

Kwelituba kupakame u Mongameli-Jikelele Mnu. J. G. Gumbs ote, pakati kwezinye, ndilapa ukuza kunikúza mzi ndini wase Bäi kwisehlo seminyaka emlue eyadlulayo sokulahlekelwa ngonyana beli lizwe. Namhlanje sikumbula olosuku sing sokuze silulibale. Emitandazweni yetu namhlanje zesingayi libali i Ntab' elanga (Bellhoek) nama Qwelane akwa Vetiboyo (Bondelswarts) kwa nesisi nxikanxika sase Standerton. Ubunzima bupezu kwetu ma Afrika, lwaye usindiso ikukuba simanyane ze sikwazi ukumelana nezimbandezelo es pantsi kwazo. Masingadani kuba, njengo Ezekile wakudala ekwatiwa makatete nama tambo amadla, kuyakufika ilixa okuyakutiwa "Vukani, nivuse isizwe." Andizikuteta ngoku ndiyakuteta emva kwe nkonzo, ukuze nincede nibeke ngeloxesha.

Emveni kokuba igubu lihlabele Umhobe kucitakelwe, abantu befikelele ewakeni (1000) ekute ngalonxa into eninzi yabona ukuba mayingabisaya ndawo, yahl la apo kwade kwangena iakonzo ngentsimbi ye sibini emva kwemini.

appropriate appurtenances on the Fort Hare grounds, which will be a rendezvous for conferences of students and other bodies doing uplift social work for Natives in the country.

Details will be submitted at next meeting.

Another important decision was that admission would be open next year for students who had passed the P.T.3 examination, or its equivalent, provided they had in addition studied Mathematics and Latin for at least one year, and provided they did not belong to any High School preparing for the Junior Certicate. This arrangement will doubtless help many private and other students desiring facilities for Higher Education but had been debarred by the entrance standard for the matriculation class; and at the same time it will probably improve the college roll which has dropped from a hundred to eighty-five owing to the insafficiency of feeding schools.

The Principal, Professor Kerr, has now recovered from his protracted illnsss that has kept him away from the work he lovs for sixteen months. He is expected to return next January from Scotland. Both he and the Fort Hare College have our best wishes for a period of prosperity.

Resolutions of Johannesburg Conference on Native Affairs.

URBAN AREAS ACT.

11. General, Repatriation of Urban Natives: That in view of the grave social, moral and physical danger to the Native Reserves arising from the repatriation of disorderly and incorrigible natives from Urban Areas under Section 17 (2) (a) of the Urban Areas Act, this Conference urges upon the Administration the immediate necessity of establishing a labour institution as provided under Sub section (b) when local provision cannot be made for them in their own territories. (This was not passed but referred to Native Organizations for opinion). Nov. 22, 1924

12. Native Women in Towns: Conference has been impressed by the evils arising from the presence of Native Women in the towns, who have escaped from all control; and the Native Affairs Commission is asked to consult native opinion upon the measures which should be adopted in this matter.

13. Destitute Natives: In the opinion of this Conference the time has come when provision should be made for the housing and maintenance of the ever-increasing number of coloured and native waifs and strays in the Union.

II. LAND.

This Conference resolves and submits respectfully to the Government:

(a) That it reminds the Government of the very serious unsettlement and anxiety caused to the Natives by the operation of the Land Act, No. 27 of 1913 and of the effect of the Act in causing the eviction of farm Natives, and therefore, an influx of Natives into the towns, as well as into already crowded scheduled locations and reserves.

(b). That, as the 1913 Land Act has now been supplemented by the Native (Urban Areas) Act of 1923, which aims at controlling the influx into towns, and, especially, as the policy of replacing Natives by Europeans in public services and in some industrial occupations increases both the economic preasure on Natives, and this feeling of anxiety—the time has come to press, either that the Land Act be fulfilled by making "further provision" of Native Land, under Section 2, or that it be repealed.

[c] That, for these reasons, and because the needs of the Natives, and the very restricted and uncertain areas of land now available for purchase by natives, put an artificial scarcity price upon such purchase the Government be most strongly urged to take steps, in the next session of Parliament, to proclaim as Native Areas under the Act, the land recommended by the local Committees, 1917-18.

(d) That national interest demands that the Government act upon the Committee recommendations *as a whole*,—any "neutral" areas to be *additional* to the Committee minima.

(e) That, till such time as the needs of and promises to Natives have thus been met, the Government strictly refrain from any further alienation to Europeans of Crown Lands except in definitely European Areas.

(f) As it is desirable for administrative reasons that the native areas be as compact as possible, and as the Land Act is not in force in the Cape, where existing Native Locations are exceptionally and disastrously crowded, the Government be urged to devise means, such as a Native Land Settlement Board, and the limiting and control of the raising of bonds on small holdings and on tribal farms, to encourage and to assist financially the purchase of land by Natives on the most reasonable possible terms.

III. JOINT COUNCILS OF EUROPEANS AND NATIVES.

[a] That all native welfare societies be urged to adopt the principle of the Joint Council of Europeans and Natives as the central feature of their constitution.

[b] That a Federated Council of Native Welfare Societies of the Union be formed, the Johannesburg Joint Council to submit to the other societies a draft constitution for criticism and amendment.

IV. NATIVE COUNCILS ETC.

[a] This Conference welcomes the action of the Government in continuing the example set in previous years of calling together representatives of the Native people for consultation upon proposed lagislative measures. The method so far adopted to secure the representation of Natives at this Annual Conference is, however, open to considerable criticism, and the Conference urges the Government to consider whether the time has not come to give that Conference a more representative character.

[b] This Conference presses for the extension of the System of District Councils wherever possible.

Correspondence.

CAPE FEDERAL TEACHERS' ASSOCIATION.

TO THE EDITOR IMVO.

SIR,—The advertisement appearing in your issue of last week convening the members of the above-named body to meet at King William's Town on the 23rd December next places many teachers under a great disadvantage, the result of which the failure of very important members to attend the meeting. Since Zu Particulars

As it is, that time of the year is very busy, and any association convened to meet on the 23rd, or any other date near Xmas, greatly interferes with the programmes of holiday-seekers and merry makers during the Xmas tide, when we should be at our hearths and homes or where else we choose—not bound up to meetings.

For these associations we sacrifice a great deal, but shall we allow them to interfere with our liberties?

Why not rather stick to the date suggested by the IMVO some time ago—the 17th December. The earlier this conference meets, the better.

I think most of us would economically arrange to be at King William's Town on the 17th to 19th then pass on to holiday—and pleasure resorts.

Otherwise the same thing will happen as last year when the meeting was arranged for a day when the best talent of the C.N.T.A. could not attend.

As some teachers are sportsmen engaging in cricket tournaments and others in travelling during the summer vacation, I do insist for the benefit of us all that we meet on or before the 17th December.

Will the Secretary of the Cape Federation and his Executive please give this suggestion due consideration?

Yours faithfully,
F. H. M. ZWIDE,

Bethelsdorp,
c/o Redhouse.

Race Problem - 1924

Africa.

Brownlee Station Question.

The following correspondence appears in our contemporary's issue of 30th ult. and is of interest :—

To the Editor, Cape Mercury.

In reading carefully through the lengthy report of the Council's Committee on the above subject, which appears in to day's issue of your paper, I could not help feeling perplexed at the wonderful and systematic way Natives of Kaffraria have been deprived of land originally granted them by former governments of the Colony. In these depredations the Government through its various departments, sets the example; then follow Divisional Councils and municipalities.

When one is shown round about this district the original beacons of the land the ama-Ntinde and other tribes once occupied, and how now these lands have been squeezed in by means of convenient proclamations being promulgated, and hundreds of former inhabitants driven out to—no one cares where—it is most pathetic to think of the dismal future awaiting the Natives that remain.

In the case of Brownlee Station residents, according to the story told by the Committee (which, however, does not correspond with that told by the older Natives), we gather that in 1846, fourteen acres of land were granted (by the Government, I presume) to the London Missionary Society for a mission station. So we have here a definite grant of land for the sole benefit of the Natives of Brownlee Station.

All at once the report takes a long jump right into May, 1861, and says that "the portion (b) in extent eight acres was reserved under a promise contained in a letter signed by the Secretary to the Lieut-Governor dated 21st May, 1861, stating that the Lieut Governor was pleased to direct that this land be reserved for village purposes for the use of the station Natives, but he was not prepared to authorise the issue of title to it."

In my opinion, it was on that fateful 21st May, 1861, that the land granted to these people was again virtually taken away from them, as this declaration by the Governor refused the issue of a title deed to the land. The owners were thus an easy prey to greedy land-grabbers, and to day they find themselves raked in among the common lot of natives residing in the town as workers, who have no fixed place of abode.

The Brownlee Station people were owners of land in 1846, occupiers in 1861, and since then have been put through a mill of intricate legal formalities, searching Commissions, over-zealous arbitrators, astute Council meetings and committees, to find themselves in 1924 unpossessed of land, and with no land granted to them by Council in lieu of the 14 acres originally given to them, having to be parcelled out to the ordinary town location of Tsolo, in an environment totally strange to them.

The insanitary condition of that condemned place is no excuse to deprive Brownlee Stationites of their right to ownership of land, and if Council meant to play the game with them other land could have been found in lieu of that taken from them, and that land should have been granted under the same conditions, as far as possible, as those obtaining at present. As it is, Council takes advantage of the Urban Areas Act, and the financial assistance promised by Government under the Act to utilise £10,000, to be borrowed under the housing scheme—which scheme was meant for providing houses for natives, who were to be combed out of the town proper, and not Brownlee Station—in the meantime forgetting about the natives in town (who are also a menace to the health of the town residents, it is asserted) for whose provision this Act was passed. In fact, the legality of this step may be questionable if the Minister for Native Affairs is aware of these facts. To day, these natives from Brownlee Station, by being thrown under the Administration of the Urban Areas Act, have lost their church sites, and the right of ownership of land. They are to get no cash in hand for compensation for their houses. Again, under the Act the two races—Coloured and Natives—who inhabit Brownlee Station, are not to be settled in the same village. But somehow our Council are legal experts. They may find a neat little way of avoiding the cumbersome portions of the Act of 1923. Thanks for space, allowed Mr. Editor.

A. M. JABAVU.

(Our correspondent's letter is welcome: it is well that the whole question should be thoroughly explored. The Council is not land-grabbing. It is concerned only with the sanitary condition of the eight acres of land to which no tittle has been granted. With the grant of 14 acres the Council is not concerned. This is freehold property, belonging to the Missionary Society.—Ed., C.M.)

Our Fortieth Anniversary.

Exactly forty years ago yesterday, Monday 3rd November, 1884, this journal first saw the light of day, being launched by the late editor John Tengo-Jabavu with the following auspicious exordium :—

"The warm and hearty welcome that has met us on the very threshold of our career has given us great encouragement, and we take this, the earliest opportunity to convey to our friends our sincere and thorough appreciation of their good wishes. To the multitude of subscribers who have shown their confidence in us by contributing their mite towards our support, we offer special thanks. We can only hope that our efforts—and we shall spare none—to prove worthy of this advance of confidence will be effective.

And yet this cordial reception is not without its causes. A whole homily can very easily be written on the good that a journal, professing to be the medium of communication between the vast masses of the aboriginal population of this country and the ruling power which hails from Great Britain, could do. . . . . Students of the Native Question may well rejoice at living to see a regular organ of Native opinion set up. In that organ they will, no doubt, not only expect "to see themselves as others see them," but also to see us as we see ourselves. . . . . We wish to say a few words on the support or otherwise of the various political parties in the country. Our own view is that whosoever treats these parties as mere figures which are not factors in the attainment of certain ends in a country ruled by Responsible Government, is like one attempting to make omelets without eggs. Our attitude towards the three parties existing at present will be to do our best to educate our countrymen to support moderate men. This is a course which every lover of the Colony must follow under the present circumstances.

As a rule Natives are strong partisans, and when once they have made up their minds to pursue any course of action it is no light task to divert them, but the conditions for gaining this support are very rigid, as we shall presently show. It is well known that the ideal politician from the Natives point of view, is of the type of the men who follow a honest above board and straightforward line of conduct. Such politicians we shall always ask our readers to appreciate; but measures will always be considered of more importance than the individuals who propose or support them. Native public opinion does not tie itself to any party, but endeavours to promote loyalty to the Queen and to the British Empire, and peace and prosperity in South Africa.

It has often been said, and with justice, that the Natives need to be stimulated to industry and to following scientific methods of farming, and we will always try to make this paper a means for educating the Native farmers. We ask all who read the paper to help us in this."

Wesleyan Resolutions.

The following is a copy of the Resolutions sent to the the Johannesburg Conference from the Executive of the Standing Committee on Native Affairs of the Wesleyan Methodist Church of South Africa:

The Standing Committee on Native Affairs of the Wesleyan Methodist Church of South Africa, after giving full consideration to the Agenda of the ensuing Conference on Native Affairs, which met in Johannesburg on October 30th 1924, Resolved :—

1. NATIVE (URBAN AREAS) ACT (a) That with wise and generous application of the provisions of the Act will lead to better administration of Native Villages and tend to secure the well-being of the Natives in Urban Areas.

(b) LOCATION ADVISORY BOARDS. The Committee welcomes the provision for Location Advisory Boards under the Act, and would urge that such Boards have the fullest scope permitted to them in the administration of Location in Urban Areas.

(c) LEASES. We would urge that a system of leasehold Tenure in Native villages, established under the Act be generally adopted, so as to meet the legitimate aspirations of the Natives for security of household tenure.

We would recommend that this Conference prepare a *model* lease to submit to the local authorities for use in urban areas. The matter is urgent as to demand immediate attention.

(d) MUNICIPAL PLANS FOR NATIVE HOUSING. We are of opinion that increased facilities should be given whereby Natives may be encouraged to build their own houses and that sufficient ground should be apportioned to them to allow for gardens. NEW CAPE LOCATION—Household plot roughly 150 100)

(e) APPOINTMENT OF SUPERINTENDENTS AND INSPECTORS. That before these are appointed the Native Affairs Board be consulted.

(f) REPRESENTATION OF NATIVE INTERESTS ON MUNICIPAL COUNCILS. We are of opinion that Native interests should be directly represented on Municipal Councils, and would urge that as soon as possible Municipal Regulations be so amended as to meet this need.

2. NATIVE TAXATION. The Committee is of opinion that before any increase of Native Taxation is decided upon the provisions of the Native Affairs Act of 1920 should be carried out.

(It is hoped that the report of the Commission appointed by the Department of Native Affairs and the Inland Revenue Department, to inquire into existing systems of Native Education in the Union, will be available for use in this Conference).

3. ESTABLISHMENT OF A FEDERAL COUNCIL OF NATIVE WELFARE ORGANISATIONS. Realising the great value of Local Associations, this Committee would strongly recommend the establishment of such a Council.

4. THE LAND PROBLEM. The Committee recognize the serious anxiety and unsettlement of the Native people caused by the operation of the Native Land Act, and can understand the confusion and uncertainty with regard to its provisions, particularly in regard to the failure to make adequate "Further Provision as recommended by the the Beaumont Commisson of 1916.

If the provisions of the Native Land Act of 1913 are to be carried out, then the recommendations of the Beaumont Commission should have immediate consideration.

5. ADMINISTRATION OF JUSTICE AS AFFECTING NATIVES, Recognising the feeling aroused throughout the Union by the recent alleged mis-carrieges of justice the Committee urges that this subject should have early and adequate consideration.

We deplore the verdict and inadequate sentence in the recent case tried at Standerton, and are of opinion that justice, as between Europeans and non-Europeans, under the present method is not impartially administered. We would strongly urge that the Conference recommend to the Government, so as to amend the Law regarding offences of this kind, that they may be tried by special criminal courts without juries, or by some other means which will ensure that prejudices, based upon differences of colour, shall not interfere with the course of justice.

CIVILIZED LABOUR AND NATIVE UNEMPLOYMENT. The Committee is of opinion that the policy put into force by the Minister of Railways; without the consent of Parliament, whereby Native wastage is being replaced by European and Coloured labour, and no Natives are being taken on or advanced, is the introduction of the "Colour Bar" into State Employment, and denies the Native his fundamental right as a citizen to make progress, of which he is capable.

If the Natives are to be restricted in industrial labour, Government must be urged to carry out an adequate policy of Native settlement on the Land.

The Shame Of The United States Of America.

Dear Editor of the "Naledi,"

Please permit me to insert these lines in your valuable paper. The American vociferously claim to be the champions of justice and peace but I regret to say that they are the cruel people on earth. I believe that Great Britain has been spared the odium of racial lynching; but racial antagonism is in some respects more violent in character, especially in South Africa.

Do you know that the United States of America is the only land on earth where human beings are burned at the stake? The white mobs have lynched an innocent Negro here this week. The United States mobs have lynched over 4100 Negroes, regardless of sex, some Negroes have been crucified, burned, shot, hanged and buried alive in the grave.

The sons and daughters of Africa awake,
Your children's lives are at stake;
Your lands by aliens are devoured,
Let us awake for the Ethopian sake,
Almighty God will hear our cry,
Because our cause is justice and right.

In Southern states the Negroes are leaving by thousands and the white people agriculturists are threatened to ruin.

"In the beginning God created a man in his image," but the white people here forget that Over 300 years ago the white people took the Negroes from Africa and brought brought them here to be the hewers of wood and drawers of water for the whites, some Negroes have been separated from their parents while babies and sold like dogs but now the Negroes have increased rapidly in the United States of America their number is estimated to 15 millions at the present time.

The white people have burned the Negro Church here this week, the A.M.E. Church and the largest Negro church in the United States.

There is a new organization of the whites K. Klan and they do not want any Negro in America, they wrote several letters to the Pastor of Bethel A.M.E. Church to threaten him, finily they burned his church What shall we do? Let us awake and our success will depend fundamentally upon three things; Prayer unity and love of one another In Unity there is strength but if we are divided we shall be destroyed on earth. There should be no Mosuto, Letebele or Negro but we should be one. God did not make whites to be superior to a black or yellow man, all we are equal in the presence of God.

With best wishes and cordial greetings, I am,

Yours sincerely,

Josiel A. Modise,

3763 Wabash Avenue,
Chicago, Illinois,
U.S. America.

Kenya Colony (B.E.A.).

NOTES FROM NAIROBI.

Duke of York's Visit.

Nairobi is undergoing a thorough spring-cleaning in view of the approaching visit of the Duke and Duchess of York, and the shabby state of its streets, which has so often caused adverse comment among visitors for years past, is being rapidly improved. Extensive additions to Government House are also in full swing for the accommodation of the Royal visitors.

In the meantime, the country is generally waiting for the breaking of the short rains at the end of this month, so relieving what has been a very seriously damaging dry season. This year's crops of maize and coffee are badly affected, though the latter industry will be helped out by the very big demand and high prices for Kenya coffee.

Natives' Easy Life.

The growing seriousness of the joint problems of native production and the labour supply has just been threshed out at a meeting of the Convention of Associations. The natives are making their womenfolk do the work of cotton cultivation, and mostly are not themselves either working for Europeans or producing foodstuffs for themselves, relying on the good price of cotton to enable them to purchase their requirements.

This easy life in Uganda has already led to a wave of immorality, with an appalling spread of disease, and Kenya is frankly fearful lest the same thing is to happen here. The Convention appealed to the Government to stop the persistent encouragement of cotton planting, and rather to push the further production of foodstuffs and native village industries.

Agricultural Progress.

Further details of the agricultural census for the year ending June, 1924, reveal very impressive figures. The acreage under European occupation is 4,443,180 acres, as against 3,985,371 acres a year ago. Actual cultivation has increased from 274,319 acres to 346,988, an increase of 72,669 acres.

The production of coffee for the year was 145,000 cwt., sisal reached the figure of 169,000 cwt., and maize produced 854,000 bags of 200 lb. About 20,000 acres of wheat were harvested during the year, 5,500 acres of flax, 5,200 of sugar, and numerous other crops, both in the highlands and at the coast, in nearly every case showed a substantial increase.

Exports for the year amounted to £1,741,371, as against £1,054,099 for the year 1922-1923. The increase in the value of coffee exports alone was a quarter of a million sterling in the one year. In addition, the colony is rapidly becoming self-supporting in many foodstuffs, and the whole future is extremely promising if only the Manchester cry for cotton does not bring about a State where labour is moderatable, which will happen if the present policy is persisted in.

Race Problem — 1924

Africa.

A NATURALIST IN THE CONGO.

THE COLLINS-BARNS EXPEDITION—DAR-ES-SALAAM TO ANGOLA.

THE CONGO KALEIDOSCOPE.

(Special to "The African World" by T. ALEXANDER BARNS, F.R.G.S.)

MATADI, November 20.

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Contrasts, variety and striking. Here there is a pleasure boat, there a luxuriously appointed river steamer. On one section of the river, a cargo of elephant ivory waits for enough canoes and paddlers to run it safely over the Panga Rapids; on another, hundred ton barges, loaded down with palm oil and kernels, wait for a steamer. At one place I passed a Monghalima chieftain had that day been speared in a duel with his rival, and his dead body was being paddled in a canoe up and down the river, whilst savage funeral rites took place at each village as it passed, to the accompaniment of the beating of great wooden drums. Still farther down, at Kinshasa, a jazz band was playing and a dance was in progress, after an afternoon spent in watching both a football match and a tennis tournament. But, then, of course, the combined length of the Ituri, the Aruwimi, and the main Congo River, down which I journeyed and a description of which will be found in the following pages, reach more than two-thirds of the way across Africa, so one would expect to find contrasts and encounter both out-of-the-way peoples and out-of-the-way things.

Africa Herald 13/1/34

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Going gradually westward down these great rivers, one notices, as the end of each stage is reached, a gradual change, both in the natives themselves and, to a lesser extent, in their surroundings. The day's trip will often amount to as much as a hundred kilometres, and one camps each night on the river bank, and it is then that one notices this change—change in physique, in habits, in customs, in structure, form, and thatching of huts, and in utensils, etc. The natives also differ widely in temperament. The Babese, for instance, are morose and forbidding. The Wabaldi are exactly the opposite—cheerful and always laughing, with a curious custom of giving a little yelp (especially the women) every now and again, like pleased puppies. The Popoie and Makeri peoples are, if anything, still more cheerful, and are great singers, seldom going on a journey without singing all the way. The Monghalima and Basoko natives, again, who inhabit the Lower Aruwimi, are a lazy, perverse, and truculent race of riverine folk, the men spending most of their time tattooing and painting themselves, or making a headdress of monkey skin or parrots' feathers, or other fancy article wherewith to adorn themselves, for they are great dudes and as vain as peacocks. But, curiously enough, the Monghalima women are entirely lacking in this respect, and confine themselves to threading a few beads (often dull-looking seeds of a bush or tree) into holes pierced along the top outer edge of the ear. They even dispense with the usual cicatrisation so common with the tribes of the Congo Basin. However, with the innate allure of their sex, and being debarred by custom and usage from adornment, make the most of their nude charms by wearing a small apron of minimum dimensions strung from the waist in front and *nothing* behind, the effect of which to the mere male is not a little startling. Amongst the Monghalima teeth necklaces—made from monkey, leopard, and sometimes from human teeth—are much in evidence, and their leaf-thatched huts with high church steeple-like roofs (or, as someone has more aptly described them, "candle extinguisher" roofs) are unique.

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Bomili is on the outer eastern fringe of the immense oil industry. Here the oil palm begins to grow in its native luxuriance. Both the villages and the tracks between them are buried in their graceful shade. Even the pathways through the villages are in part paved with the broken nuts and trodden to a hard surface by passing feet. Everywhere women are cracking the nuts to extract the valuable kernels, and along the water-frontage of each village there are usually to be seen one or more sloping bark covered frames with the pulped fruit being heated in the sun, and from which the oil is dripping into pots placed below. Bomili is a pretty station facing the mouth of the Nepoko River which, at its junction with the Ituri, tumbles over a natural rock barrage of great beauty and at least a mile wide. There are five or six good brick houses in this post, but for some reason or another the place has been more or less abandoned by the Belgians in favour of Panga lower down.

It is amongst the Wabali and Popoie who inhabit the Panga district that the infamous sect of human leopards, or *anioto*, as they are locally termed, operate. In spite of the efforts of the Belgian Congo Government to suppress the inhuman practices of these people they still hold sway, and murders and kidnapping of women and children, to carry out their horrible rites, are frequent. Across the islands above Panga the Congo-Nile Railway, from Stanleyville to Lake Albert, will pass, and upon which a staff of five surveyors are engaged. Also at Panga one finds a depot of the Intertropical Comfina Co. This firm has agencies throughout the Congo, and as it has few rivals in the interior must do a lucrative business, and should pay a good dividend. They trade in palm oil, kernels, and rubber, etc., but especially in ivory they must do a very big trade. They pay 120 frs. to 140 frs. a kilo. for ivory on the spot, so the small trader and elephant hunter sells locally to this firm instead of shipping his ivory home and waiting a long time for his money.

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(b) This Conference presses for the extension of the System of District Councils wherever possible.

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(a) The Conference is impressed by the growing importance of providing facilities for the training of all officials (whether under Government or Local Authorities) having relations with the Native people, particularly in view of the gradations in their approach to civilised life and the difficulties of the transition period. Encouragement should therefore be given to the institutions which can provide the training and to officials (particularly those showing special aptitudes) who wish to qualify themselves for this work.

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12-2-34

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(1) That this Conference desires to place on record its indebtedness to Edgar H. Brookes, D. Litt, for the publication of his book entitled—"The History of Native Policy in South Africa." Prof. Brookes has rendered South Africa a notable service in making this worthy contribution to the understanding and solution of the Native Problems.

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Office.

OPENING OF THE NEW LEGISLATIVE COUNCIL OF SIERRA LEONE.

Precisely at 10 a.m., His Excellency the Governor stepped out into the terrace at Government House dressed in the Governor's full dress uniform to inspect the Guards of Honour that had been drawn up, comprised of forty-eight Seamen and Marines from H.M.S. "Endeavour" with their Officers and one hundred rank and file from the West African Regiment. As His Excellency stepped out the Band of the West African Regiment struck up the National Anthem and a salute of seventeen guns was fired from Tower Hill battery as His Excellency inspected the Guard of Honour.

After the inspection His Excellency invested a few soldiers with medals, and, having done this proceeded to the Council Chamber to continue the other part of the ceremony of the opening of the New Council.

Before proceeding with the Business His Excellency said:—

Your Honour, Members of the Legislative Council, Ladies and Gentlemen,—Before we begin the proceedings of the day, I have an announcement to make of transcendent interest and importance which I am confident you will receive with the greatest enthusiasm. Last Saturday evening I received from the new Secretary of State, Mr. Amery, a telegram informing me that H.R.H. the Prince of Wales will visit Sierra Leone next year on his way to South Africa (loud applause). The telegram added that His Royal Highness hopes to reach Freetown on the evening of Wednesday the 1st April and that he will stay here until the evening of the 3rd April.

The fact that I was specially charged to make this historic announcement to-day is a characteristic example of Royal favour which will be highly prized, and I think it also indicates the close interest which the Secretary of State is showing in our ceremony to-day (applause).

At a later stage of these proceedings, the Council will have an opportunity of expressing the Colony's intense gratification at the news and our determination to give to the Heir to the Throne an enthusiastic welcome. A representative Committee will be formed as soon as possible to draw up a draft programme for submission to His Royal Highness (loud applause).

The first business was the swearing-in of members, that is, the taking of the Oath of Allegiance to His Majesty the King. The following Members were sworn:—

The Hon. J. Denton
The Hon. C. E. Wright
The Hon. Baki John Tucker
The Hon. The Mercantile Member (J. Phillips, Esq).
The Hon. The Rural Member (A. E. Tuboku-Metzger, Esq.)
The Hon. C. May
The Hon. Bai Kompa
The Hon. Bai Comber
The Hon. The Second Urban Member (Dr. H. Bankole Bright)
The Hon. The First Urban Member, (E. S. Beoku Betts, Esq.)
The Hon. The Acting Commissioner of Lands and Forests, (W. Scotland, Esq.),
The Hon. The Director of Public Works, (W. S. Lake, Esq).
The Hon. The Comptroller of Customs, (J. Lauder, Esq.)
The Hon. The Commissioner Southern Province, (H. Ross, Esq.)
The Hon. The Commissioner Nothern Province, (Capt. W. B. Stanley, C.M.G., M.B.E.)
The Hon. The Commissioner Central Province, (W. D. D. Bowden, Esq.)
The Hon. The Director of Medical and Sanitary Services (Dr. W. J. Innis)
The Hon. The Colonial Treasurer, (P. F. Barton, Esq.)
The Hon. The Acting Attorney General (A. C. V. Prior, Esq).
The Hon. The Colonial Secretary, (H. C. Luke, Esq.)
The Hon. The Officer Commanding the Troops (Col. G. T. Mair, D.S.O.)

When the swearing-in of members was completed His Excellency read His Special Address "On the occasion of the opening, on 25th November, 1924, of the Legislative Council of Sierra Leone as reconstituted by the Royal Order in Council of the 17th January, 1924."

Immediately His Excellency concluded this Address the Hon. the First Urban Member (E. S. Beoku Betts) moved a Resolution of thanks to His Majesty the King for the grant of the New Constitution in the following words.

May it please Your Excellency,

I rise to move the following Resolution:—

"That this Council, at its first meeting, desires respectfully to tender to His Majesty the King an expression of its profound gratitude for the broadening of its basis, which His Majesty has been so good as to approve, and to record the conviction that the addition of elected representatives of the Urban and Rural sections of the Colony, as well as representatives of the Paramount Chiefs of the Protectorate to the official and nominated elements of the Council cannot but be fraught with the greatest advantage to the administration of two loyal territories under His Majesty's sway, which are indissoluble and mutually indispensable and are the natural complement the one of the other.

"Further that this Council rejoices to learn that it will be privileged to transmit its feelings of gratitude to His Majesty through the person of the Prince of Wales on the occasion of His Royal Highness's forthcoming visit to Africa; and ventures the assurance that, nowhere will His Royal Highness be welcomed with greater enthusiasm and devotion than in this ancient and loyal Colony which is proud to remember the two previous visits of members of His Majesty's house."

Before commenting on the Resolution I feel it my duty on behalf of the Community to thank His Excellency the Governor for recommending the scheme for the reconstituted Council. I also desire to thank him on behalf of the new Unofficial Members for the welcome he has extended to us, and to assure him that our watchward will really be co-operation and our efforts will be directed towards co-operation and co-operating with the Government for the promotion of the best interests of the Colony and Protectorate.

To revert to the motion; His Excellency has in his address related the incidents which led up to the approval by His Majesty of the scheme for the new Constitution, and I cannot improve upon what he said; It is our duty as loyal subjects of His Majesty the King to take the earliest opportunity of expressing our profound gratitude to His Majesty. There can be no difference of opinion that the interests of the Colony and of the Protectorate are one, and it will be in the best interests of both communities if we realise to the full this identity of interest, mutual dependence upon one another, and kinship, and it is my sincere hope that this new Legislative Council where representatives of the Colony and Protectorate sit together, will be the means of cementing that friendship and fostering that comradeship which is desirable.

The last portion of the Resolution is such that I think no words of mine are needed to commend them to you, as they contain no more than the feeling which every loyal and Patriotic subject of His Majesty the King has toward the person of His Royal Highness the Prince of Wales, the successor to the British Throne. As the most important item in the Agenda namely the reading of the Address and the estimates by His Excellency has still to be done, I will say no more but ask Honourable Members to vote for this Resoulution.

The motion was seconded by the Honourable Bai Kompa as follows:—

"I beg to second the Resolution. Where I come from there are over one hundred Chiefs. We are all very thankful to H.M. the King for allowing three Chiefs to sit on this Council. We all hope that the King's eldest son will come to Sierra Leone soon."

The Resolution passed the Council unanimously and His Excellency read passages from his Annual Address. As was the case with his previous Addresses it was a comprehensive and instructive account of Sierra Leone matters in all its important phases. It covered not only Government Departments directly but other branches as well, revealing past progress and future prospects. His Excellency heeding the cry of the people for reducing taxation informed the Council that it had been decided by Government to reduce forthwith the duty on Sugar from 3d. to 1d. a lb and that from the 1st January next the *ad valorem* rate of duty will also be reduced from 25% to 20%. These announcements caused no little satisfaction.

When the Address was completed His Excellency invested Mr. A. J. Shorunkeh Sawyerr with the insignia of an Officer of the Most Excellent Order of the British Empire: an Honour which H.M. the King had conferred on him on the occasion of His Majesty's last Birthday and said:—

Mr. Shorunkeh Sawyerr,—I have it in command from the King to invest you with the insignia of an Officer of the Most Excellent Order of the British Empire, which honour was conferred on you on the occasion of His Majesty's last birthday.

It gives me very great pleasure to execute His Majesty's command to-day in the presence of this distinguished assembly when our thoughts are not solely fixed on the future but have also turned back to the past in which you have borne so honourable a part.

You were a member of the old Legislative Council for nearly thirteen years, viz:—from 21st November, 1911, to 30th September, 1924 (your term of office was thus, I believe, the longest of any other members, viz:—Mr. C. Heddle, Mr. Noble Doyle, Sir Samuel Lewis and Mr. J. J. Thomas).

But your membership of the old Legislative Council was memorable not only for its length but also for your unflinching independence and for the high standard of duty which you consistently displayed. You were, at times, an unsparing critic of Government, but, in my experience, at least, your criticisms were always based on a thoughtful study of the subject under discussion, and I know that the Law Officers of the Crown set no little store by the alertness with which you invariably scrutinised the draft of legislation which came before you.

Finally, while you were fearless in your attitude towards Government you were equally impervious to the pressure of popular clamour when in your judgment that clamour was misdirected. As a consequence everyone in Sierra Leone felt a particular satisfaction when it was announced on June 3rd last that His Majesty the King had been graciously pleased to honour one who commands universal respect.

I now have much pleasure in pinning on your coat the Badge of the Honour.

In thanking His Majesty Mr. A. J. Shorunkeh Sawyerr said:—

Your Excellency,—It is not easy for me to express in words my appreciation of the honour you have done me in selecting this auspicious occasion and this Council Room to which during the past thirteen years Governors and Acting Governors have in succession invited me as an Unofficial member to assist in legislating for the Colony and its Protectorate, to present to me on behalf of His Majesty the King my Badge as an Officer of the most excellent Order of the British Empire in the presence of a gathering so representative. There is no doubt whatever in my mind that this honour has been conferred on me as the result of some special despatch addressed by Your Excellency to the Colonial Office, and that that is so, may be inferred from a letter which I received about a fortnight after the 3rd day of June last past from the Right Honourable J. H. Thomas, the Ex-Colonial Minister, and which let me read:

"Colonial Office,
Downing Street, S.W. 1
3rd June, 1924.

Dear Mr. SAWYERR,—May I congratulate you on the O.B.E., which the King has conferred on you, I was very glad to ask the Prime Minister to submit your name to His Majesty for this honour in recognition of your services to Sierra Leone,—Yours very truly,

J. H. THOMAS."

A. J. SHORUNKEH-SAWYERR, ESQ., O.B.E.,

As previously, Mr. Thomas did not know me and I did not know him, he could have written me as he did, only as a result of information furnished hence to him by Your Excellency. I therefore thank you.

This closed the business for the day. The audience was a representative one and was composed of Lady Slater and other European ladies the Mayoress and other African ladies, the Acting Chief Justice and Mr. Justice Sawrey Cookson of the Gambia, the Bishop of Aristri and the Rev. Mother Superior, the Heads of the Military and Civil departments, Officers from H.M.S. "Endeavour," members of the European and African Chambers of Commerce, Medical Officers, members of the Legal profession, The Archdeacon of Sierra Leone and other Ministers of Religion, Members of the City Council, the Editors of the Local Journals, the Tribal Rulers and other ladies and Gentlemen, numbering over 130 in all.

The Chamber was full to its utmost capacity.

As the guests retired each one was handed with two printed copies of the Addresses of the Governor to which they had listened.

His Excellency the Governor entertained at night the members of the New Legislative Council and in due course proposed in an able and felicitous speech the "New Legislative Council" coupling it with the names of the Hon Colonial Secretary H. C. Luke Esq., and the Hon. C. May. The former replied on behalf of the official members and the latter on behalf of the Unofficial members. The Band of the West African Regiment was in attendance

All-African Convention.

Intlanganiso yale ngqungqutela ye Manyano zonke ihlangana e School Room sase Wesile e Qonce ngo 8 ngokuhlwa nge 16 December 1924. Abatunywa bezibonela ngendawo zokuhlala nendleko njenga nyakenye.

A. M. JABAVU,
U Nobàla.

Race Problem - 1924 IV

Africa.

African Herald 10-11-24

Dr. Ernest Lyon, Consul General Notifies Public

That Liberian Passports Must Be Vised By Liberian Consul-General. Dr. Lyon, Consul General

Baltimore Md.

Herald 11-28-24

November 14, 1924

My dear Editor:

I am asking you to give publicity to this office as an act of benevolence to colored Americans travelling from the United States to the Republic of Liberia.

Baltimore

On and after the 21st of September, 1924, all passports of Negroes sailing from any part of the United States with the intention of landing in Liberia shall have be vised by the Consulate General at Baltimore.

All Liberian consuls in the United States except the consul general at Baltimore are, until otherwise ordered, hereby prohibited from issuing vises to Negroes or colored people desiring to sail for Liberia.

Observance of these instructions will save prospective emigrants from much trouble and embarrassment.

ERNEST LYON,

Liberian Consul General in The United States

Prince Kojo Speaks On Problems of Black Race

Speech Delivered Before Interallied School of Higher Studies

[EDITOR'S NOTE—This is the final installment of the memorable speech delivered by Prince Tovalou in Paris early this year. The speech was printed in pamphlet form by the Universal League for the Defense of the Black Race, of which the prince is founder, and is being offered for sale by that organization to assist in getting funds for carrying on its work. They are at Brentano's in Chicago. The headquarters of the league are in Paris, 126 Rue de Provence.]

"They press for the choice of the natives. Now the natives have never had the right to these nominations since it is exacted as a preceding condition to possess French citizenship in order to enjoy civil and political rights. No native has this right. He is only a French subject. Again, these Byzantine distinctions of which we are ignorant; these delegates of the functionaries, of the traders, they form the superior council of the colonies. What derision!

"The criminal exploiters have, indeed, the nerve to advocates to defend them in the motherland." It is true that it has been said that the natives are incapable of taking an interest in politics, that they are incapable of everything. I grant you this and even more. This incapacity is persistently decreed by the same functionaries who are interested in the oppression of a whole people. Inferiority? Incapacity? It is absurd; let us not insist.

"Why are the natives not represented? Why are the sick not allowed to say what they are suffering? For we often see peasants or uncultured men say to physicians: 'Oh, it's in my arm—it's in my leg that I feel pain,' and this fixes or directs the diagnosis and permits the surgeon to operate with surety! How can you wish to care for the sick if the patient does not tell you? 'Oh, it's my arm—it's in my leg that I feel pain.'

"It is an absolute necessity, it is urgent to accord to the natives who have no civil and political rights the possibility of approaching the government through their representatives to discuss the problems whose solution must bring them a slight relief.

"Complete assimilation, representation, home rule or autonomy—these are the things we put forward as some of the conclusions for a solution of the colonial problem.

"During the conferences we have discussed the problem of property. The native possesses nothing. Thanks to the regime of despoiling concessions, he has been expressly forbidden to own property. The land, conceded to him for the cultivation of corn, manioc and other crops, is taken away as soon as the European disembarks.

"We wish that the property of the native be assured to him.

"It is necessary that she should have the right to exploit the land and its resources. Do not forget that the land is his own; that the blood of the black men has conquered distant possessions for France and that the sweat of Negroes has cleared, plowed, sowed and fertilized them as it has fertilized that of ungrateful America.

"Do you wish to hear the series of inconsistencies? Senegal has conquered Dahomey. Dahomey has conquered Madagascar. It was the black men who conquered Guinea, the Ivory coast, the Sudan and Morocco, and all these conquered peoples have rushed in throngs to save their conquerer at Charleroi, at the Marne, at Iser, in Champagne, at Verdun, at Chemin des Dames, and at last, at the second Marne, where they won a decisive victory for right, justice and liberty which have been systematically denied them.

"Homeless, expatriated, famished overwhelmed by suffering and misery, under the ardent tropical sun it behooves them to plow and water with their sweat a soil confiscated and reserved as the property of their executioners.

"We, Negroes of Africa, we raise our indignant protestation against the fate of our brothers in America. Shame to those Americans who feign to be civilized, but who have not yet condemned by law the outrage of lynching, and who continue to torture 15,000,000 of our brothers. Let the so-called civilized nations forbid the wholesale trade of Negroes by the purchase and sale of colonies, after having condemned the slave trade in detail. No more transfer of territories with their inhabitants, as the recently affected Denmark. This is the most modern, the most monstrous form of slave trade.

"Since the label of a nationality has been attached to us, we do not wish to change it with every treaty unless it is to resume our complete independence.

"We demand respect for the territorial integrity and the national independence of the African states or states of African origin which still possess their autonomy. Abyssinia, Liberia, Haiti and St. Domingo are striking proofs of the organizing and political genius of Negroes, notwithstanding the persistent sabotage by nations eager to conquer.

"We claim the right to judge and to be judged. A judicial court should be instituted and, above all, we claim the right to be educated. It is necessary to organize compulsory education in the colonies. The education of the native is the best means of assuring his evolution and his adaptation to European civilization. It is necessary to develop Africa for the benefit of the Africans and not exclusively for the profit of the white man, and to assure freedom of commerce and industdy. Behold, in short, the few conclusions—the few claims put forward by the natives of the colonies.

"The problem of the Negro race first came into being in America, by the extermination of the aboriginal Red Skins, then by the transplantation of natives of Africa to fill the void created, and at present it is intermixed with the colonial problem which is its ultimate phase and which is now shown by the absolute negation of the rights to property by Negroes, by the negation of their civil rights—since their civil personality is not recognized—by the negation of their possibilities of evolution, by deceit, by calumnies which induce the world to believe that this Race is irremediably condemned to inferiority, to stagnate in ignorance, brutality and violence—all of which is contrary, not to experience, since you have never attempted in good faith this experience, but to that which we now—we who have lived with out fathers, our mothers, our brothers and sisters—we who know that they are also men and women.

"They have less instruction, education and adaptation to European civilization, but they have kept, more than we have, the true and solid qualities of which human worth is formed, and we benefit by their conscience, their knowledge and their experience. They have

lived in simple surroundings where human sentiments bloom spontaneously. They know nothing of your complications, of your mixed conceptions of life. They understand nothing of your economic cares, of your worries, your irritations and your nervousness.

"They have kept all the simplicity, all the sweetness, all the joy of life. They are like the fish in that historic and legendary river which descends from the towering St. Gothard North sea—the Rhine—river of glaucous waters you have often made scarlet with your blood. The fishes of the Rhine know not whether they have peace: less wise than they, you have battled for centuries on the two banks of this river, while the simple creatures who live in its depths are disdainful of your quarrels.

"This is what we do in Africa. We care not whether you have two or three countries, or whether you have none. We only wish that since you have come and conquered us, you should live in peace with each other, and that we be not always called upon to become your cannon fodder. We wish you to recognize our rights to citizenship—elementary rights of man—and that living your life, suffering your sorrows, and rejoicing in your joys, we might be called upon to share your destiny, good or bad, but which we accept sincerely, loyally and faithfully."

Uganda.

COTTON POLICY AND PROSPERITY.

Thorny Problem of Labour.

Governor Outlines Government's Proposals.

"African World" Resident Correspondent.

KAMPALA, October 7.

Recently his Excellency the Governor made an important pronouncement in regard to the Government's plans in the matter of labour. The discussion which followed was not open to the Press, but the following is the text of his Excellency's speech, and, as will be seen, it deals exhaustively with the whole question.

In his opening address at a conference held in Kampala, which was fairly representative of all classes, his Excellency said he felt that so much good came from previous round-table discussions that he was constrained to adopt this course again to see if, after full and frank discussion, they could not find in agreement and co-operation the solution of the one outstanding difficulty of Uganda to-day—labour.

Since 1905, said his Excellency, it had been the settled policy of Government to foster native production, and the cotton policy of Uganda had, if he might say so, succeeded beyond all expectations. It had brought wealth and prosperity to the whole country. Whatever the views which may be held in certain quarters outside the Protectorate, the value to Uganda of the cotton crop was too well known there to require advocacy anew, and it was not likely that there was going to be any change of policy now. But they had the labour difficulty to face, and the position was not made any easier by a monthly requirement of 3,000 to 10,000 men for the railway so soon as the construction was at its height next year.

Up till a few years ago, continued his Excellency, the labour position was easy enough. All that had to be done to meet Government's requirements was to call out the labour under the tribal authority of the chiefs. But the Uganda "Kasanvu" system was clearly open to grave objections, and it was abolished in 1921 by order of the Secretary of State. They were now entirely dependent on voluntary labour, except for porters required for officers' travelling, etc.

Regular Labour Flow Required.

There were in the labour market to-day, said his Excellency, in voluntary service, not less than 15,000 to 20,000 unskilled labourers continuously in employment, apart from native Government works and native Government obligations. This number could be replenished from outlying labour reservoirs. From these there had been for so far only a spasmodic flow, and the first thing to do was to organise and direct this flow along the proper channels, avoiding wastage en route.

The second is to offer inducements to such labour sufficient to overcome the human disinclination for the continuous performance of monotonous and uncongenial tasks, and, by feeding and decent conditions of living, to raise the physical standard of the labourer, and thus his power to work. Having accomplished this, the third task is to extract a full day's work out of such labour.

A day's task, said his Excellency, which begins at 7 o'clock and ends at 10 or 11 o'clock in the morning, is not a full day's task. He believed that by careful attention to feeding and general conditions a task can be assigned which would occupy a fit man working steadily and hard from 6.30 or 7 o'clock in the morning till, say, 4 o'clock in the afternoon, with a compulsory break in the middle of the day of one hour. But in this connection, added his Excellency, it must be remembered that they would never get labour to do that task at the end of the day's work, the man had to go off and search for food, or, more probably, do some more work for a native employer in exchange for food. For this reason they considered it essential to provide free food on the spot for the labour employed.

As a Government they proposed to set the pace, and to set up a strong Government labour organisation to deal with all questions. They contemplated making provision for a supply of 60,000 men during the course of next year: that was, 20,000 men working under contract for periods of two months at a stretch. The railway would require 3,000 to 10,000 men, month in, month out, whilst the Public Works Department and other Government services would require 12,000.

A steady and continuous flow to Government and railway services of approximately 5,000 men monthly would have its effect on the labour market generally. At least the Government would set free a good deal of the local labour on which it had to rely in the past. But he could not say they were not going to engage local labour which offered because recruiting in the unproductive outlying districts was an expensive undertaking which had to be fed and housed. The overhead charges of the organisation and the cost of feeding and conducting the labour 200 to 300 miles to the scene of Government, they estimated at an additional charge of Shs.5 per head a month over and above the cost of the imported labourer's hire and keep.

New Labour Organisation.

We now come to the crux of the whole question—namely, could they, or could they not, from this labour, well cared for and well fed, get a full day's work? He believed that under a Government lead and given a fair measure of co-operation from other employers they could. That was the all-important consideration. To-day, under a wasteful system they were, perhaps, using up twice the labour they required. There was then clearly only the true solution of their labour difficulties, and that was to balance supply and demand. They were going to try to do that by setting up a Labour Organisation under a Senior Administrative Officer first: Mr. Postlethwaite, and later, probably Mr. Weatherhead, both officers of outstanding organising ability with a staff of three assistants, seconded from the Administration, three European conductors, and the necessary complement of native headmen, medical attendants, and so forth. The functions of the superior establishments would be (1) to study and improve the conditions under which the labour was employed, as well as the conditions under which migrating labour travels along the routes connecting the non-productive districts with the areas of employment, and (2) to recruit labour, for Government only, and to conduct it to the scene of employment.

Having stated that only absolutely voluntary labour would be accepted, H.E. said that the essence of the whole scheme was good conditions preparatory a full day's work; and that entailed supervision by people whose business and training it was to handle natives.

The Planters' Association had their own recruiting scheme, to which he had promised every possible and legitimate assistance, but they were responsible for their own terms and their own recruiting, and facilities could be given for the Association to draw cash at the local district offices, and for the free use of the Government labour camps, which it was now proposed to erect and maintain along the main lines of supply. All labour drafts from the outlying districts would be subject to medical inspection before being signed on.

In conclusion, His Excellency said there were two points which he wished to emphasise. First, that in any possible criticism of this organisation and its effects on wages, it should be remembered that the services on which Government labour was required were public services, of essential benefit, generally speaking, to the community at large, and they could not be suspended. They had to recognise the economic pressure on all sides. The Eastern Province is largely an industrial proposition. The railway extension is an urgent factor. Secondly, it was the considered opinion of himself and his responsible advisers that the activities of this new department, which it was proposed to set up subject to the approval of the Secretary of State, would very shortly result in a substantial increase in the quantity of labour available both for the Government and for the private employer, and would in course of time effect material improvement in the quality and output of the labour.

WHAT WE THINK.

COTTON IN AFRICA.

No apology is needed for returning to a subject of most vital importance to the Continent, and especially to South Africa. This week the annual meeting of the Sudan Plantations Syndicate, Ltd., has been one of the principal topics of discussion in the City, and the optimistic, lucid, yet conservatively phrased address delivered by the able chairman of the Corporation—Mr. Frederic Eckstein—supplies food for ripe thought to all who have a little time to devote to visualising the truly immense potentialities of the Upper Nile Valley from the aspect of cotton cultivation alone. Generally speaking, it must be reluctantly admitted that not only the proverbial "man in the street," but even the well-educated citizen, engaged in profitable commercial and financial undertakings, is to-day still woefully ignorant of African possibilities. It is our task, figuratively speaking, to beat the drum for Africa, and we propose, if spared for the next decade, to do so with no uncertain energies.

In the Nile Valley.

Coming, then, to cotton in Africa, do our people realise that, taking the Nile Valley alone, we have four million acres under cultivation in the Delta areas, two million in Upper Egypt, 25,000 acres in Gezira district of the Sudan, now producing—with a further 100,000 acres expected to be in full production by the end of 1926—all these with another 100,000 acres already in active stage of preparation. In the Sudan alone expert authorities estimate there are seven million acres of ground suitable for the production of cotton of highest grade, simply subject to and conditional on the necessary Nile irrigation works being constructed and completed. Mr. Eckstein referred to the great possibilities for rain-grown cotton crops in the Nuba Mountain region of the Sudan, situated between the White Nile and Kordofan Province in the West, and indicated that Kassala prospects were also most promising. Mr. Eckstein's work in opening up the Sudan to its speedily becoming one of the front-rank producers of the Empire cannot be too highly estimated, and we have good reason to know has met with great appreciation in the highest official quarters, which is thoroughly deserved. Coming further south, we have the fine efforts of the native Baganda workers in Uganda cotton culture, which is topping the 100,000 bales mark this season, with a fine quality, but not equal in its fibrous strength to the Northern Nilotic product of the same class.

South of the Zambesi.

In the south-east of Africa we have the rich soil of the Zambesi Delta and the entire coast belt of Mozambique Province simply calling to be ploughed and produce rich crops. We learn that Mr. Dundas Simpson, the well-known Rand pioneer, has during the past few weeks easily procured all the capital required for his cotton-growing projects in Portuguese East Africa, and wish him well in his great enterprise.

Coming to the pick of the bunch in potential cotton culture for South Africa, we cannot help rejoicing that next week will probably see the Candover Estates in Zululand brought to the notice of the investing public under gilt-edged auspices. What Mr. R. A. Rouillard and his brother Philippe have achieved in the last eight years in Northern Natal, on the fertile slopes stretching to the Indian Ocean—from the Lebombo Mountain ranges, which are irrigated by several fine rivers and with a regular rainy season—is slowly but all the same steadily coming home to British investors of the highest class.

Race Problem — 1924.

Africa.

LIBERIA'S WONDERFUL PROGRESS.

IMPRESSIONS OF A RECENT VISIT.

(Special to "The African World" by MRS. HELEN CURTIS.)

The inauguration of President King of the Republic of Liberia took place at Monrovia on January 7, 1924. Upon the invitation of the President and his wife, I made a special trip from New York City to be present, and shall ever feel a degree of gratefulness I cannot express for the courtesies extended by them during the weeks I was their guest at the Executive Mansion.

I had not visited Liberia since my husband's term of office as United States Minister and Consul-General, which had been cut short by his death in 1917.

Having passed through the thrilling experiences consequent upon the war period in Monrovia, I was particularly anxious to return and see what progress the country had made.

There were signs of advancement on every side, and the Inauguration Week gave a fine opportunity to see the place Liberia held not only as an independent Black Republic but internationally.

The Inauguration Ceremonies were not only fine, but grand. The President's Inaugural Address touched not only on every point of the life of the nation, but Liberia's relation to the great world powers.

For the first time in the history of the Republic a native African, Honourable H Too Wesley, was made Vice-President, a man of the Grebo Tribe, who had proved his fitness by his worth and service in previous responsible Government positions; his wife is also a woman of superior qualifications.

The Inauguration Ceremonies.

There was a grand parade of the whole Frontier Force, well drilled and equipped; a fine company of Girl Guides, under the direct supervision of Mrs. King, the President's wife, a woman of education and refinement, and also four companies of Boy Scouts. "Chiefs' Day, when three hundred and eighty Paramount Chiefs presented the most picturesque appearance in their native woven, gaily coloured robes, some of the finest material and most exquisite workmanship, was a great occasion.

There were many features of this parade which could scarcely be equalled anywhere. It was headed by the President and his Cabinet, and followed by the Judges of the Supreme Court, then all the foreign representatives, the United States Minister, who is Doyen of the Diplomatic and Consular Corps, heading the foreign representatives.

Dr. W. E. Burghardt du Bois, who had been appointed as the special Envoy Extraordinary and Minister Plenipotentiary to represent President Coolidge, held a special place of honour. The Secretary of the Liberian Legation from Paris, the Liberian Chargé d' Affaires from London as well as the Liberian Consul from Liverpool were all in line.

England and France both sent special ships of war, whose Commanders, with their special officers, came ashore to grace the occasion. All these with their blazing uniforms and the picturesque costumes of the Chiefs from every part of the Interior gave the whole a dignity and importance not easily described.

One of the leading features was a band of native Africans, few of whom could read or write, but who in six or seven months' training under a British negro band-master of superior ability had been taught to play some of the finest music by note, including the national airs of the leading nations of the world.

Great Changes in Monrovia.

The Government Square, which was almost a barren waste when I was formerly in Monrovia, save for a few old, majestic trees, has now been transformed. It has three fine monuments, one to Elijah Johnson, a former President and one of the pioneers, another to Matilda Newport, who is in Liberian history just what Molly Pitcher is in American, and a third large monument to the pioneers. A grand pavilion has been built in the centre, in which the Inauguration ceremonies were held. A fine bandstand has also been erected, where the band often gives evening concerts. All this improvement is the result of an organisation of ladies known as the Women's Culture Club, of which the wife of the Secretary of War, Mrs. Eugenia Cooper, is President, ably seconded by Mrs. King and a corps of noble assistants.

The leading streets of the city have been lighted with electric light, which makes it one of the exceptional cities on the West Coast with electric lights. Many of the side walks have been improved, and all of Monrovia so changed in the past few years that it scarcely seems like the same place.

A new lighthouse with a fine revolving light of 23½ miles visibility has been erected on that part of the town which juts out into the ocean known as Cape Messurado. Two other new lighthouses are in process of erection, one at Since and the other at Cape Palmas. These will be of the greatest benefits to navigation, and as fine, if not the finest, lighthouses on the West African Coast.

Road Building Progress.

There were no roads when I was here and no automobiles. Now it is a common thing to have a couple of hours' ride on the road recently constructed, which is only the beginning of a road programme which is being carried out. The native chiefs have heartily entered in with the Government, and in one section built nearly one hundred miles of road upon their own initiative.

The Legislature, which has just adjourned, has passed some of the most beneficial enactments of recent years—among them, new debt laws, a law on mineral development, and another giving freer access to the interior trade.

All this gives decided proof to any fair mind that Liberia is on the upward grade.

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Mr. Roland Hayes's Concert.

Mr. Roland Hayes made a welcome return to the concert platform in London last week, when he appeared at the Queen's Hall in company with the famous conductor, Sir Henry Wood and the Queen's Hall Orchestra. There was a large gathering to give him a warm welcome and to enjoy his well-chosen programme of classical and modern music. Every item rendered was artistically well-nigh perfect, and after the hush which invariably follows his songs individual voices could frequently be heard above the outbursts of applause repeating that word which is the highest tribute a British audience can bestow on an artist, "bravo!" Although Mr. Hayes belongs to the world now, as one of its greatest tenors, he has lost none of that boyish charm which we appreciate so much, those of us who have watched his wonderful and well-deserved progress in the last few years. He was just as spontaneous last week in his efforts to bring into prominence the others on the platform who helped to make the programme a success as he was with that fine pianist, Mr. Lawrence Brown, in the days when we knew him first. He also retains to the fullest measure that priceless gift—singing as if he personally loved every note of the music and every word of the song.

He choose the recitative and aria, "Endure, my soul," from the "Matthew Passion," of Bach, to open the recital, and followed this with Purcell's "When I am laid in Earth," an aria of Mozart; and "Le Repos de la Saint Famille," from Berlioz's "L'Enfance du Christ." Three of Roger Quilter's Shakespeare songs—"Blow, blow, thou winter wind," "Take, O take those lips away," "It was a lover and his lass"—and three spirituals—"Bear de burden," "Swing low sweet chariot," "Bye an' bye"—completed the programme. As an encore he sang the wonderful unaccompanied spiritual, "The Crucifixion," with delicacy, beauty, and a sense of personal awe.

West African World March 28, 1924

FLAX WEAVING AND SPINNING.

Salvation Army's Plans for Village Industry.

The Salvation Army are developing plans to establish the flax weaving and spinning industry in Kenya. These include the opening up of religious and industrial instruction in the Kikuyu and Ukamba Reserves. The Army is negotiating in regard to the installation of a small power spinning plant with Government interest. The Colonial Secretary is satisfied with the utility of the scheme, and believes with the Army that it is possible to build up a valuable native village industry which will at the same time provide a local outlet for a Kenya product of proved value.

A Central School.

The Army intends to establish in Naivasha a central school for the training of African instructors in the art of weaving and spinning, the next step being the erection in the reserves, of small weaving sheds under the control of the instructor—the spinning being done by the women and girls in the country around. The spinning-wheels will be made in the country, and the looms will be imported from India, together with a suitable instructor to take charge of the Central School. The flax bought by the Army from farmers will be issued to the natives on a commercial basis, and the Army will act as the sole distributing agents for the plant, and the cloth woven will be sold on the local market—forming a link of mutual interest between the native spinner and weaver and the European flax grower. In order to improve the commercial value of the cloth, the Salvation Army expects that uniforms for local wear will be made of the material.

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SOUTH AFRICAN NATIVES AND THE MINES

If the Coalition Came Into Power

From the African Voice

Briefly, Mr. Stewart's resolution is a well-planned scheme for ridding the mines of our labor. The Nationalist-Labor coalition claim that if the mines were to be cleared of all "Kaffirs" that would give employment to the white worker—of course at ten times the value per individual. At the present time for to them the question of dividends or of the development of the country is of secondary importance, a narrow and short-sighted policy which no native can encourage. Now, if this resolution were passed it would automatically change our position, and perhaps it would be then that we would realize the false position in which we have been placed, as every one knows we have good and bad seasons. During a good season we have no time to leave our homes for the mines. This, therefore, brings in nicely and fits in well with the emergency schemes of General Smuts. If we are not able to come to the mines this season, he says, in the meantime your places will be filled by Portuguese East African native labor, and when you return they shall be sent home and your places will be open for you. On the other hand we have Mr. Stewart and his Socialist friends who, should we fail to work the mines, shall introduce legislation forbidding us in the mines, as "Kaffirs are too lazy," and the mines will be flooded with white workers, most of whom cannot choose a pick from a shovel.

We have reason to sympathize with the honorable member for East London, Mr. J. Stewart, in the position in which he is placed. Perhaps Mr. Stewart, as Mr. Stewart, may be taken for his word and it may be honestly concluded that what he does, or what he has done, has been done conscienciously and in the best interests of our people and the country as a whole. His position, however, is a most diffi-

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cult one, and how much he may avoid to dance to the time of the Socialist party, now known as the Nationalist-Labor party, some other methods will be adopted in order that he dances to the same tune with his leader, Col. Creswell, who needs no introduction among us. Take, for instance, the resolution which Mr. Stewart attempted to move in the House last week. It is not only an insult to our intelligence but clearly indicates the trend events would take when the Coalition is in power.

That is the position in a nut shell. These clever tactics should make each one of us wake up and realize that behind the sweet flowing of the tongue is a motive, and the motive of the Socialist Party, at least the Nationalist-Labor Party, is to damn the native; and perhaps the future of the country to them is but a secondary matter. Mr. Stewart, honest as he may be, is in bad company. In him, should he remain in the unholy Coalition, we shall have no confidence. We will take it for granted that "Birds of a feather flock together."

The Teacher and the Tickey.

The following is a paper read by O. A. W. Sigila at the Teachers Festival held at Annshaw under the auspices of the Manager the Rev. W. Morley Crampton, March, 1924.

"We are to day assembled by the kind invitation of our benign Manager to this festival, kindly arranged by him out of love, and, in all evidence, for giving his teachers a change—a necessary change—from the tedious run of their duties week in and week out. We are very much thankful to him and Mrs. Crampton, without whose loyal assistance, I doubt not, this festival would have been a failure.

Now in giving expression to the high degree of appreciation of this enjoyable entertainment, I would respectfully ask to be excused for failing to respond to the items in the programme for the night, for the circumstances and something else in our school militated against any efforts we would have liked to make in this connection. But we chose, instead, to contribute something in the form of this paper entitled "The Teacher and the Tickey," although it would seem to be out of the programme, and I believe however, that its design will not be wide of the mark.

Now for the paper: the word "tickey" seems to be a generic term to our native people for all money. It may be ten shillings, ten pounds, or a hundred pounds, but the native speaks of it all as a tickey, and that in a superlatively diminutive way (ttikana).

The tickey is but a threepenny piece, and some authorities in the native language think that the natives originally called the coin "tickipeni" meaning threepenny. It is in size the smallest of all the coins minted in London, so small that natives in the olden days, and most children of the present day, would be glad to give you a tickey in exchange for a penny or a farthing. That seems to be the reason why this coin is so much depreciated by the natives, even of the present day.

Everywhere in the locations the teacher is constantly annoyed by being asked for tickeys by the young folk and old, so much so that one would wish to have been born with the heart of a Jewish miser. If the teacher is a smoker, all the old men in that location, and even the young, are partners with him in his pouch. In concerts, too, it is reckoned as no loss or as nothing to throw upon the teacher—poor souls!—all the admission fees of each individual member of his choir. On the other hand, there are some vile teachers who make it their practice to create friends with their tickeys, (shall I call this bribery? well, bribery or such other allurements is punishable by law.)

Now this squandering of money by the teachers is a sure precursor of poverty, inevitably leading to indebtedness and dishonesty. We have often read the old proverb, "Take care of the pennies and the pounds will take care of themselves." In this proverbial expression is enshrined the whole mystery of the true road to prosperity, wealth and honour, which three things all Europeans and enlightened people have for their object in life. On the contrary, we teachers, are very unmindful of, or take it to very little account, the spending of our small earnings on useless things. To earn money is easy compared with spending it well. Men do not become rich by what they get, but by what they save. We should therefore set the example of frugality as much as possible. We have already set the example to our people of earning money by education and that has been so successful that even the red blanketed heathen who have schools in their vicinity have now begun to place great value to the education of their children. The next thing we must teach them is economy, thriftiness—taking care of the tickeys earned.

"How can we do this," I can hear one ask, "with so very little salary against so tremendous amounts of justifiable expenditure?" Well, that is too hard for me to answer; let some one else do it, I think the Department might. But let me here try to explain the situation by instancing a teacher who wishes to keep himself ahead with the times, and who wants to make his life useful to his people. He is receiving, say, £80 a year; he is supporting a family of six children, three of whom attend school. He must clothe himself wife and children decently, or as becoming a man of his status. They get meals three times a day, and as one who is trying to live according to the civilised conditions of life, his meals are mostly got at comparatively too great expense. He has church dues to pay for himself and for his family. Besides his own support where he may be teaching he suscribes to the IMVO, to "Indaba Zovuyo" to the "South African Outlook," and to the "Health Magazine,"—all indispensable papers to every teacher. He must always buy books of one sort or another, say, one or two, in at least, every quarter, as it has been well said that "good teachers will buy books, but bad teachers will not." Above all he has Government taxes to pay, (I might mention that it is going to be £1 per caput next year); he also pays road rates, dipping taxes, dog taxes, and what not. In these times of stress and economic pressure it is a matter of no doubt that by the 31st of December each year, that teacher would find himself in debt with the strictest economy, or he would be obliged to curtail much of his expenses by cutting off several things otherwise necessary for his up growing in, or aspirations to, civilised life. He eventually deteriorates gradually, and ultimately the fire dies off in despair and hopelessness.

One would in a short time find the home of that once promising teacher quite in a wretched and filthy condition being an utter disgrace for a man of his position and education. How, then, can a teacher be able to set the example of thriftiness in the face of these circumstances and conditions, if not to fall back to the primitive manners of living? Let us, nevertheless, be making a start in preventing the regular outflow of our few tickeys for things of no value, while we are waiting for the answer to this hard question. Let us start saving with the penny, for the pound will mind itself. Let us remember that money is everything, and everything in life is possible to him who has it.

No Colour Bar at the Cape.

A Transvaal journalist in Cape Town asserts in a letter published in "De Volkstem" that there is no colour bar at the Cape. He has been informed that a large number of white workers have married coloured girls. "The coloured girls," said his informant, "I mean naturally the better class, make good mothers and good housewives. As a rule they are attached to their white husbands and they stay in the house. The class of white girl among whom certain ranks of white workmen could seek wives are frivolous and discontented and want to go to the bioscope twice a week. It is expensive to keep them in dress, and the care of children does not appeal to them." The correspondent adds that the number of coloured men who marry white girls is not so large, but there are many cases. In the course of the letter the correspondent gives a sketch of the little coloured maid servant at the house where he stays. She does practically all the housework. She is entirely willing and very competent. She lights the fire in the mornings, cleans the boots, sweeps the rooms and makes the beds, and all for certainly not more than £3 a month. She always looks neat, and considers herself as part of the establishment, talking of "we" this and "we" that. In the North she would be invaluable.

ETHIOPIA'S GRATITUDE.

Prince Regent Goes in Person to Thank the French.

PARIS, May 2.—Ras Tarfari, prince regent of Ethiopia (Abyssinia), will be the official guest of France for a week beginning May 12, on the occasion of his visit, the principal object of which is to thank France in person for the support given by the French delegation to Ethiopia's successful application for admission to the League of Nations.

FEBRUARY 23, 1924.

W.A. SHIPPING AND THE DOCK STRIKE.

Notwithstanding the dock strike, Messrs. Elder Dempster and Co., Ltd., successfully dispatched the M.S. "Adda" to West Africa on Wednesday as scheduled. The mails were put on board by the power will

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Africa.

Beer Canteens.

Star of Basutoland

We are not in favour of Beer Canteens anywhere in the territory, and we shall never encourage them for the sake of our people, who through Beer Canteens are fast going to the devil, physically, morally and mentally. We say this on good authority, and any far-sighted person, going about in the country with his eyes open, will without hesitation confirm our statement. Very recently our statement has been varified on the public platform and in the pulpit.

We admit that the Basutoland National Council have legislated against the sale of Native Beer in direct conflict with the Proclamation of the High Commissioner known as the Liqour Proclamation, but we know, as everybody knows that when this proclamation was promulgated, the territory was not teaming with Beer Canteens, as it is to-day It was then accepted fact that the Basuto use beer, exclusively as beverage, not also as a source of money-making. And if the National Council have taken away this privilege, have erased the most demoralising evil from the list of dangers, facing such a race as ours emerging from barbarity. It is the duty of men with balanced heads to choose the lesser evil if the laws are in direct conflict. 3-7-24

However there is no need for taking much time and valuable space in emphasizing the need of what has become a law of the Basuto, making the sale of Native Beer punishable.

We are jealous of our istitutions, and we feel proud of the head that steer the ship to the shore if it is doing so successfully. But it is belittling us as a race to find out that, our constituted authority is used as an agent, by outsiders, for effecting their desires upon us. It is not the first time since the present Resident Commissioner, took over the reins of the Government, that we hear of certain laws or policies, having to come in force, because certain people in the Union Provinces complained against that and that. Now it has come to be the fact that is not the public opinion in Basutoland that directs the Basutoland government and determine its policy, it is the social friends along the border who dictate to our authority what laws to make and what not to make.

They have dictated and the five-mile limit has been fixed, and now the Police force must be employed at our expense in order to satisfy the wishes of the Union government friends. And if the police are not available, it wont be a wonder to see created native special constables under the supervision of a heavily salaried European drawn from the same class of people who dictated a new departure from the old practice.

In fact, this is the folly we pointed out a few months ago, that of appointing a man to the head of the government simply because he has native experience. That is placing an unfortunate man in an awkward position as he is never sure of himself. Every Tom Harry makes him go on his knees trembling less he gets himself entangled in a certain point of law.

We want to be guarded by Basutoland public opinion and not by the Free State opinion as is now becoming a practice There is much field open to it in the Union Provinces and there is ever a demand for them to register as voters in order to have direct representation in Parliament. They neglect this privilege because they want to dictate to Basutoland authorities. Their interests are upon placing a foot on a Native. What a folly!

Native Agriculture.

Invo

The year 1918 will go down in Native history as a landmark in their agricultural progress, for, during April of that year Rev. J. E. East held the first meeting of the now well-known Native Farmers' Association of the Keiskama River districts. This association has achieved more tangible economic good to the Native people who have followed its methods and teaching than anything we know in recent times. Through its influence hundreds have been saved from starvation.

It has given birth to more than twenty associations, some of these being beyond the borders of the Cape Province, e.g., Basutoland and Transvaal. Its greatest influence has been in the Transkei Territories, where largely to the energetic organising activity of Mr. N. A. Mazwai, General Secretary of the Transkei Combined Agricultural Union, about twenty new branches have been recently established.

In the Transkei Territories the Government officials have shown a praiseworthy interest by organising annual shows at three different centres, established three valuable agricultural shools, conducted lectures at vacation schools, and have lately taken to attending the meetings of the Native associations.

In our vernacular columns we have lately had glowing reports of the presence of magistrates and other officials of high position like Col. E. H. Muller, Bunga Treasurer. Messrs. J. W. D. Hughes, S. Butler, D. Barry, F. R. B. Thomson, D. G. Rees, O Blaxeway, H S. Bell and others who gave encouragement for improved cultivation and stock rising. Colonel Muller has ever promised to urge the Bunga to run a Native Agricultural and Health Journal on this year's Annual session.

These sympathetic Europeans deserve the unqualified thanks of all our Native people as well as the country as a whole, for they are helping to solve a problem, the Native agricultural problem, that carries with it the great possibility, of converting the dormant masses of the Bantu into an economic asset to the rest of the world.

In this movement we once again see the Transkei Bunga rightly assuming a proud position of leadership in the vanguard of Native progress generally. It is they who rendered the Fort Hare Native College an accomplished fact by giving £10,000, in cash. They have led in systematising Native elementary education and providing adequate schools manned by better paid teachers. They have improved the calibre of Native stock, and have supplied the Ciskei with a number of excellent agricultural demonstrators. Now they are leading the whole country in the organisation of Native agricultural associatians,

The Bunga system, with all these patent advantages, is being denied the Ciskei by the very officer sent ostensibly to establish it, for he actually says "The Council system is too good for you in the Ciskei; you had better take my Advisory Boards, instead, and handle no taxes in case you clash with the European Divisional Councils." This marking-time policy is not likely to be long tolerated by those Natives who desire to advance themselves economically, even if it suits the obdurate conservative section who are content to make no progress but to remain where they are for ever.

The most practical way to advance Native agriculture is by the spread of the Council System, and we trust the Government will not persist in standing athwart in the way of those who so unmis-

Uganda.

INDIAN POLITICS.

("African World" Correspondent.)

KAMPALA, February 2.

Mrs. Naidu, the Lady President of the Indian Congress, has been on a political visit to Uganda. Her reception by the Indian community in Kampala and Jinja was of a very warm character, and was an indication of the spirit which is abroad here in Indian affairs generally.

She addressed a crowded meeting in Kampala on the day of her arrival, and some Europeans were present, as well as a body of the more enlightened natives. Her address was a model one, in that it was couched in the most perfect English, was moderate in its appeal, and thoroughly practical in every sense of the word. 3-10-24

She exhorted her Indian friends to do the best that was in them to "pull" with the European community. Co-operation and common sense and the will to improve matters politically would work wonders where bickering and ill-feeling and senseless opposition had failed in the past and was bound to fail always.

"Do you invite the Englishman and his wife to the weddings of your daughters," she

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asked. "Do you ask them to your social functions? If not, why not? Why do you persist in keeping your wives closed up in your houses? Why not be more broad-minded and come out into the open in social life and mix with your English fellow men and women?"

In this strain did Mrs. Naidu continue. Both sides received a share of vituperation, but delivered in a nice way, a taking way, a convincing way. The best mode of settling differences, said she, is to collaborate together, to get down to facts, to put all the cards on the table, to try to understand each other, to sympathise with each other, and to study the standpoint of the other side.

At the conclusion of the address in English Mrs. Naidu addresses the audience in Hindustani, and in this language it is said that Mrs. Naidu fairly rubbed it in to her Indian friends, and told them some home truths which may or may not have been palatable.

Anyhow, her visit will do good, and, instead of stirring up strife, as was anticipated by some, what she had to say will clear the air a bit, and be food for thought to every thinking person.

The Cotton Crop.

Never in the history of Uganda have we had such rosy prospects as regards the cotton crop as we have this season.

From every quarter of the Protectorate signs are manifest that we are going to have a record crop, and a crop which for quality, as well as quantity, has never been excelled heretofore.

In the Eastern Province alone a crop of some 80,000 bales was anticipated, and that this will come pretty near realisation is now evident. A crop of at least 60,000 is almost certain, and as the rains there still keep away, and as the crop is now almost picked, there is nothing to worry about except the transport. In the matter of this preparations on a big scale have been made; but, even so, the supply of transport is far from being sufficient to deal with the amount of cotton to be shifted. Thirty-five to forty cents, and in some cases more (practically 4d. to 5d.) per pound is being paid for raw cotton, and the demand and competition among buyers are keen.

On this side of the water, in the Baganda Province, a crop of some 40,000 bales has been spoken of, but whether this will be realised or not remains to be seen. The best experts say not, and as we have had, and are having just now, a lot of rain, and as the crop here is always later than in the Eastern Province, some of it is found to be second quality. Nevertheless, a good share of it has already been harvested, and what has been pulled is safe and good.

Competition here is much keener than in the Eastern Province, and in addition the Baganda are more clever in the matter of a bargain than their fellow-natives elsewhere. It is well known that in the matter of a bargain the Muganda will cavil at the ninth part of a hair, and if he offers 100 lb. of cotton for sale, it may be taken for granted that the weight presented is rather less than over the amount. In addition, it is recognised that should he have a total weight of, say, 400 lb. of cotton to dispose of, he will not take this to the market in one go, but in possibly four or five journeys, in the hope, probably, that he may make a better bargain on each successive one. Besides this the Baganda hold their cotton, store it for prolonged periods in their huts, and this again, in the hope that a better price will be offered later on. The result of this nefarious practice often is that the cotton deteriorates in value, and is eventually sold as second quality only.

The transport of 40,000 bales of cotton in this quarter of the Protectorate is giving rise to some concern. It will be done, no doubt. But not as one would like to see it done. It's a big job when the material at disposal for doing it with is taken into consideration. As time goes on, transport is improving. But it is still far from being even middling well. If we are to go ahead with the production of cotton in Uganda as it should be, then the very first consideration must be that of transport.

The Government will, no doubt, see to it. But there are difficulties in the way; and everything should not be left to Government endeavours. Some people here of experience state that the motor tractor being laid down by the authorities is a mere toy. It has cost a lot of money to lay down some twenty miles of it. That is acknowledged; but that it is only a toy has yet to be proven. No doubt storing houses en route will eventually be necessary, and before this time next year this will be remedied. Going right into the heart of the cotton districts in the Baganda Province—where some of the finest cotton in the whole known world comes from—a good service of this description will be of incalculable benefit; and with a new fleet of light "Albions" on the road to serve as feeders to this tractor and the heavier road lorries, a great amount of transport will be satisfactorily dealt with.

Kenya Colony (B.E.A.).

THE PLATEAU PIONEERS.

Sir Robert Coryndon's Tribute at Opening of Uasin Gishu Railway.

Branch Line from Soy to Turbo.

Following the arrival of the first train at Eldoret on the Uasin Gishu extension—already reported in THE AFRICAN WORLD—their Excellencies, Sir Robert and Lady Coryndon, who were passengers, attended a luncheon at which many notable East African personages were present.

Sir Robert, in his speech, said he recognised the patience the settlers had shown in awaiting the advent of the railway.

He paid a tribute to the work of the construction engineers, Colonel Robertson and Mr. Mitchell (of Messrs. Griffiths and Co.), and their staffs, and expressed regret that the line could not yet be opened to traffic.

"But," said Sir Robert, "this is near at hand, and the main obstacle to the transport of maize will then be removed."

After paying a tribute to the district board for their loyal work with Government and to the Railway Administration and the Hon. Mr. Alex. Holm (Director of Agriculture), Sir Robert Coryndon announced that the line was now going to be taken to Uganda, thus opening up large tracts of land, and that £5,000 had been voted for feeder roads.

His Excellency referred to the enthusiasm of General Sir Edward Northey regarding the line, and dealt at some length with the prospects and prosperity of the maize and wheat industries on the Plateau and with what had already been done, remarking, however, that there was still more to do

RHODESIAN ELECTION PROSPECTS.

Government Majority Expected.

BULAWAYO, February 14.

The Rhodesian Party Executive will next week select the official candidates for the General Election (to be held in March) from nominations transmitted by fifteen constituencies, each returning two members. In addition there will probably be some candidates friendly to the Government, but giving no party pledge, and about half a dozen candidates from the Labour Party, which has not yet secured its expected understanding allotting Labour certain seats.

Farming and mining interests are dropping the idea of special representation and will support candidates on their merits. The Government should obtain a substantial Parliamentary backing, affected to some extent by the independence of certain members in respect to various questions. A fuller declaration of Government policy is probably retarded by such things as uncertainty as to whether the farmers will sufficiently support the Imperial Cold Storage Company's offer to export 50,000 Rhodesian cattle, as the Government advises, and also the uncertain results of next month's Conference with the Union Government as to the revision of the South African Customs Convention, at which Conference Rhodesia hopes to gain greater advantages.

Rhodesian opinion, adds the "Times" correspondent, who sent the above message, strongly supports the extension of Imperial preferences.

Sierra Leone.

Dr. Du Bois' Visit.

Dr. W. E. Burghardt Du Bois, whose arrival in Freetown was reported last week received a warm welcome from all sections of the community. On the day following the reception at the Wilberforce Memorial Hall a social gathering was given in Dr. Du Bois honour by the President and members of the Sierra Leone Executive Committee of the National Congress, at which he delivered an inspiring speech on negro aspirations and conditions in America. Dr. Du Bois left on January 29 for Dakar, whence he is proceeding homeward via the Canary Islands and Lisbon.

African M.O. Vacancy.

Applications are invited for a vacancy in the African medical staff of the Medical and Sanitary Services, created by the retirement on pension of Dr. W. O. Taylor, African Medical Officer.

The Late Major Milne-Hume.

A valued officer is lost to the West African Frontier Force by the death of Major A. C. Milne-Hume, M.C., Staff Officer, which occurred on board the s.s. "Appam" on January 28.

December Trade Returns.

The "Royal Gazette" Trade Supplement publishes trade statistics for the month of December, the total imports being returned at £147,526, and exports at £79,674. The United Kingdom again accounted for the bulk of both imports and exports, the figures being £104,960 and £34,222 respectively. Other British West African possessions absorbed goods to the value of £15,042.

Customs revenue for the month of December totalled £39,316, making a total of £514,017 for the year 1923, against an estimated revenue of £452,000 for the period.

Nigeria.

THE NIGERIAN BUDGET.

Expenditure and the Trade Position.

The recently created Legislative Council met here on Monday, February 11 (writes a Lagos correspondent to the "Times") for the consideration of the Budget for 1924-25. The expenditure for the current financial year (1923-24) is estimated at £5,604,269, and the revenue at £5,816,041, thus adding a sum of £211,772 to the surplus balances which are expected to amount to about £2,500,000 on April 1, when the new financial year opens.

The revenue for the new year is estimated at £5,734,961, and the expenditure at £5,932,682, the difference, which is appropriated for special purposes, being found from the surplus balances. The total ocean-borne trade of the country (exclusive of specie) amounted to £20,920,340 in 1923. A large proportion of the population produce, as yet, nothing for export, but, on the other hand, they are not dependent on imported articles, and can supply their wants from the country, carrying on a brisk internal trade of their own in cotton, palm-oil, locally woven cloth, iron, leather goods, and other manufactured articles, foodstuffs, etc.

There is a tendency in certain circles to regard the natives as drones, because they produce little or nothing for export; but they attain to a considerable measure of contentment and prosperity without doing so, and the pace in this respect cannot be forced. As the country is opened up and further means of communication are provided their appetite for and dependence on imported articles will grow gradually. Taxation is very light, working out at less than 2s. a head over the whole population. So far, the reduction in the export duties which was effected from November 1 last has not had any marked effect in stimulating the exports of palm-oil and palm kernels, the main staples in the export trade of Nigeria. The monthly averages of the exports of these two articles for the previous ten months were not maintained in November and December.

African Women.

African women are more and more taking an interest in public affairs. It is a wonderful sign of the times. They are now clamouring for positions in Government offices, as hospital service offers little scope for their talents and energies. At a public meeting in Lagos they drew attention to the crude drainage and sanitary position of native markets, which women must frequent. The discomfort and differentiation under which the wives of African officials have to travel came also under comment. The women also—and this is a good sign—are beginning to strike out a line for themselves, independent of the benevolent ægis of the Government. I understand that some African women have gone into training to become nurses in private practice. This is a form of private enterprise which excites the highest admiration. Such initiative augurs well for the future of female occupations in British West Africa. This beginning of a tendency not to rely entirely on Government aid is also a most welcome sign. Women of spirit and address have before now ruled large African tribes, and that the spirit of independence is not dead, but is being re-vivified under Western innovations, is most encouraging.

J. W.-G.

Race Problem — 1924.

Africa.

Our Delagoa Bay Letter.

PRINCE ARTHUR'S VISIT.

(" African World " Correspondent.)

LOURENCO MARQUES, December 17.

The main event of the past week was the visit of Prince Arthur of Connaught, who, voyaging to England via the East Coast route, called at this port. Arrangements had been made on a lavish scale, and public holidays proclaimed during the Prince's visit, so that on the morning of the arrival of the " Karagola " from Durban, crowds lined the wharf, and the Republican Guard turned out in full strength as a guard of honour. As the steamer rounded Ruben Point the artillery battery gave the royal salute of 21 guns, and soon afterwards the Port Captain, Commander Amaral, the Director of Port and Railways, Engineer Andrade, the A.D.C. of the Governor-General, and the Acting British Consul-General boarded the steamer and welcomed H.R.H. to Portuguese waters.

When the steamer came alongside the band played the National Anthem and the Guard stood at the salute. His Excellency, the Governor-General, accompanied by the Secretary-General, proceeded to the gunway and received the Prince. The party then proceeded to the pavilion, where H.R.H. was introduced by the Secretary-General to the heads of departments, citizens, and the Consular Corps. After the ceremony the party proceeded to the Polana Hotel, where accommodation had been reserved by the Government for the Prince and staff. Shortly after that the formal call was made and exchanged, and H.R.H. was left free for the remainder of the forenoon.

Visit to the Cement Factory.

H.R.H. had accepted an invitation to visit the Portland Cement Factory—the construction of which is nearing completion—but, owing to the oppressive heat, this visit had to be cancelled. However, as arrangements had been made, His Excellency, who is deeply interested in all industrial activities, stepped into the breach and willingly consented to make the visit of inspection. He had with him the principal members of his Administration, as well as officers, naval and military, besides some important members of the commercial community. His Excellency was received by the managing director, Mr. S. Heydenreich, Mr. J. J. Morais, the local director, and Captain H. Pooley, of London, the consulting engineer of the company.

The walk round the factory was most interesting and educative. In the laboratory chemical tests were made, both as regards analysis of clay and limestone, and the finished article, with its ordinary tests of strain, etc. Regarding the price of cement, it was stated that there need be no fear of imported cement keeping the local cement out of the market. The cost of production —with this modern plant—is very low, native labour is cheap, and a kindly-disposed Government will give a low rate for transport, both for the raw material and the finished article.

The quarters provided for the men are all well protected by mosquito netting, and they have every convenience for keeping the quarters cool during the hot season. The site of the factory is a good one, as it connects with the main line of railway and with the wharf at Port Matolla. As the Portuguese Government is about to undertake large works of development the demand for cement will be great. In addition, the company will manufacture reinforced drain pipes, fencing posts, and other articles of concrete, such as bricks, verandah posts, flooring tiles, steps, etc.

The formal opening will take place towards the end of January.

During the afternoon a heavy storm, lasting only a few minutes, passed over the town. This cooled the atmosphere, and H.R.H. took advantage of the changed condition to take a drive round the town. On the way back H.R.H. called at the English Club, where he met, in an informal manner the principal members of the British community.

In the evening he attended a State banquet given in his honour by His Excellency the Governor-General. It was, necessarily, of a most formal character, and, after the usual toasts of the King of Great Britain and the President of the Portuguese Republic had been honoured, His Excellency the Governor-General proposed the toast of H.R.H. Prince Arthur of Connaught.

In proposing the toast His Excellency reminded his guests that he had no need to elaborate matters regarding the close and friendly relations that had existed between H.R.H. Prince Arthur and the Province of Mozambique, and His Excellency, in welcoming H.R.H. to Portuguese territory, felt that they were receiving a true friend, following, as he said, the footsteps of H.R.H's august father in the close relations that existed, as manifested when he visited the town of Lourenço Marques after the opening of the Union Parliament. He, however, regretted the absence of H.R.H. the Princess and their little son, and trusted H.R.H. would convey to them the best wishes of the Mozambique Government for their future. He touched, though lightly, upon the various matters outstanding between the Union of South Africa and the Province of Mozambique.

The Prince, in a sincere manner, thanked His Excellency on behalf of himself and family. He stated that he was no stranger to the Province, especially to Lourenço Marques; the impressions left on the minds of his father and family of their visit would often be a topic of conversation, and it was a great satisfaction to himself to see that the visit made by his family was remembered in a lasting manner, as he noticed suburban streets named after the Duke, the Princess, and his sister, Princess Patricia. Besides, he thought of the imperishable manner by which the Duke's name was associated with the progress of the town in the fact that the name of his father was to be seen in the first pile that was driven in the making of the embankment for the Swaziland railway.

He also touched lightly on subjects of deep political interest, but very slightly, contenting himself with the expression that, as late High Commissioner of South Africa, there was nothing but admiration for the Portuguese and of their magnificent harbour.

There was not the least reason to fear that any idea of interference was contemplated by the Union. Only one idea animated the people in the hinterland, and that was to work together in unity, striving to develop the great continent that lay in their individual territory, with goodwill and united effort.

After the banquet the party adjourned to the Polana Hotel, where a ball was given in honour of the Prince's visit.

On the following morning, the 13th, the vessel conveying the Prince left the port amid the cheers of a large crowd who had assembled to wish H.R.H. bon voyage. Such visits do much good, as they tend to bring more closely together the neighbouring people, especially with H.R.H. to impress upon those at home the real condition of the place and people.

More Visits.

From a good authority I hear that a most important visit is in store for Lourenço Marques—no less than the visit of the British Fleet making a tour of the Dominions. It appears that the " Hood " is too long to enter the harbour of Durban, but our Port Captain says that he can easily put half a dozen vessels of that class in the harbour of Lourenço Marques. If this proves true, then we may look forward to a very gay time during the visit. Indeed, it will be a gala time, for, without doubt, the people of Johannesburg and Pretoria, besides many in the low veldt, will come down to see the Fleet. It will be a good thing for hotels and business generally, and for the Government it will be a splendid opportunity of showing what the port is like and what has been done by way of equipment to place it in the forefront of South African ports.

XXX.

WEST INDIES GIVEN LARGE SCHOOL FUND

Education Is Costly Under U. S. Rule

Washington, May 30.—The provisions made by Uncle Sam to educate his wards in the Virgin islands are shown in a recent report outlining the activities of the department of education of the islands. In the last year of Danish rule the educational budget was $16,933; in 1917-18, the year in which the islands were taken over by the United States, it was $19,506, and in 1923-24, $104,282 was provided.

Enrolment of pupils in this period has increased from 2,455 to 2,947. The average daily attendance in 1922-23, 98.42 per cent, the report points out, is believed to be the highest for the number of pupils enrolled to be found anywhere under the American flag.

"It is the current opinion," says the report, "that the public school system of the Virgin islands is the best in the West Indies. The school equipment is ample and adequate; the school buildings are roomy, well ventilated and well cared for; the teachers are competent, and the pupils appear well advanced in their work and no sign of malnutrition was in evidence among them."

There are 29 schools on the islands, divided as follows: Public, 17; private, 8; parochial, 4. Courses in sewing, cooking and woodworking are offered in the public schools and much emphasis is being placed on mechanical arts, home economics and practical agriculture.

Music is a prescribed subject. School orchestras have been organized in the three junior high schools, the instruments having been donated by the American Red Cross. The entire course in musical instruction is under the supervision of a bandmaster of the United States navy and seven instructors. There are 107 teachers in the entire school system and of these 101, or 94 per cent, are of the dark race.

WEST AFRICA (?) ON THE STAGE.

" WHITE CARGO " AT THE PLAYHOUSE.

Tropical Africa has again been made the groundwork of a play which excites animated discussion. Almost immediately following Mr. Galsworthy's " The Forest," the scene of which is apparently the Belgian Congo, we have this week, at The Playhouse, a play by Mr. Leon Gordon called " White Cargo," described as a " vivid play of the primitive unvarnished life in the tropics," and the action of which, we are told, " takes place in a bungalow on the West Coast of Africa." An author's note states that in writing " no conscious effort has been made to create or eliminate sensationalism. It is an attempt to portray the struggle for development in a country which steadily defies the encroaching civilisation." We take this to mean that the author has neither extenuated nor set down in malice, but has attempted to depict life.

The story is simple, but none the worse, if anything rather the better, for that; most great stories are simple. We are shown a trading station of the tropical coast. The characters are people we have all met in West Africa, Doctor Weston (the man who has been some years on the Coast without health-leave), Ashley (the man going Home), the missionary, the sea-captain, the engineer, two newly out, and a half-caste girl. Langford, one of the newcomers fresh from England, wishes to make conditions as good as conditions at Home, and although he takes his share in ordinary social life he will have no truck with "mammy palaver." Weston cynically declares he will change his view as he gets older, and the main action of the play is a conflict of mind and will between the two men, who are mutually antipathetic. Langford has reckoned without his human needs. Probably a doctor would tell us what he suffered from—sex-starvation, which developed into sex-torture, his being one of countless cases which the Victorian poet had in mind when he wrote the line, instinct with homely truth, " Nature cross'd makes the harlot of the cities." Most of all Langford has reckoned without the negative effect produced by the absence of women of his own mental outlook and tastes, and without the positive effect produced by the rich and almost publicly exhibited allurements of Tondeleyo. There comes a time when he succumbs, but, apparently mainly with the very human notion of scoring off Weston in the great argument, he will succumb only by way of marriage. Announcement of this decision has such an effect, in view of Tondeleyo's

notorious and numerous temporary attachments, that the missionary at first declines to solemnise the marriage, though he does so when the sex-starved wretch taunts him with recreancy from his own Faith and office. Before long Langford finds that Tondeleyo is not in the least grateful for the protection of his name, but is profoundly bored in being alone with him and half-frightened, half-angered, by the doctor's warning that she belongs to Langford and will not be allowed to dally in any other direction. She decides to find relief by slipping poison into the quinine given to her husband during a fever attack. Weston exposes her game, and, contemptuously rejecting her advances towards himself, expels her from the house, and bids her, after making her drink her own poison, "make for the bush." Langford, too weak to move, is carried on board ship to be taken Home as "white cargo." We are left unsure as to whether he is to live or die.

Externally, the play has defects. It is difficult to see how the disease conditions written of could exist in the open country shown to us. A trading station of three or four men would not have a doctor all to itself. Sea-captains in West Africa do not go about barefoot. The bungalow is not a bungalow, but a bad specimen of a trader's hut either in some remote place or at a period immediately succeeding the days when the British trader worked on the West Coast from hulks in the rivers. We doubt if the South African word "ikona" is much used in West Africa, or the word "kafir." Tondeleyo seems much more the half-caste woman of the South Seas than her unfortunate sister of Africa. Indeed, the play as a whole would apply just as well—or ill—to any other tropical country, say, 20 or 30 years ago, as it does to the West Africa of about that time.

The play is remarkable by reason of the author's ability and success in drawing characters strongly marked and real. Of the doctor this is perhaps less true than of the others, though he (whose part is played with wonderful pathos by Mr. Horace Hodges) is not unknown in parts of West Africa—a lonely, tragic figure. Weston is drawn with extreme ability. He stands out strong and life-like, and the fight made by him, not because he cares for Langford personally, but as a matter of race integrity, is almost thrilling to watch. Mr. Franklin Dyall scores an emphatic success. The central figure, Langford, as played by Mr. Brian Aherene, makes an equally strong appeal, in another way. The contest between these two men, the slow working up of mutual dislike, is an astonishingly fine piece of work, alike by author and actors. And, although it cannot for a moment be said that the surroundings as a whole fairly represent conditions to-day, every employer with staffs in West Africa ought to see the play so as to strengthen himself in the resolve to make financial conditions such, at whatever sacrifice he can honestly bear, that members of his staff may be in a position to marry, and even set up housekeeping on the Coast itself.

The play has met with extended notice in the London press. The "Daily Express" has obtained a critique by the Governor of the Gold Coast, Sir Gordon Guggisberg, who, while congratulating the author on a "skilfully written play and the actors on a remarkably fine performance," considers that the conditions portrayed belong to a period "which has long passed away in British Colonies." He thinks that whatever characters in the play exist nowadays in West Africa are entirely unrepresentative of the type of Briton serving there—simply "white trash." "It is," says the Governor, in words worth noting, "only white trash that call the African a 'nigger,' soak in neat whiskey, go into hysterics over 'heat' and 'home' and allow themselves to become filthy in appearance." The "Morning Post" calls the play "downright sensationalism, much of it artificial," the only redeeming feature being the part of the doctor. The "Star" says the play is singularly powerful and impressive, because of its design and unity of purpose. "You are made to feel the dreadful inevitability of events, the hopelessness of the spiritual struggle against overwhelming forces, and the pitiful tragedy of lost ideals." The "Evening Standard" says that "the decencies of life do not stop at Sierra Leone or Cape Coast Castle. Whisky is not a staple diet in West Africa, and the pallid and neurasthenic people in this piece bear no relation to the trim, active, tennis-playing business men who go out there, and who now, thanks to Sir Ronald Ross, come back unimpaired in health to lawful activities at Home." The "Westminster Gazette" regards the play as "one of those entertainments traditionally regarded as being for men only." The "Daily Express" thinks that the enthusiasm of the audience is directed rather towards the players than the play. The "Daily News" says that the weakness of the play is that practically all the characters are puppets employed by the dramatist to bring out the real motive: "the terrible effect, mental, moral and physical, of the tropics on white men." The "Sunday Times" says, "This is a good play. Or if it is not that, at least it makes an excellent evening's entertainment."

"RACIAL PROBLEMS OF THE EMPIRE."

Address by Prof Seligman, of London University.

At King's College, Strand, on Wednesday evening, Professor C. G. Seligman, M.D., F.R.S. (Professor of Ethnology, London University), gave an address in connection with the London School of Economics on "Racial Problems of the Empire." West Africa

The Hon. W. Ormsby-Gore, M.P., who presided, in introducing the lecturer, said the British Empire offered unique opportunities of studying varied races. In Africa we were really up against the big racial problems of the Empire. In the bulk the African problem was, it might be said, a straightforward one, due to the impact of Europeans upon the African Native. In the British Empire there were close on 50,000,000 African Natives. May 17-1924

Professor Seligman, at the outset, said he proposed to discuss the question of adaptation within the Empire. There was a good deal of evidence as to the persistence of racial types within certain areas in Africa within the historic period, which we could carry back to something like 5000 B.C. On the psychical side there were certainly not the same indications—the same obvious facts—to be observed as on the physical side. Everyone, he proceeded, had heard of the extreme Conservatism of African Natives. It was a commonplace that the African Native went on doing the same thing from generation to generation. He never altered. As a matter of fact, his (Professor Seligman's) experience was that although African Natives were conservative in a general sense they had a certain amount of plasticity. Among some African tribes he had known he had been enormously struck by the likeness of prophets to the old type of prophet. The general experience he had had of Natives in Africa led him to believe that there was a good deal of mental variation apart from micegenation. Could that mental variation be utilised for the purposes of empire? he asked. That was a question. He did not think there was any evidence, in spite of what one read in books, that the Native really welcomed a change of idea. A few weak tribes were, in fact, grateful for being protected. On the whole, however, there was not, so far as he could see, any heartfelt belief that they are really being given something better than their old habits. How far might miscegenation help us to bring about adaptation? On the West Coast of Africa one would find the real African type. As for the fanaticism so often spoken of, one found it not in any particular race, but in the mixture of Arab and Negro races. What would happen if it were possible to mix members of two races approximately equal, mentally and physically? It would be interesting to know. He was not aware the question had ever been sufficiently investigated. One might get extraordinarily successful results from miscegenation in the first generation, and to illustrate this the lecturer showed a good example, in the person of a girl, the offspring of a European father and a Melanesian mother. He wished to bring before them, in conclusion, the class of people who had a great claim on the Empire, if we were not to violate the laws of humanity in neglecting them. It was our present duty to study them before it was too late. He referred to the hunting people of the Empire, those little batches of peoples, who, in their backwardness, were being pushed back physically as tribes to lands which would not support them. They were being pushed out of existence by pastoral or agricultural peoples. Generally they were people of small stature, remanent of old hunting peoples, from the beginning of neolithic times, perhaps. It was not the white man entirely who had led to the downfall or approaching disappearance of these peoples. That, he took it, would have come about whether the white man had appeared or not. It was due to the stronger tribes around them of different stock. But it was specially our duty as administrators of the Empire that the last survivors of these wretched hunting peoples do not perish in misery, and that we should save them before it was too late, and at the same time acquire not only a physical but a biological knowledge of them.

The lecturer ended by referring in this connection to the extraordinary lack of knowledge of the bushmen of South Africa who were responsible for those rock drawings which were practically our only knowledge of them. One found the same generalities written to-day that were written of them during the last century, before sociology had realised the importance of a study of these primitive peoples. It was, he thought, the duty of everybody interested in the Empire to take opportunities of pointing out to those in authority the loss that was being sustained in not making a proper study of these vanishing peoples.

Race Problem - 1925

Africa.

Notes And Comments.

So far it seems the Dutch Reformed Church has succeeded in creating an impressive atmosphere in the Union of South Africa, both among the white and the black people of South Africa, regarding their present attitude towards the solution of the native problem. The "*Umteteli*," a newspaper published in Johannesburg has a eulogical and instructive leader on the efforts of this well-known body which in spite of what has been recently said at different places by its individual ministers, will be able to influence in the right direction most antagonistic natives and Europeans. Even their weak points are ably set out, and we hope it will not take them long to realise that the old method of teaching natives to be able to read the Bible will not be so fruitful with the present native generation whose horizon has extended beyond mere Bible reading, who even in church resent extreme Calvinistic ideas of the system of worship.

We are elsewhere reproducing the said leader for the reason of the value of information it contains

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On the whole the spirit of the churches in South Africa is most commendable The spirit with which they approach the native question is, in majority of cases a welcome one. It is along these broad lines of the propagation of the gospel that embrace the relationship between races that the churches will be rightly regarded as orthodox institutions by all the races It is another way of opening wide the door of the church The silence of these institutions in the past, while natives suffered injustice in the hands of the civilised communities created suspicion among the native communities, and in most cases the educated classes became indifferent to their teachings, and in some cases the value of the work done by the missionaries was underestimated.

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On Tuesday (Nov. 11th) the people of Quthing district assembled to bid farewell the Assistant Commissioner and his wife Mr and Mrs. Ashton, who were leaving next day for Maseru, and to welcome the new A.C. Mr Godfrey Dutton.

Apart from his administrative abilities Mr. Ashton will long be remembered for the keen interest he took in the roads and bridle paths of the district. While Mrs. Ashton started a Library, a great boom to the neighbourhood.

The Industrial School Leloaleng very kindly inscribed the name of the founder on one of the stones of the building.

After a brief farewell speech by Mr Townsend, the usual police ceremonial for armistice day was observed.

ADMINISTRATION OF JUSTICE.

TO THE EDITOR IMVO.

Sir,—Dealing with the Pretoria Conference on the above subject, "IMVO" says:

"Mr. Tielman Roos advised the Natives to make use of a regulation not widely known, whereby they can demand that a case be tried by a judge alone when they distrust a jury. We are thankful for this information and hope that the lawyers who undertake to defend Natives in such cases will apprise their clients of the choice that is available, so as to obviate future repetition of Standerton scandals." Dec. 2, 1924

I hasten to point out that according to the 1917 Act only prisoners can, and, as a matter of fact, have been availing themselves of the privilege to demand a trial by a Court of Judges without juries. But, Sir, there is no provision in the law whereby a complainant could force a judge on a prisoner, if the latter prefers to be tried by a jury. The prisoners being white it will be seen that there was no provision in the present law whereby the Standerton scandals could have been averted.

My own paper on "the Treatment of Natives in the Law Courts" was the last item on the programme of the Johannesburg Conference. It was read the day after Professor Jabavu had been called away from Conference by his College duties. In this paper I advocated the amendment of the 1917 Act to provide that, except when both parties prefer a jury, all crimes of violence between white and black should be tried by a Court of Judges and assessors. I trust sincerely that IMVO will support our demand (or shall I call it "agitation") for an amendment of the law in order to place native complainants on the same footing as native prisoners.

I am, Sir, &c,

SOL. T. PLAATJE.

The Dutch Reformed Church And the Natives

For the last three weeks and more the great Dutch Reformed Church has been celebrating the hundredth years of its existence as an organized church in South Africa. We desire to associate ourselves with all who have congratulated the church on its centenary and to wish it many more years of usefulness. As the church which includes among its members fifty-five per cent of the European population of this country, and as the one church of the Dutch section of the people (for the two or three secessionist bodies are of no account) it wields an enormous influence in the life of our country, spiritual, educational, and political. Opinions which it expresses, causes which it embraces, are entitled to be treated with great respect.

To the Natives the Dutch Reformed Church is an enigma. On the one hand its ministers often express views which are infinitely anti-Native and yet it was the mission committee of this church which was responsible for the great conference on Native affairs of 1923. One may traverse three parts of S. Africa without coming upon a Native church or mission school conducted by this body and yet the members of this church contribute for Native missions more per caput of member ship than any other church in South Africa. The church has identified itself with that section of the country which more than any other believes in strict and even harsh treatment of Natives, and yet the individual relationships of the members of that church with Natives have often been all that could be desired. Now that we have a government in power to which the Dutch church is very closely allied and one which the church exercises great power it behoves us to attempt to understand its attitude.

Nov. 21, 1924

In the first place the church seems to us to be in a comparatively early stage of its evolution. The higher criticism and other "modernist" tendencies have not yet reached it. It is still believing in the verbal inspiration of the Bible. It sees the hand of God in the locusts, and poor whites and the other evils of our day. It holds that the appropriate remedy for these is perhaps inclined to leave it at prayer. It has a Calvinistic outlook on worldly pleasures and put dancing and the bioscope under the ban. It looks upon Natives in the same old fashioned way. Natives are not quite the same as white people and so must not expect to be treated the same. To put on any kind of equality with whites is out of the question. Yet they are no without souls and these souls must be cared for. They stand in need of religion but it is a mistake to educate them. Teach them to read so that they may read their Bible but do not teach them anything else in the way of literary know-ledge. By all means teach them to work with their hands for manual labour is their natural work. This seems to be the present but fast disappearing point of view.

The changing conception of Natives dates from the time of Dr. Andrew Murray, the great missionary advocate of the Church, who in 1877 established the Missionary Training Institute at Wellington. Work was begun among the Natives of the Northern Transvaal and Bechuanaland but there were difficulties in the way. The anti-Native prejudice of the Dutch was hard to overcome and when the way was opened up to the missionaries to enter Rhodesia, Nyasaland, Portuguese East and later the Sudan it was gladly followed. It seemed as if the good ministers of the church were able to satisfy their consciences by mission work while at the same time they need not disturb the relations between the farmers by educating their Natives, and the members of the church satisfied *their* consciences by subscribing heavily to a work which did not affect their servants. It is only within the last decade that the thoughts of the church have turned again towards the need of the Union Native. The Transvaal Church driven out from Portuguese East Africa by the Portuguese authorities has begun active work in the Transvaal and in Zululand.

It is clear that as missionaries the D. R. Church can do good work. All visitors to their stations in Nyasaland and Rhodesia speak of the thoroughness and sensibleness of their work and it is reported in the Press that the British Government has handed over to them all the educational work in one district of Northern Nigeria. It seems that it is in their adaptability to local conditions which is their strong point. They do no bother too much about book learning but give attention to agriculture, industrial training and other practical subjects. We have recently seen some baskets, wicker work, leather work and other objects made by the Natives in the Nyasaland mission and we are surprised at their usefulness and beauty. If such craft could be taught to the Natives in the Union we might be able to establish another South African industry. We doubt if the Natives of S. Africa realize that the D. R. Church conducts 1,560 schools and has in these over 85,000 scholars. In other words this one church has more pupils than all the churches in Natal and the Transvaal. It is true that only about ninety per cent of these are outside the Union but that does not detract from the greatness of the work. The report gives £80,000 as the last yearly contribution of the church to its missions.

PROPOSED CHILD LABOUR ORDINANCE.

Misplaced Kindness.

From Our Own Correspondent.

Arusha, November 20, 1924.

UNDER instructions from the League of Nations, a Child Labour Ordinance is, we understand, about to come into force in this Territory. If there were any necessity for such legislation, and if those responsible were fully conversant with local conditions, it would be a perfectly natural proceeding. There is no protest from the various planters' associations of the country, but it is possible that the Natives themselves may not take this legislation as a kindness.

East Africa

Legislation affecting child labour is usually necessary where artificial conditions exist, such as in factories and workshops, but it seems an unwarrantable interference with the liberty of Natives when healthy children are prevented from performing light tasks in natural open-air conditions. Apart from the fact that the question of age determination makes such legislation a complete farce, many children under the age of ten are capable of performing light tasks on plantations. For collecting insect pests in coffee, for instance, they are eminently suitable, just as many children take part in hop-picking in Kent.

Jan. 1, 1925

Moreover, it must always be remembered that education is not interfered with in the case of the Native child. There seems no real reason why he should be prevented from earning a wage if he chooses to do so himself. As for suggestions concerning the hard taskmaster, things right themselves very much and very quickly in East Africa, for no Native, adult or otherwise, does more than he thinks fit. Where tasks do not suit him he just absents himself. There is no compulsion, and the average attendance is seldom more than three to four days a week.

If this Ordinance comes into force, it will constitute another instance of the Native being almost killed by the kindness of well-meaning people totally ignorant of local conditions and imbued with an idea that all sorts of cruelties are inflicted on labourers by their European employers. Nothing could be farther from the truth, as the Phelps-Stokes Commissien recently discovered. Doubtless their report and that of the Ormsby-Gore Commission will bring home some of the true facts to people at home.

GARVEY AGAIN.

"Black Christ" at U.N.I.A. Convention. All White Nations Denounced.

The "Black Belt," in which reside New York's 175,000 negroes, has had a vision of a free Africa and a doctrine of "Black Christ" placed before it in a pageant and mass meeting celebrating the fourth Annual International Convention of the Negro Peoples of the World. This convention will continue for a month under the leadership of Marcus Garvey, the president of the Universal Negro Improvement Association.

The African World 8/9/24

It was a spectacular parade, says Reuter, which in the afternoon made a wide circuit through Harlem before crowds jamming the sidewalks. The members of the procession carried the red, black, and green flag of the projected "African Republic" and the flag of Liberia, while numerous bands of negroes blared snappy march tunes and ragtime in the manner in which none but the negroes know how to play it.

Leading the procession were two canvases, one depicting the "Black Man of Sorrows", and the other a black Virgin Mary leaning over a black infant.

The bulk of the procession was made up of soldiers of Garvey's Universal African Legion, and the Royal African Guards Legionnaires in black uniforms with red and gold trimmings made a colourful picture.

The standards of the units in the columns bore the names of Antigua, Barbados, Jamaica, Guiana, Virgin Islands, Hayti and Costa Rica, in addition to the names of various cities in the United States.

Garvey in a speech reproached his listeners with being the most careless people in the world, telling them that Great Britain, France, Italy, Belgium and Spain were concentrating on robbing them of every square inch of African territory. He declared that there was no opportunity for the negro in America, and that negroes must have Africa.

It is estimated that 25,000 negroes arrived from the West Indies, Africa, and Central and South America to attend the convention

Race Problem - 1924.

Africa

West Africa 1-6-24

The French in Togoland.

The efforts of the French to foster Native rule in Togoland are very similar to those exerted by the British in Nigeria, and the methods are almost identical, except that our allies have a more profound belief in the impossibility of "moral uplift" unless it is accompanied by enhanced material prosperity. In some parts there were no higher chiefs than heads of families before the French occupation, but now a workable system of local government had been installed, and the newly-nominated chiefs are proving their value. A point on which our neighbours are wise is in offering prizes of 150 to 300 francs for the builders of the best houses in the townships. This encourages pride of ownership, where the Gold Coast idea of compulsory of compulsory town-planning seems likely to badger out of existence all desire for ownership. In agriculture, the production of food in sufficient quantities for local consumption is the first consideration, followed by the growth of economic crops. Cattle bred by the Government are given freely to suitable farmers, the principal condition being that they report increases of stock, and deaths, and give half the progeny to other farmers nominated by the Administration. Such an arrangement, if impartially carried out, should result in the moral and material "uplift" which is the avowed aim of the French in their administration of Togoland.

Stock Theft Sentences:

Some controversy has arisen over Magisterial sentences for stock theft in the Krugersdorp district. It appears that owing to complaints of stock theft, detectives were put to work. Suspicions centred on a native who, on being examined, confessed to the participation in a number of stock thefts, and that he had sold the cattle so taken to a white man. They were slaughtered and the carcases disposed of to butcher's shops and compounds. The native and the white man were arrested, and whereas the former was sentenced to the equivalent of 20 months and lashes, only four months carrying on option, the white man escaped imprisonment by the payment of a fine of £60.—*Dispatch.*

Shooting Baboons:

The plea that he thought it was a baboon which was made by the man who shot and killed a young girl who was one of a picnic party on a kopje is getting rather stereotyped.

There seems to be in some persons a tendency, which borders on homicidal mania, to shoot recklessly at anything seen moving. When it IS a baboon, or a NATIVE, little is heard of these reckless acts; but now a white girl has fallen a victim we may expect some strong expression of opinion.—*International.*

The Native Vote.

For the first time in sixteen years has a completely representative convention of Native voters assembled and acted in absolute unison as regards policy affecting a political crisis. More than twelve associations representing every conceivable phase of Native intelligent activity met at King William's Town two weeks ago to consider and decide upon a common course for the impending general election. The proceedings were, in typical Bantu deliberative fashion, slow, protracted, often passionate but always united and determined, taking one's thoughts back to the eighties.

In those days of the Cape Parliament the Natives had to choose between two English parties, one Tory and the other Liberal in complexion, and their motto was "Men not Measures," preference being given to friendly candidates rather than party. As a result of that system the Native vote decorated Parliament with men like James Rose-Innes, and J. X. Merriman. Then in the nineties the choice lay between English and Dutch politicians, Progressives and the Bond; and the Natives bec me divided accordingly, for the Jingoistic English and Krugerian Dutch were equally repulsive, while the Liberal Victorian English and the better educated and generous Dutch were equally acceptable. In the course of political evolution the better elements of both English and Dutch combined in the South African Party, while the imperialistic English remained Unionists, and the Dutch extremists, Nationalist. Of recent times the Unionists lost their influence as a Party and merged themselves into the S. A. P.; the Dutch reactionaries became Nationalists and a new Labour Party came on the scene. To-day we have once more, only two parties, the S. A. P. and the Pact, led by Gen. Smuts and Gen. Hertzog respectively (for Independents count as Pact, inasmuch as they are contesting seats against the S. A. P.).

Again and again Party leaders averred that the Native Question is not a Party question, and as a matter of fact the voting on the Urban Areas Bill was a non-Party vote resulting in injustice to the black man as it deprived him of ownership rights to urban location sites. The convention consequently had some reason for refusing to adopt party politics as such.

Discussion centred on the records of Gen. Smuts and Gen. Hertzog. Both men have never been seen by Cape voters, and both have never addressed Native meetings in their political careers. Judged from their sentiments as expressed in speeches to Europeans, they possess no drawing power nor personal fascination for the Cape voter. Hertzog indeed comes out rather badly, but has the saving grace of being a plain blunt Dutchman of the sjambok type for he has no lollypops for the Native. When he was a cabinet minister, he ousted Native interpreters from the law courts and to day he unequivocally threatens to take away the Native vote and weed out the Bantu from skilled occupations. He is thus consistently anti-Native and the Native who votes for the Pact knows well that he is cutting his throat because there is no quibbling in Hertzog's policy. On the other hand many delegates in discussing Gen. Smuts said he was also Dutch but self contradictory in his policy. His Savoy Speech of 1917 painted the Bantu as a menace to European civilisation. In his speech on the Native Affairs Bill 1920 he supported the Lands Act of 1913 and Segregation, but to-day he is against Segregation and speaks generously as to native policy. The more extreme delegates ascribed to him all the blame for the shooting of Natives at Bullhoek, Port Elizabeth and also the Boodeswarts. The majority of delegates however held that Gen. Smuts had evinced a steady progression towards liberality and breadth of view as exemplified by his election manifesto in 1921, his peroration to the Dingaans' Day speech of 1923, his excellent address to the Missionary Society at Cape Town last January, his financial support of the Fort Hare Native College, his repudiation of the iniquitous Transvaal Provincial Native Poll tax, his development of the system of Native agricultural demonstrators in the Eastern Province and his liberal pro-Native attitude in his recent Pretoria manifesto. So that his record proves to be distinctly superior to that of Hertzog in spite of his earlier waywardness.

On all these subjects discussion raged fiercely all night. Eventually it was agreed that in the forthcoming election a change of tactics was necessary. Native voters, instead of being a party tool, should face all parties and candidates alike with a manifesto of their own and thus shift the emphasis from party politics to a clear enunciation of the chief Native needs in the whole Union.

Hence the manifesto and resolutions published last week. To-day we have a new orientation in Native politics. The Natives are not to be an Irish party. They wish to educate the white public and parliamentarians on their grievances with an undivided voice. While the net result of this mode may lose the S. A. P. a seat or two, it is evident that the Native vote will, on the whole, go the usual way but ensure that the party returned to power will be more vividly conscious of their responsibilities towards the Bantu in the whole Union.

The Poor Blacks.

There are extensive areas of land in Zululand which some years ago were declared Crown lands, and under whose authority we do not know as the Natives were living on those lands. We understand that the present Government contemplates cutting up these lands to relieve the unemployment of poor whites for closer settlement. The white people of South Africa held ¾ of the land in the Union and the Natives only ¼, and the Natives Land Act has made it intolerable for Natives to live on European farms under servile conditions not allowing any form of development to a higher state of life. Thousands upon thousands of Natives would be glad to get away from these farms if there were suitable lands for them in Native areas. But who cares for the poor Natives? They talk of even replacing Natives in jobs suitable for whites causing a large number of unemployed Natives who must be subjected to cruel treatment under the operation of the Urban Areas Act. The Native is not wanted in Towns as free men and their lands are appropriated for white settlers. Those who are already settled in these Government farms in Zululand have driven away all Natives except such as are willing to comply with the provisions of the Natives Land Act, and they are angry that there are any Native Reserves at all as otherwise they would get free labour. The rush of poor whites in these lands will make the condition of Natives still worse. Why does not the Prime Minister place these poor whites in the Free State where the Natives have hardly any land to speak of, and where individuals own thousands of acres of land? How long are we Natives to keep silent when we are being taxed, and money we pay into the revenue is used to relieve poor whites and nothing is done for us by the Government? Is it because we are voiceless in Par-

liament?

God cannot bless South Africa under these circumstances, where justice and love towards the neighbour is not recognised. Drought, locusts and cattle disease and other plagues will always afflict this land until justice is meted out to members of all races irrespective of colour.—*Ilanga.*

The Basuto And Their Progress.

The following is a summarised translation of a Sesuto contribution to our contemporary, "*Umteteli wa Bantu,*" contributed by a welknown native personage in the Transvaal, in the name of J. M. Makhothe, one of those very few Basutos who are outstanding characters of the Basutos who have been able to achieve material progress.

Mr. Makhothe, is one of those rarest natives that we admit have a right to express an opinion in the industrial and economical development of the Natives of South Africa, although he never pushed himself to the fore, shunning the probable slur of our brainsick champion leaders who always, have more to say and nothing doing.

He says: The Basuto are a race of historic fame among both white and black nations on the following reasons:—

1. They have ever been industrious and lived by working from the time of their dark ages.
2. They dressed and were shy to go naked among children as other tribes did, and they did not like to have male and females sexes sharing one hut at bedtime.
3. The were pastural people who cared for livestock.
4. They were wise in their deliberations but not rhetoric. There used to be one rhetoric man in one thousand, and their government ran on the principles of the English people. That is chieftainship had no great power. A chief ruled according to the advices he received from the nation at a pitso, which assembled once a year At the kraal the chief had counsellors who investigated matters and the chiefs duty was to give decision.
5. They ate ground food as white people. When new influences came through contact with progressive people, the Basuto readily changed their methods adopted new methods and worked harder than before They changed from old to new habits of living. They adopted the whitemen's clothing almost at once, and now a person can go right through their territory without meeting a red man or woman. The desire for circumcision is declining, whereas among other native tribes children even those of ministers of religion still leave schools through the permission and the wish of their parents for circumcision and then return to school again.

In wealth they are advancing considerably, but they are surpassed by the natives of Transkei. The Transkeian natives surpass them because they are helped by their government and the missionaries amongst them interest themselves in their affairs, and the traders also encourage their progress. Besides these advantages the natives of Transkei have cultivated the habit of going about and learning different new methods from other races, and again their chieftainship have not assumed such powers as the Basuto chieftainship of discouraging their progress. In their rule over the nation, the Basuto chiefs have retrogressed considerably. In foodstuffs they have gone many steps ahead. Their womenfolk have the pleasure of having their duties which were orduous, being reduced by the employment of artificial means.

At Sehonghong on the malutis, where mills are beyond their reach, they have purchased small handmills to grind mealies and other kinds of grain. These are praiseworthy results and are encouraging to everyone who is watching closely the progress of this nation.

LIBERIA AN INTERESTING EXPERIMENT.

The government of Liberia, the black republic on the west coast of Africa, has written to protest against the plans of Marcus Garvey to ship a boat load of American negroes to Liberia. The Liberian government does not like the plan, it looks like a get-rich-quick scheme, but we do not understand why it does not want the American negroes.

If any nation on earth needs good American negro workmen, that nation is Liberia. It will be recalled that several months ago the Liberian government wrote to its friend, the American government, to send over a battle ship with lumber needed for repairs on the modest State House at Monrovis. This building was rapidly going into disrepair. Even in the room where the cabinet met, a cabinet officer, chair and all, was liable to drop through the floor to the cellar. The note wound up with the pathetic admonition, "Be sure to send some carpenters along with the lumber."

This note reflected more light on the conditions in Liberia than the description which travelers had written of the weed-choked roads and the decaying houses, that accompanied the gradual lapse of an independent country back into barbarism.

Liberia has been free—absolutely free—from domination outside the country for fifty years.

The country was much older than its independence. Long before the war, Liberia was a land of refuge for American negroes. It was argued then that in climate and environment, it was suitable for the negro who had to encounter a prejudice in America. It was on record that when several slave owners of the South emancipated their servants, they realized that in those days there was no place for the free negro in the scheme of life in America, and the recently emancipated servants had their way paid to Liberia. It was a congenial occupation for our essayists and writers to write articles advocating the sending of negroes to Liberia, and this was done systematically and regularly. American philanthropists never seemed to tire of this work, although no great number of American negroes were ever sent over at one time. Rightly or wrongly, Liberia was regarded as the best place for negroes who were dissatisfied with their place in the life of America.

In time America contributed a considerable population to Liberia, but the population was not exclusively American negroes. America was especially friendly to Liberia. If our memory is not at fault the government of Liberia still owes the American government for many loans made to it. Whenever Liberia got in a tight place, the usual course was to float an American loan.

It was an interesting experiment in government. It embodied the fulfillment of an irridescent dream of an independent nation in which the ambitious and dissatisfied negroes of America could build up their own civilization and live their own lives. There are not enough facts at hand to base the sweeping assertion that the experiment has failed. But the dreams that have clustered about Liberia have come to an end, according to the late reports from that country. Its friends were justified in expecting Liberia to become a country as economically independent as it was politically independent, with the members of the black race maintaining their own commerce and trade under the leadership and the stimulation of intelligent negroes who had received their training in America. But it has failed to take its place among the nations of the third and fourth class and it has displayed a marked disinclination to make the necessary efforts for progress, which characterize all modern nations. It remains, however what may be its success or lack of success, as one of the most interesting experiments in government that has been tried during the last fifty years.

There is a suspicion in late years that the Liberian government does not want too large a flow of American negroes. The American negroes are pushing and ambitions, and therefore, to the Liberians, they are trouble makers. Liberia may not want this class of citizens, but according to report, she needs them badly.

Origin of Poor White Problem.

Had white labour been used for the mines in the 1880's, and had industries developed from the first on a white labour basis, the poor white problem would have been but a minor one today, adds the professor. Unfortunately, the Governments of South Africa followed the lines of least resistance, and with an amazing lack of foresight allowed and even encouraged the stocking of mines and industries with "cheap" native labour, thus closing the last avenue of escape from their dark future to the "poor whites." In doing so they assisted to create the tradition of "Kaffir's work" and "white man's work." the psychological effects of which on our national economy has been stupendous.

Race Problem - 1924.

Africa

The Transkei Bunga.

The Transkeian Territories were recently described as the best governed country in the world. This opinion has been ventured by Dr. Jesse Jones, the well known chairman of the Phelps-Stokes Fund Education Commission, and an eminent authority on Sociology. When we remember that the doctor has travelled everywhere in the continents of Africa, Europe and America, and has concentrated for many years on end upon educational and political sociology, we may reasonably take his opinion as being grounded on scientific data. 8-12-24

It is a common place fact that there is no perfect form of government yet devised by mankind. The nearest approach to the ideal is that of the United States, Great Britain and France, but in all these countries, many people, learned and illiterate, are far from being enamoured of their particular system of government. Therefore no degree of statecraft can be found that pleases the bulk of the people everywhere on earth. The most that any state can achieve is but a partial satisfaction of the most general needs of its population. Adopting this mode of eliminating the worst forms of administration existing in the world, it becomes apparent that there are no people in the wide, wide world who get better value for their administration revenue than the fortunate Natives of the Transkeian Territories. In the annual blue book recently published, of the Proceedings at the sessions of last April, we note that every penny of revenue and expenditure is adequately accounted for, and on the year's working the Bunga has emerged with a surplus of nearly ten thousand pounds!

The general tax in the territory under discussion amounts to a sovereign per Native male adult, whilst in the rest of the Cape Province it averages twice and thrice that amount, with this difference, that the Ciskei Native does not know how his revenue is spent beyond that it is manipulated in mysterious fashion in the vatican chambers of the Divisional Councils, and now his tax is, according to the new bill in Parliament, to be doubled all round! The O. F. S Natives contribute £85,000 a year in direct taxation and get back only £5,000 in direct value; the Zulu man in Natal pays £270,000 a year in hut taxes to get back but £32,000; and the Transvaal black man raises £770,000 and is allowed only £48,000 for his direct benefit. The white "Rulumente" gobbles up the balance, gives no report of the administration of these huge funds, and winds up by informing the Native that the Government coffers are empty. "More money is wanted and we propose to tax you more next year."

The Transkei Natives on the other hand discuss their finances, their marriage laws, their movement of stock, their agricultural schools and Shows, and their deliberations are reported in a hundred and fifty pages of the report. Some of the speakers exhibit astonishing powers of debate, forceful argument, a sense of humour, true sympathy for their more backward brothers, and searching criticism of the working of their council machine.

The European officials aid and guide them ably at every step, while there are not wanting among other Native members the old fashion temperament of conservatism and a limited horizon. As a whole, the blue book reads like a romance for its originality. The Council System has undoubtedly proved its suitability to the mentality of the Native.

It has survived much adverse criticism that formerly came from many inside the territories affected, as well as outside, including ourselves in these columns.

The next step lies with the present government to apply the Council machinery, under Act 23 of 1920, to other districts that desire it, such as Thaba Nchu, Wittzies Hoek, King William's Town, North Transvaal and Natal.

We trust that Parliament will not delay in taking steps to satisfy this urgent need that is being increasingly felt in a wide area where the Bantu population predominates.

KINGWILLIAMSTOWN, JULY 15, 1924

The Ciskei Native Agricultural Show.

Of all the many efforts of the Native people to ascend the scale of civilisation there is none more important than that of the development of agriculture. The movement started in a humble way at the beginning of 1918 with the Native Farmers' Association of the Middledrift district under the inspiration of Rev. J. E East and other interested helpers. Other meetings were organised in sympathy in other places, especially in the Transkei, where the Bunga apportioned grants of £150 to each of four Shows at Butterworth, Umtata and Mount Frere.

The Ciskei having no Bunga had to rely upon a grant of only £50 from the Native Affairs Department for the first Show held last year at Fort Hare, when there was an encouraging start with about four hundred entries. This year, despite the abnormal drought, has seen a great increase in the number of entries, the thousand mark being nearly reached.

The quality of exhibits has improved, and the purpose of the Show is being realised, for it has roused enthusiasm even in places where the Association itself is not yet in favour. 8-15-24

Excellent addresses were delivered by Dr. James Henderson and Sir Charles Crewe in opening the Show, and the manner in which Mr. Paul Germond the Lecturer in Agriculture at Fort Hare, conducted the proceedings deserves the highest praise both for the energy he displayed in keeping everything in order and for his own patience, generosity and geniality in dealing with our people under difficult conditions.

These Shows having been justified by the response of the Natives, we trust the new Government will take a forward step by increasing the meagre grant, and by establishing an Agricultural School for the Ciskei on the same lines as Tsolo and Teko in the Transkei.

ZIMBABWE RUINS.

A new view of the origin of the Zimbabwe ruins in Southern Rhodesia was put forward by Mr. J. F. Schofield, A.R.I.B.A., in the course of a paper recently read by him to the Salisbury branch of the Rhodesia Scientific Association. The most widely accepted opinions in regard to the builders of Zimbabwe at the present time are those set forth by Professor Randall-MacIver, who was commissioned by the local government in 1905 to investigate and report on the whole subject of Rhodesian ruins. In his monograph "Mediæval Rhodesia," published a year later, Professor Randall-MacIver challenged the contention of the late Mr. R. N. Hall and others that the ruins were of great antiquity and attributable to an Asiatic race. 9-6-24

Mr. Schofield said that there was evidence of three cultures at Zimbabwe—the first, the second, and that of the modern native. All that was known of the earliest inhabitants of Zimbabwe was obtained by deduction from the remains of their huts and their rubbish on the "Acropolis" and elsewhere. They were certainly not highly civilized: in many ways they were similar to modern natives. They built circular pole and daub huts and roofed them with thatch; their pottery was of the same coarse, handmade quality as that of the modern natives, and metals of all kinds were very little used. He believed that further investigation would show that, like the inhabitants of Khami, these people were still in the Stone Age. How long this primitive culture lasted they had no means of telling. The *débris* of their occupation of the "Acropolis" was in places 21 ft. deep. He had found by measurement that the hut floors occurred at vertical intervals of about 6 ins. throughout the whole of this mass. Assuming a life of ten years for each hut, a period of 420 years was derived, but this was the merest guesswork. All that was known was that after existing for a considerable period this primitive culture was replaced by one of much more advanced type.

The most notable achievement during the first period was the beginning of wall building. From a parapet wall 6 ft. high they raised the enclosing walls of the "Acropolis" so slowly that a generation only added a few feet to the work until the walls were 30 ft. or more in height. This long association of wall building with their community (begun of necessity to keep pace with the gradual rising of the interior level due to the accumulation of *débris*) produced, he suggested, in these people what a psychologist would term a "wall-building complex" and caused them to build for building's sake. He could think of no other explanation for the walling up of inaccessible crannies and the way one enclosure seemed to be defended against its neighbours.

It was during the second period that all the most celebrated monuments were produced, the great walls, the cones, the soapstone birds and so on. They also found abundant indications of metallurgical knowledge and of intercourse with the coast. From references by the early Portuguese writers to gold beads, gold woven cloth and gold mining by natives they must conclude that this culture was in existence before the Portuguese arrived in the country and that it originated during the Arab occupation of the coast. It seemed to him that there was little doubt in ascribing it to a branch of the barotse race during the prime of the Empire of Monomatapa.—"The Times."

OUTPUT OF TRANSVAAL GOLD BREAKS RECORD

Monthly Production Above Even 1912—Full Year May Also Surpass Precedent.

The gold production of the Transvaal mines in July is stated by British authorities to be the largest monthly output ever achieved by the South African district. The total production, 829,487 fine ounces, exceeds by [illegible] the previous actual high record of 809,003 established last May. The London Economist points out that, although the statement of the Chamber of Mines for the gold production of March, 1912, was 830,723 ounces, "this included 70,143 ounces existing at the end of the previous month. The [illegible] of the July output was 15,867,25[illegible] as against [illegible]3,652,675 in June, and £3,822,539 for May.

"It has to be taken into account that the value of gold for July is calculated at £4 13s 3d per fine ounce, while in the preceding two months it was taken at £4 14s 6d, and it would be much better if for comparative purposes the value of gold for each month was taken at the standard rate of £4.24773 per fine ounce. Using that basis, the value of the May output is £3,431,324, June £3,270,435, July £3,523,224. There is, how-

ever, a further factor to be considered. The July total includes the output of the West Springs Mines, which started crushing toward the end of April, and has now made its first output declaration.

"As to the value of the year's output, seeing that the value for the first half-year has been over 22¼ millions, it may be assumed that, subject to the gold premium not falling materially below the present figure, the value for the whole year should reach at least £45,000,000 and thus constitute a record."

Direct Representation.

(By P. E. G. Mahlangeni.)

During the past few weeks we have watched with great and untiring interest the pros and cons of the past general election. Hitherto great speculation in men's minds is engaged in thinking and in imagining the future of the new government. A ray of hope is apparent among the optimistic class of people who will not give up the good hope in the transmutation of things. Great governments have transpired to greater governments, and this gives us that very data of how the world revolves. The two greatest statesmen of whom the world has known in less than a decade, have been defeated and these are the late Woodrow Wilson and Jaule Smuts. These are the men who have of late distinguished themselves as the Rhapsodists of Greek mythology.

Macaulay says many politicians of our time are in the habit of laying it down as a self-evident proposition that no people ought to be free till they are fit to use their freedom. The maxim is worthy of the fool in the old story who resolved not to go into the water till he had learnt to swim. If men are to wait for liberty till they become wise and good in slavery, they may wait forever. To the great blessings we have derived from universal suffrage, these people seemed unmoved. In the Tembuland constituency a seat for the Provincial Council has been made vacant. Mr. A. B. Payn has been duly elected as a Parliamentary representative for that constituency. Now a question arises—who is to be elected for the vacant seat? A white man or a black man? Now native electors of Tembaland this is the only opportunity of direct representation. The South Africa Act of Union denies you this privilege in the House of Assembly. So you must exercise your vote with great prudence, and I hope you will not commit the same folly which you did to your well deserved and past native member—Dr. Rubusana. Let us not repeat it again with Mark Anthony on Ceasar's funeral.

"O judgment thou art fled to bratish beasts and men have lost their reason." Choose your own man and I will leave that with you to say who will represent you. It is this first pride of racehood which characterize the whole machinery of human understanding.

He who does not will the means, must not complain if the conclusion is drawn that he did no will the end.

Negro World 8-3-27

RICH DIAMOND FIELDS DISCOVERED BY BASUTO NATIVE IN AFRICA

European Preacher Locked Up for Illegally Having Bag of Brilliants and May Have to Serve Long Term

ONE EYE ON THE BIBLE AND THE OTHER ON THE DIAMONDS

To the Editor of The Negro World.

Will you kindly grant the necessary space in your worthy columns for the statements of facts that has cast a gloom over the township of Luderitz and in particular those of us who are imprisoned here on a so-called "location." We cannot understand why the oppressors and suppressors of modern freedom have at all times during their presence in our fatherland been ever bent on the exploitation of our race.

On July 7 there arrived among us from the country districts a member (European) of the "Holy Order of Thieves" in the person of the "Rev." William Garner, of the Wesleyan Methodist denomination, missionary to the European and native congregation of the Luderitz district. By all intents and purposes he was bent on practicing what was never preached to the lot of natives, in the way of acquiring wealth, for all that has ever been preached to us natives is to prepare ourselves for the second coming of Jesus Christ, while the other fellow is ever bent on unearthing every bit of mineral wealth that abounts in Mother Africa. The cat got out of the bag on this eventful day, Saturday, July 12, 1924.

As it is universally known that the purpose of the white exploiter in Africa, be he capitalist or preacher, is for nothing else than to get rich quick by whatever means at command, and that in the course of such they will resort to the very lowest means, it will be seen that this self-made priest on stepping down from the train on Friday morning, the 11th, was received by the local catechist, one of us Negroes. After going the rounds of the local congregation and arranging for the coming services on the following Sunday with the usual baptismal and sacramental rituals, he made his departure for the diamond fields, so as to visit his flock there. His intention was to return to us for the Sunday services as usual. The congregation waited and waited to hear the parson preach and pray, but no parson could be found. The congregation got uneasy about the non-appearance of the "predikant." The customary services had to be postponed pending his arrival later in the evening. But, to outdo us at this end of the bay, the "predikant" was proclaiming the gospel in the Kolmanskop diamond fields with one eye on the gospel book and the other eye taking in all of the collections he could get in the form of diamonds, as British pennies are not valued so much nowadays. He accepted something more of value, as to our great surprise, the predikant was driven in to Luderitz on a two-wheel trolley accompanied by the diamond detective, and housed in comfortable quarters to await his brother's decision on his unfortunate escapade with his bag of diamonds.

9-6-24

We are not in a position right now to know what has become of the Gospel book, but what we natives now are sensible enough to know is the white man's religion. We do not want any more of this kind; we have had enough of it.

It is no wonder they have excluded all Negro missionaries from this part of the fatherland. Why? Brother, you don't know. That's why I am about to let you know. Alluvial diamonds are found sixteen kilometers from the bay or the sea, about twelve English miles and even in some parts nearer—right on the sea beach. If your eyes are good you can pick them up, with the alternative of seven years' hard labor in a Boer prison, because the Boers have charge of the prisons now in South Africa. Hence we cannot allow Negro missionaries to set foot on mother soil, for the Negroes are blessed with very good spectacles, in particular those of us that are abroad.

Don't you know that it was a Basuto Negro who found the very first diamond here? The predikants of the other race can come with their Gospel book now and carry the precious mineral away by the bagful. I am looking forward and hope that when our Negro predikants do come they will settle down to good work, not with the Gospel book alone; but you must also make yourself look a bit fat when you have your coat on.

The Rev. William Garner has given to us the real interpretation of his doctrine, and that is that he cannot live by the gospel alone; he must also have a share of the diamonds. You know that part of his book that tells you that man cannot live by bread alone, and there you have the whole thing.

From the White Man's Viewpoint

The whole thing is here in a nutshell: That the editors of the different newspapers here were so active in broadcasting the news that our President-General was incarcerated in the Tombs upon a miscarriage of justice; but they have absolutely refrained from the publication of same. Why? All of the publications here are in the German language, and the Negro can read a bit of that language; hence he cannot see the deeds of the white man; but we all know it, for the police station abounds with native constables. But the Negro public is excluded from the courts during proceedings even in this very case. But they cannot fool all of the people all of the time.

Up to the time of writing, the preliminaries of the case are being proceeded with. I guess the predikant will have to serve a very long term in prison, and be disrobed, in the interest of the church and the congregation, and enter the mines in full either as a prospector or as a shareholder. Either one of the before-mentioned jobs will suit him, but not as a preacher, for we have read that the man Jesus went into the synagogue and overthrew the tables of those that bought and sold with money and all; but the preachers of our time are also having a good time at the tables of the money changers.

It is no wonder that it is the missionary who spies out the land first. I say that he also is entitled to his share of the spoils. But his brothers are against his present rig, his collar and gown. So, European predikants, beware on entering these mission fields, for there is something else here besides sinners that have to be saved. "The mills of the gods grind slowly, but they grind exceedingly, small."

ALETHEA.

Leiderlitz, Southwest Africa,
July 18, 1924.

Race Problem — 1924.
Africa

UGANDA COTTON CROP.

The Uganda "Official Gazette," in its report of the exports of cotton from the Protectorate for the first five months of 1924, points out that the total number of bales of 400 lbs. each exported includes 13,550 from Kampala, 43,127 from Jinja, 8,609 (to the end of April) from Mjanji. The May shipments from Mjanji and other ports will probably increase the total to about 70,000 bales.

African World 9-6-24

Heavy rains which were reported during April continued during the early part of May, and conditions for the clearing and cultivating of land for the new crop have been very favourable. Great activity is being shown in all parts of the Protectorate, and the demands for seed for sowing have exceeded any previous year's requirements.

The approximate figures, for the Eastern Province, of cotton marketed during the season are 47,359 tons, as compared with 37,676 tons from the previous crop.

The distribution of seed has proceeded satisfactorily and the sowing of the new crop has commenced. In the Busoga district the number of plots already exceed 2,000 and sowing is expected to be general during June. Reports from Bugwere and Bugishu districts show that in the former district 24,627 plots have been sown, and in South Bugishu 11,160 plots. No figures are available as yet for Northern Bugishu. In the Teso district 5,500 plots have been sown and weather conditions are favourable. The area sown is estimated at approximately 3,600 acres. Heavy and continuous rains were responsible for some delay in the preparation of plots for early sowing.

In the Buganda Province there was a distinct falling off in the quantities offered, and the recent heavy rains resulted in the cessation of picking and general uprooting of plants in most districts. The latest available figures, for the Province, of cotton marketed by the end of May were 27,230 tons, Mengo showing the highest production for any one district in the Protectorate, the figure being 19,081 tons.

Demands for seed have been exceptionally heavy in all districts, and all requirements are being satisfied. In Mengo and Entebbe districts preparations are well forward for the sowing of the new crop, and reports received indicate a considerable increase in acreage over any previous season. In Masaka district good progress has been made, and the cultivation of land for the new crop is well in hand. In the Northern Province the approximate sales at the end of May were 1,447 tons, and preparations for the new are well forward. In the Toro district 38 tons were marketed.

WHAT WE THINK.

HOW THE UNION GOVERNMENT COULD ASSIST COTTON CULTIVATION.

As a general principle it is unwise for any Government to attempt to interfere with the natural course of trade, or price movements, for although regulations can be imposed which apparently succeed in fulfilling the desired objects, the ultimate effects are the penalisation of export trade through the raising of the cost of commodities to the home consumer, so placing the producer at a disadvantage in world competition. Principles, however, must be capable of compromise, or they would become shackles on progress, and every justification can be found for assistance given to enterprises which bid fair to largely increase the general prosperity and are capable of self-support after the preliminary stages of trial and experimentation. The cultivation of cotton, while it has passed through with wonderful success sectional trials, has still great headway to make in comparison with the quantity of land suitable for its growth, and to encourage further advantage being taken of the enormous possibilities which the present shortage of the world supply affords it is necessary that the interest being taken in the industry should be enlarged and fostered. Considerable progress would be made in increasing the present areas of cultivation if the Union Government could be brought to follow the example of the Australian Federal Government and guarantee a market for the crop. The price is of far less importance than the definite assurance that crops could be sold when raised. In the case of Australia the price guaranteed ranges from 3¾d. to 5¼d. per lb. according to quality, a responsibility which involves little risk, but the effect of which would mean much in the firm establishment of that confidence which is essential if the Union of South Africa is to attain within a reasonable period the prominent position in cotton production which the soil and climate of the country justify. If such a guarantee were given over three or five years, any uneasiness which may be felt by growers as to a difficulty of finding a remunerative market as production increased would disappear. The risk would be exceedingly small, while the likely benefits would be enormous. At the same time it is a risk which our own Government, if the matter were placed before them, might not be indisposed to participate, as it would tend to overcome the present shortage of cotton so detrimental to our spinning industry. It should be clearly understood by the grower that while he was assured of a minimum price for his output, he would be left free to take advantage of any higher price he might be offered,

African World 9-6-24

PORTUGUESE AFRICA.

Mozambique Co.'s Territory.

OUR BEIRA LETTER.

("African World" Correspondent.)

BEIRA, August 8.

Zambesi Coal.

Your correspondent is informed that a consignment of coal from the mines at Tete, operated by the Société Minière et Géologique du Zambèze, has been tested by the Companhia da Zambesia at their estate at Vila Bocage, giving very satisfactory results. The manager of the company, Mr. Nicol, reports that the coal burnt well in all his engines without any forced draught, and that a full head of steam was always maintained without trouble. In the forges also the coal behaved well, and Mr. Nicol proposes to negotiate for the supply of large quantities in the near future. The Mocambique Industrial and Commercial Company have been using Tete coal for some time at their Zambesi estates, so evidently a local trade is being built up by the mining company as a potboiler, pending completion of the through route to Beira, and the big wharf scheme enabling steamers to come alongside to load the coal direct from railway trucks.

(*Note.*—Reference was made to this subject in our last issue.)

African World 9-6-24

Shipping.

Particulars of cargo steamers entering the port for the month of May, also tonnages discharged and loaded, are now available, and are as follows:—

Nationality	No.	Tonnage	Cargo Discharged	Cargo Loaded
Portuguese	5	16,472	132	425
English	26	149,919	11,388	29,228
German	7	16,338	918	543
Dutch	4	8,610	529	240
Italian	1	4,084	—	620
American	1	5,729	593	130
	44	201,152	13,560	31,186

Beira Hotels.

Letters appearing in the local paper recently, about hotel charges and trading by steamers while anchored in port, have caused quite a lot of discussion. A correspondent under the nom de plume of "Shareholder," drew attention to passengers being allowed to live on steamers while awaiting rail connection, and also to Beira residents making purchases on board. "Anti-profiteer" replied in scathing fashion, advocating as a remedy a reduction of hotel tariffs, and instancing a case where a Salisbury resident had travelled as far as Cape Town for a holiday, and stayed at a first-class hotel, at an expenditure much below what a similar jaunt to Beira would have entailed. Public sympathy is with "Anti-profiteer" on this point, but purchasing goods on steamers is another matter, as no duty is paid to the local authorities, nor is it legitimate competition from the storekeeper's point of view. Many consider this a minor question and the quality and value of the goods brought ashore negligible, the Customs and Police supervision being sufficient enough to prevent smuggling on anything but a petty scale.

Personal.

Mr. Tadaniao Imai, Consul-General for Japan for the Union of South Africa, arrived recently from Kenya, where, by the way, he did a little shooting, bagging two leopards. After paying a short visit to Nyasaland, Mr. Imai left by train last Sunday for the Cape, via Rhodesia.

Mr. W. Scott Herriott, director of Messrs. Mirrlees, Watson and Company, Ltd., the well-known Scottish engineers, accompanied by Mr. J. Gordon Lowe, their representative for South and East Africa, left on Monday for a visit to the estates of the Sena Sugar Company on the Zambesi River. Later they will proceed to Uganda.

New Railway Survey.

Mr. R. Pizzighelli, the well-known engineer, has arrived at Beira to carry out the reconnaissance survey of a possible railway line from a point near the Lusitania Sugar Estates, in the direction of the frontier, for the Maronga Lumber Company. The scheme so far is a purely tentative one. Experiments which have already been carried out by the Maronga Company have shown that the transport by river of marketable timber to the ocean steamer at Beira via the Buzi and its tributaries is economically impossible, and data is now being sought for on which a railway may be found to solve the question.

DELAGOA BAY NOTES.

("African World" Correspondent.)

LOURENCO MARQUES, July 30.

Railway and Port Losses.

The monthly loss to the Port and Railway Authorities on the present business handled at the port runs into thousands of pounds. Apart from these losses, some time ago the authorities here were persuaded by the Union Railway and Harbour Authorities to improve the equipment of the port by the addition of more cranes. Although a 5-ton and a 10-ton crane have been provided, not one of them has been required for service.

Fruit Export.

A trial shipment of oranges has been sent to Bombay. Should this prove successful it will be followed by large shipments. It appears that oranges from here, which ripen earlier than in the Union, will find a ready market six weeks in advance of the Union and arrive at a time when no oranges are obtainable in Bombay. This development if a success, would open a new market. Another orchard is exporting to London, and next year the Delagoa Plantations are arranging for local cold storage accommodation for oranges to be exported to Europe. Mr. R. A. Davies, the citrus fruit expert, has just paid a visit to the Delagoa Plantations and has reported very favourably on the fruit grown on the estate. The indications point, with the enormous area being put under cotton, and the large orchards now coming into bearing, that there will be a good export trade for local produce next year.

X. X. X.

Education and Industrial Pursuits.

The "Nigerian Spectator" has suffered a good deal of adverse criticism for its frank statement of the low productive power of the educated community, some correspondents going so far as to catalogue the works of individual literates. There seems, however, to be some confusion between "can" and "will." It is not what the literate *can* do, but what he *will* do, or does, that is in question. Possibly, as one lady says, there are those who weave cloths, and have improved that art to some extent, or they may have new methods of dyeing them, but there is a world of difference between the talented amateur and the producer on a commercial scale, and, save in the highest realms of art, such exhibitions as Wembley are not for the former. The fact probably is that the educated African is not less productive than his illiterate brother, but that force of circumstances tempts him to be so. At present, all his needs are met by the practice of one or other of the less productive professions, but with increasing competition and consequently lower remuneration, he will be forced to explore other methods of obtaining a livelihood. Then, perhaps, we shall see an African industrial renaissance among the educated, and the filling of more African wants by African-manufactured articles from workshops organised and run by the capital of the "intelligentsia."

West Africa 9.6.24

THE WORLD'S COCOA CONFERENCE.

THE WEST AFRICAN PRODUCERS' POSITION AND INTEREST.

To the Editor of WEST AFRICA.

Sir,—I desire for two reasons to refer to the much-talked-of "World's" conference of cocoa producers held in London on and after June 28th, and to state, first, that I was the only one present at the conference who had the courage to vote against the adoption of the report of the select committee. There were others, it is true, who sympathised with my views, but preferred to be neutral by not voting.

West Africa

Secondly, that I wished to delay the publication of this letter in fairness to the delegates of the Paramount Chiefs' Association until their arrival at Accra, should they be in a position to offer any criticism therefrom.

The statistics of world production and consumption show conclusively to anyone who wishes to see things as they are, impartially and without prejudice, that the suggestions put forward by the organisers of the world cocoa conference are far from being practical.

The fact that Brazilian cocoa, Guayaquil and other non-British cocoa output, amounts now to about 186,000 tons (1923), and that this cocoa, with the exception of Guayaquil, which is consumed in small quantities all over the world, has outlet in its natural markets such as U.S.A., Holland, etc., and, therefore, practically never or rarely reaches the international cocoa markets, proves adequately that there cannot be any question whatever of any world cocoa "combine" to be controlled by a central board in London, as suggested by the organisers of the conference.

9-6-24

There remains British cocoa, which in 1923 represented an output of about 270,000 tons, wherein the Gold Coast figured with about 194,000 tons, and Lagos with 30,600 tons. In all, West African cocoa amounts to 224,000 tons, or 83 per cent. of the whole of the British cocoa production.

The cocoa comes to this country, and from Liverpool, London and other European markets is distributed all over the world, the cocoa quotations of these markets thus directly or indirectly stating the cocoa prices of the world.

The first consequence of such a position to any cocoa or chocolate manufacturer relying for his supplies upon international cocoa markets is that for him raw cocoa means practically West African cocoa, the other cocoa grades being used to a much lesser extent, and therefore being of very slight interest to him—a fact that any leading cocoa or chocolate manufacturer could easily confirm.

The other consequence of this position is that while the international markets are, as above mentioned, dominated by the West African cocoa, they are at the same time depressed by the fact that the West African cocoa competes on their markets in an unorganised way almost exclusively with other West African cocoa (i.e., with itself), with all the undesirable consequences therefrom. That being so, and, as the value and importance of co-operation and concentration of sales is already known and appreciated by the West African cocoa farmers, the only means to stop that harmful self-competition in the international cocoa markets (forward sales, etc.), and thus to improve their position on those markets is, first of all, to accomplish the concentration of cocoa production in the Gold Coast Colony so as to include Ashanti. When that is accomplished, there will undoubtedly be an attempt made to come to terms with the Nigerian producers and, if necessary, with cocoa producers in other parts of the West Coast of Africa. Then they will command the European and British international markets and will thus be able to influence in time the world-price of cocoa, which would help them also in U.S.A. and Canada.

Reverting now to the results of the conference, as shown by the report, we see that there is to be formed an international cocoa producers' league (called "central board") in London; this central board is to be assisted by local boards in the various centres of production.

The functions of the central board are in the first place very vague. The only concrete indication of definite service to be rendered is the obligation of the board "to indicate from time to time the minimum prices which the producers should receive." Now, the minimum price might be the actual market price. If this is so, then where is the innovation? Should, however, the board contemplate to create a special market price, where is the finance for the necessary support, about which there is no word mentioned in the report? However, for such services, i.e., nil, the board is going to tax the producers with 1 per cent. contribution of the value of their produce, which means, *for the Gold Coast alone*, some £60,000—£70,000 per annum (or £30,000—£35,000 if ½ per cent. is charged).

I have forgotten to add that the central board is going further to "collect" information and statistics in regard to the world output and consumption of cocoa—which can be got for a ½d. stamp from any responsible institution. The above shows most decidedly that the so-called "world" conference has come and gone and we are no nearer the solution of how to improve the cocoa market than before the conference was thought of.

At the general meeting prior to the adoption of the above-mentioned report, there being not a single delegate of the Gold Coast Farmers' Association, Mr. Band, of the Gold Coast Agricultural Society, suggested that in view of the Gold Coast contributing such a very large percentage of the world's output, and the farmers' delegation not being present, the delegation of the Paramount Chiefs made a very poor representation of the Gold Coast. Mr. Hamel Smith, editor of "Tropical Life," proposed that the report should be laid on the table for a fortnight to give all concerned an opportunity of studying it, before adoption or otherwise.

In further support, I pointed out that there was no provision in the report for the farmers, during the time when they cannot obtain prices prescribed by the proposed local boards as against non-members who have no restrictions whatever in their selling operations. I pressed this question knowing what it means to the farmers who were unrepresented by any direct delegates either from the Gold Coast or Nigeria. *This question was never answered*, and, as a matter of fact, it was unanswerable.

In conclusion, the salvation of the West African cocoa farmer is not in any London conference, where the growers contributing about 50 per cent. of the world's cocoa production were represented by people, some of whom have nothing in common with the farmers responsible for such a huge output. The salvation lies at home, on the Gold Coast, in the co-operative movement, the pioneer of which is the Gold Coast Farmers' Association (founded 1921). This association, duly supported by the Paramount Chiefs and Natural Rulers, to whom the farmers and all other Natives look for encouragement and enforcement of every obligation under their statutes, will accomplish the concentration of cocoa production, which will bring better times to all cocoa producers and particularly to the Gold Coast.

Thanking you for the space which you have been good enough to allow me,

Yours very truly,
E. A. MANYO-PLANGE.

Members' Room, London Chamber of Commerce,
Cannon Street, E.C.4. September 3rd.

To the Editor of WEST AFRICA.

Sir,—With regard to the supposed gloomy prospects of the cocoa industry, allow me to call the farmers' attention to the following facts:—

Throughout the ages the people of the Gold Coast have remained owners of the soil. This feature, Colonies in the Far East do not possess. As a result the gradual increase of imports has been in proportion to the increase in the exportation of cocoa, and quite irrespective of the cost of production of that article.

Not only the tendency on the part of the Gold Coast people to retain the ownership of their soil, but also another—equally important—item has caused the production of cocoa to remain their unquestionable property. The comparatively thin population prevents the introduction of the "plantation" system, in fact, the latter has proved abortive, as others have stated before. Even Africans who tried to produce cocoa on a larger scale, and consequently were obliged to employ outside labour, were forced to return to the old, smallholder system. So far, the latter may have production within certain limits, and has possibly influenced the market value of cocoa.

Recently the railways have been extended, and many hundred miles of motor roads were added, while existing ones are being improved. In the absence of another farm-grown product of export, the production of cocoa is bound to increase. Yet, the cocoa-farmer seems to foster the idea that the price realised by his cocoa will increase if only he can persuade the European buyer that his labour is insufficiently remunerated, and that his cost of production has proved the lowest.

The root of the evil appears to lie in the fact that—combined with a limited production—a cocoa-farmer and his family are kept busy during the minor part of the year only. Their income, therefore, must of necessity be limited, and if distributed over the whole year would appear to yield very poor daily wages to him and his family. Now it seems that the sale of the products of the "wild" growing oil-palm does not fully compensate this deficiency.

The only way out would be to enable the farmer and his people to make profitable to themselves the time during which they are—under present conditions—forced to remain idle. This would eventually improve the buying capacity of the population as a whole, and could but be welcomed by trade. It rests with Government to find ways to meet this want, and to secure the co-operation of Native rulers.

Yours truly,
S. J. ROSEMOND.

Koforidua, August 8th.

Race Problem—1924.

Africa.

ETHIOPIA'S PRINCE ROYALLY RECEIVED

In France to Protest Slave Traffic.

BLAME PLACED ON ARABS

Despite Constant and Vigilant Patrol of English, French and Italian Boats Trade Continues Active and Profitable.

BY STERLING HEILIG.

Commercial Express 6-10-24

PARIS, June 1. —How many of us know what is happening in the Red Sea?

A picturesque and imposing royal procession in the streets of Paris calls attention to the coming prince regent of Ethiopia is visiting France about it.

For most of us, the history of the Red Sea (torrid spot!) amounts to the old boarding-school verses:

Pharoah was a rascal
Because he wouldn't let the Hebrews
go out of Egypt and cross the Red
Sea to eat the Pascal.

The lines have a certain appropriateness.

Today if you cross the Red Sea where the children of Israel crossed, it, you find the king of Hedjaz (which is Arabia) waiting for you. If you follow the Egyptian side down to the south, you find warships of England, France and Italy watching about to make sure that nothing wrong comes out of Ethiopia!

Ethiopia is an independent kingdom —just as it was when its Queen of Sheba came up to visit King Solomon, and when the Apostle Philip met the ambassador of Candace, queen of Ethiopia. But the League of Nations has kept warships there to prevent someone else from being a rascal in the same old sense of Pharaoh—for Moses led his people out of slavery, and here are Arabs leading people into it!

The crown prince of Ethiopia, Ras Taffari, is up in Paris to confer about it. His grandmother-in-law is the aged empress, present successor of Queen Candace and the queen of Sheba. He is her minister of foreign affairs and regent of the empire. When he finally succeeds to the throne, he will be the negus, as Menelik was. We have been accustomed to call the ancient country Abyssinia; but the legal international name under which its sovereignty is admitted in the League of Nations is Ethiopia—or "Itiopia," as they call it themselves.

Who wants to cross the Red Sea nowadays?

Whom does the League of Nations prevent?

Slave runners.

It was about the time of John Brown's body that the last slave runner was caught in United States waters; and we have forgotten all about "the trade." Yet between the great slave-reservoir of the Soudan and the slave-market of Arabia, there is still only Ethiopia, and this Anglo-Franco-Italian navy patrol to hinder.

Here is the way the trade goes nowdays. South of Egypt and running back into Darkest Africa is the Anglo-Egyptian Soudan. Whether it is English or Egyptian is being discussed this month of May-June; but in international law, it is both. Such is one reason why England has the right and duty to keep her war sloops patrolling there.

Between the Soudan and the Red Sea, the easiest way for secret expeditions is down by the backwoods hills of Abyssinia. If the slave-runners try a short cut, they fall afoul of a wedge of Italian territory—Eritrea. This is why Italy has war vessels patrolling there also.

If the slave-runners go straight through Abyssinia, they run across this Empress Wizeru Zeoditu, who claims direct descent from the Queen of Sheba, and her regent and heir, this Ras, who has just had the great reception in France. And the Ethiopians, as we ought to call them, do not wish to have their legal position before the League of Nations compromised by the slave trade!

True, the backwoods hills of Abyssinia (territories equal to four times the state of Pennsylvania, or three times Illinois) is governed by go-as-you-please tribal chiefs, who are not above dickering with the Arab slave drivers when they rush their caravans of live negroes to the coast. But they, too, must count with Ras Taffari—who depends on the French colony of Jibuti, the port of Somali Land to get to sea himself! This is why France, also, has her war yacht Diana patrolling the Red Sea, with the British war sloops Cornflower and Clematis, and the Italian little war vessels Generale Arimondi and Ammiraglio Magnaghi.

All these are to prevent the slave luggers bootlegging their freight of human flesh and blood over toward Moka or some other obscure point of the Arabian side.

Have the poor blacks heard of Mocha coffee? Do the Arab drivers let them taste it, as promise of fine things to be found in foreign travel? At any rate, the negroes themselves man the luggers that carry them into slavery quite as if they were going sight-seeing! Some of them keep sailing up and down along the coasts on both sides; and they never try to run away! The slave-drivers, who are Arabs, have paid good money for them, and treat them well.

As for those who land in Arabia and are sold, further on, to Turks and Persians, to Kurds and Chinese, they have no publicity bureau to tell their tale.

In rich cities like Constantinople, where tourists see them grinning with white teeth, they sometimes even make their way in the world. It happens, in fact, that when a patrol boat overhauls a lugger, some of the black brothers flatly refuse to be freed!

Still, they are slaves, bought and sold for a price; and England, France and Italy, plus the League of Nations and Ethiopia, which belongs to it, are resolved that it shall not be!

I do not know if they still call their god Rubee, as they did when Whittier wrote his "Song of Slaves in the Desert." But they are slaves.

Where are we going? Where are we going?
Where are we going, Rubee?
Lord of peoples, Lord of lands,
Look across these shining sands,
Through the furnace of the noon.
—When we went from Bornou land,
We were like the leaves and sand,
We are many, we are few;
Life has one, and death has two;
Whitened bones our path are showing.
—Through the strange world round us growing.
Hear us, tell, where are we going?
Where are we going, Rubee?

It is not easy to get peoples of various colors to help bear the White Man's burden. The tribal chiefs of the Ethiopian hills cling to their big revenues from Arab slave caravans. The Tenegallas, down by the Red Sea coast, levy a tax per head on every slave before embarked on the Red Sea lugger. When Ras Taffari, with his European ideas, remonstrates, they answer: "You collect your customs duties the same way." The Italian government itself, only a year ago, caught its royal commissary at Assab up to the neck in slave-driving—for the traders get rich enough to pay any man his price. The unfaithful commissary has just got four years prison in Massaoua. Where are we going, Rubee?

English, French and Italians are united to induce whatever authorities there are on the Arabian coast to join them and suppress this survival of the old triumphant slave trade. The Iman of Yemen, to whom fragrant Mocha coffee professes allegiance, has made an agreement and is living up to it. So, the luggers, which are property of Arabian Arabs, have to bootleg their human merchandise higher up the coast, in the dominions of the King of Hedjaz, who holds the sacred city of Mecca. There they run into Hedi or Jidda, or some other port unknown to the world.

Both the Iman and the king are descendants of Mahomet; but the king, whose title is grand sheriff, argues as people nearer home used to do: "Unless predestined to be slaves, they wouldn't be so: and what a blessing to be brought under the true cult of the Prophet!"

So, now, get out the geography.

The slaves are driven from Darkest Africa down to some little port of the west coast of the Red Sea—to Tajura, Ras Dumeira, Assab—on the Strait of Bab-el-Mandel. There is no wireless; but the luggers, waiting about, manage to find out where their living freight is. With it safely on board, they have only to get across to Arabia—and it is the business of the patrol to catch them! Thus, even Desert Arabia has its bootlegging fleet!

The patrol vessels use wireless among themselves and with certain stations. Officially, they do not form one fleet; but the captains act together like good comrades. They are not much more successful than other bootleg patrols, nearer home.

In 1922, the British Cornflower, captured one slave lugger; but the Clematis, after six months' steady patrol, had not a single catch. The slave ships are small, and their pilots know every winding creek and island shelter along the coast. When a lugger is run down, it is regularly found empty; and it escapes back to shore, in most cases, and slips across in the obscurity. The patrol boats, though only sloops, need too deep water to follow them. So far, it has been impossible to organize a shore patrol.

Except on the general principle that the slave trade must be stopped, England and Egypt, Italy and France, Arabia and Ethiopia do not, in practice, act as one police power. It was not easy to get Ethiopia admitted, last September, to the League of Nations—and it was this question of the slave trade which decided the votes!

The worst difficulty is with the Arab chiefs who control the little ports on the Arabian side. No League of Nations for them! And European powers have the principle to respect Arab liberties.

So, this is how things go, in spite of patrol and the good will of Ras Taffari. Back in the Soudan, where there is no white authority, the slave caravans are formed by their Arab drivers. They follow trails through the backwoods of Ethiopia, down to the shallow creeks and coves of the Red Sea—where the luggers lie up and the patrols cannot venture. By a thousand cunning ways, the natives keep the luggers warned of the patrol's movements. Then, opportunity aiding, luggers sail off as decoys, while the real, true "ebony-wood" lugger dashes across to the Arabian port waiting to receive them, out of patrol reach!

All the slave drivers are rich; and money talks, from Darkest Africa, all the way to the Sons of Ishmael. How many of the Sons of Ham are annually slipped through the patrols, only their god Rubee can know—for one lugger cannot make one driver rich!

What does Ras Taffari propose to do about it?

Like his father, the famous Ras Makonnen, he has always looked to Christian civilization to bring his people to their place in the world. His country has been a Christian monarchy since the first centuries. In those backwoods hills of Unknown Africa, you come on places of worship—ancient, thronged by a wild mountain tribesmen as black as shoe blacking, yet not negro—and you find that they are Christian churches that were there as Christian churches centuries before England was converted!

More yet, the family of this same Ras claims direct descent from the queen of Sheba, and has certainly reigned by close descent from Queen Candace!

But the great tribal chiefs, who are little kings in their own backwoods, are afraid of progress—and of England in the Soudan, and of Italy colonizing the Red Sea, and of France doing good to them along the coast!

It is France that built 500 miles of railway from the coast at Jibuti up to the capital of Ethiopia. Ethiopia has 1,000 miles of telegraph lines, and 1,400 miles of telephone. Yet how convert the tribal chiefs to quit bootlegging graft? How persuade them that the great white western world has the right dope?

Why, bring 'em along! Ras Taffari has brought to France with him the tribal chiefs that he has most reason to fear. Let them see progress, be converted, and live! In Paris, these wild black kinglets have stirred up immense interest. Their features are as regular and aristocratic as those of English peers; but they are blacker than a negro—the burnt black of stove polish. What do you think they wear for crowns? Why, vast black Stetson hats, which nobody but kings in Ethiopia may wear, and the Ras, when he becomes the Negus, who is king of kings, must wear a bigger Stetson than them all! Such form of lid, supposed erroneously to be American, originated in Ethiopia 1,000 years ago.

The tribal kinglets find Stetson hats all over Paris. Sooner or later, it will give the deathblow to the slave trade as it still survives in the Red Sea. But whether negroes of the Soudan will quit going in for foreign travel is another story. The Arab agencies, personally conducting in luggers, are very enterprising.

The General Election.

The storm of the general election has now abated. The country has experienced a period of tense excitement for the last fortnight. The outcome, though not quite unexpected has created amazement, particularly in the Cape Province.

Commercial 24-6-24

Nationalists are leading in numbers by a small majority and combined with the Labour party the Pact will lead by a fair majority of 27. Feeling in the Transvaal and Free State has proved that certain influences have been at work for some time to undermine the Government. Nationalist tendencies have been fostered to some strong degree, and it is this influence that has created in the minds of the Dutch a strong feeling of distrust against General Smuts and his policy. The Labour party on the other hand has given a helping hand to this sentiment with the principal object of assuming power and control of the country, even if it be for a short time and at any price. The defeat of the four Cabinet ministers, and of Sir Abe Bailey, a powerful debater in the House, more than proves that the Pact have succeeded in convincing the country that the S. A. Party is played out. Natal and the Cape Province have been prevailed upon, by the same influences, but the confidence reposed in the S. A. Party has not been shaken to any considerable degree. The Native voters, where their votes counts, have played their gallant part in returning S. A. Party candidates, and this they have done under the firm conviction that it is only this party that they can sincerely hope to receive any fair and just treatment from. Other parties have signified unwillingness to comply with most of their desires tabulated in the manifesto drawn up at the All African Convention which sat at King William's Town recently, and therefore it was only natural that they decide to give the S. A. Party another fair trial. We are thankful that our people have responded to the call so unanimously as to return all the S. A. Party candidates their vote controls. It is no fault of theirs that their party has not come up to the head of the poll. The Nationalists will in all probability be asked to form a ministry and Labour may have a share in it. It will be seen whether the Pact will work in harmony and be equal to the task the country will demand of it. The S. A. Party will have to be content with having to wait and see. It is a pleasing feature to note that the indispensable personality of General Smuts will again appear in the House, as without him the hopes of many admirers would be shattered.

THE AFRICAN WEEK AT WEMBLEY

DELIGHTFUL SURPRISE VISIT BY THE QUEEN.

(*Special to "The African World."*)

African World 6/7/24

The South African pavilion at Wembley is becoming increasingly popular every week, and not a day passes but crowds throng the spacious interior, wherein is housed a collection of exhibits symbolical of the historical, social and industrial life of South Africa, such as has never been seen under one roof before. The tremendous success that is being enjoyed is an eloquent tribute to those responsible for the organisation, very prominent among whom, of course, is Colonel Kenneth Harvey, O.B.E., Secretary of the South African Committee. His task in the Union was a Herculean one, but his foresight, ingenuity and sound judgment provided the means of overcoming the numerous difficulties that were continually arising. Only those who were actually associated with Colonel Harvey in South Africa can fully realise the enormous amount of work he carried through often under discouraging conditions, but people in England can form a fairly shrewd idea of it by examining the magnificent exhibits at Wembley, the supervision of which has been entrusted to Colonel Harvey, who is the fortunate possessor of all those qualifications that combined go to make the ideal manager. This genial visitor from the Union is modesty personified, where his own achievements are concerned, but can wax eloquent on the subject of his exhibits, and a complete description of these will appear in THE AFRICAN WORLD in an early issue.

The Queen's Second Visit.

Friday was another red-letter day for South Africa at Wembley when Her Majesty, Queen Mary, paid another—and totally unexpected—visit to the pavilion. Only two days before, as was fully described in our columns, Her Majesty, accompanied by the King and the Italian Royal visitors to England, had made a tour of the pavilion, but the occasion, to be perfectly candid, was not an altogether satisfactory one, much as the honour was appreciated, from the South African point of view. The plans of mice and men, we are told, 'oft go awry, and those of the Exhibition authorities who worked out the timetable for the tour of inspection certainly did. The Royal party should have arrived at the pavilion before one o'clock, but the fascination of the West African novelties, among other things, had delayed them, with the result that the pavilion was reached nearly half an hour after schedule, and more than a most cursory inspection of the pavilion—undoubtedly one of the outstanding sights of the Exhibition—was out of the question. The wish was earnestly expressed that the Royal visitors would be provided with an opportunity to pay a return visit to the pavilion, and this was graciously supported, but none suspected that it would be realised within such a short space. The informal nature of the Queen's visit on Friday was one of its most pleasing aspects.

Exhibits Singled Out.

As a matter of fact, Mr. Canham only learned of the projected visit an hour before Her Majesty, who was accompanied by Prince George, arrived. Anything in the nature of a formal reception was impossible—and no doubt Her Majesty did not regret this in view of the multitude of strictly formal functions which Royalty are expected to grace—but Mr. Canham, now an experienced hand in matters of this sort, did all that was necessary in this respect and conducted the visitors round the pavilion, it being left to the Queen to select the exhibit she most desired to see. Her Majesty immediately proceeded to the stand containing the raw ostrich feathers and inspected with keen interest the different grades of feathers, whose special qualities she was quick in identifying. Comparison was then made with the feathers, after they had emerged from a process of manufacture. The plumes of every imaginable colour and exquisitely arranged were greatly admired, and the Queen remarked to Mr. Canham that on her former visit she and the Queen of Italy agreed that the white feathers were the most striking. A passing glimpse into the cinema, which was rapidly filling in anticipation of a performance, was followed by a visit to the railway stand and the wool section, with which Her Majesty was much impressed. A brief sojourn was made in the picturesque and restful Voorhuis—one of the main attractions of the Cape Town section—and the Queen accepted a bunch of glorious Cape wild flowers.

Tristan da Cunha.

The modest but none the less arresting exhibits from St. Helena, Swaziland, and lovely Tristan da Cunha were not forgotten, Her Majesty being particularly interested in the historic relics of Tristan da Cunha, and asking questions about the types of the islanders and their mode of life. The complexities, more apparent than real, of the diamond-washing plant were explained, and some minutes were devoted to the maize cookery stand, over which Mrs. Slade had the honour of being presented to Her Majesty by Mr. Canham, eyewitnesses declaring that her curtsey was worthy of Buckingham Palace. Her Majesty was greatly interested in the demonstrations of cookery from South African maize and ground nuts of which Mrs. Slade, as Government lecturer on economic science, is the acknowledged expert in the sub-Continent. The national wine exhibit, organised so splendidly by Messrs. Burgoyne, who are acting on behalf of all the winegrowers of the Union, also claimed attention. The cosy little tasting-room was entered when some of the more outstanding vintages were sampled and favourably reported upon by the Queen.

Quilling Demonstrations.

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Pride 7/5/24

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Abyssinia became Christian in the fourth century. In the seventh Islam conquered Egypt, whence its Christianity had come, and the Abyssinians were cut off from the rest of Christendom, a territory surrounded by Mohammedanism and heathendom. "Encompassed by the enemies of their religion, the Ethiopians slept for near a thousand years, forgetful of the world by whom they were forgotten." When the great age of exploration began Portuguese travellers discovered Ethiopia, and its Emperor sent an embassy to the King of Portugal to ask help against Islam, and with Portuguese musketeers delivered his country from the armies of the Crescent. The Christianity of Ethiopia was again in touch with Christendom, and for a hundred and fifty years received priests from Rome. But from the middle of the seventeenth century the Abyssinians were again isolated, save for such bold explorers as James Bruce on his quest of the source of the Blue Nile, till the opening of the gates of Africa in the last century. In the division of the continent among the European Powers Abyssinia successfully maintained her independence, and now, enrolled in the League of Nations, the Abyssinians are undertaking the development of their own country. Very much remains to be done. Fertile though the "Happy Valleys" of Abyssinia are, it is still in the middle ages of civilisation. The coming of the Regent Makonnen Tafari to our shores significantly marks the end of the long centuries of splendid isolation. His enlightened policy will assure for him the effective sympathy of our country in the progress and prosperity of his people.

THE AFRICAN WEEK AT WEMBLEY

DELIGHTFUL SURPRISE VISIT BY THE QUEEN.

(*Special to "The African World."*)

The South African pavilion at Wembley is becoming increasingly popular every week, and not a day passes but crowds throng the spacious interior, wherein is housed a collection of exhibits symbolical of the historical, social and industrial life of South Africa, such as has never been seen under one roof before. The wonderful success that is being enjoyed is an eloquent tribute to those responsible for the organisation, very prominent among whom, of course, is Colonel Kenneth Harvey, O.B.E., Secretary of the South African Committee. His task in the Union was a Herculean one, but his foresight, ingenuity and sound judgment provided the means of overcoming the numerous difficulties that were continually arising. Only those who were actually associated with Colonel Harvey in South Africa can fully realise the enormous amount of work he carried through often under discouraging conditions, but people in England can form a fairly shrewd idea of it by examining the magnificent exhibits at Wembley, the supervision of which has been entrusted to Colonel Harvey, who is the fortunate possessor of all those qualifications that combined go to make the ideal manager. This genial visitor from the Union is modesty personified, where his own achievements are concerned, but can wax eloquent on the subject of his exhibits, and a complete description of these will appear in THE AFRICAN WORLD in an early issue.

The Queen's Second Visit.

Friday was another red-letter day for South Africa at Wembley when Her Majesty, Queen Mary, paid another—and totally unexpected—visit to the pavilion. Only two days before, as was fully described in our columns, Her Majesty, accompanied by the King and the Italian Royal visitors to England, had made a tour of the pavilion, but the occasion, to be perfectly candid, was not an altogether satisfactory one, much as the honour was appreciated, from the South African point of view. The plans of mice and men, we are told, 'oft go awry, and those of the Exhibition authorities who worked out the timetable for the tour of inspection certainly did. The Royal party should have arrived at the pavilion before one o'clock, but the fascination of the West African novelties, among other things, had delayed them, with the result that the pavilion was reached nearly half an hour after schedule, and more than a mere cursory inspection of the pavilion—undoubtedly one of the outstanding sights of the Exhibition—was out of the question. The wish was earnestly expressed that the Royal visitors would be provided with an opportunity to pay a return visit to the pavilion, and this was graciously supported, but none suspected that it would be realised within such a short space. The informal nature of the Queen's visit on Friday was one of its most pleasing aspects.

Exhibits Singled Out.

As a matter of fact, Mr. Canham only learned of the projected visit an hour before Her Majesty, who was accompanied by Prince [illegible] Anything in the nature of a formal reception was impossible—and no doubt Her Majesty did not regret this in view of the multitude of strictly formal functions which Royalty are expected to grace—but Mr. Canham, now an experienced hand in matters of this sort, did all that was necessary in this respect and conducted the visitors round the pavilion, it being left to the Queen to select the exhibit she most desired to see. Her Majesty immediately proceeded to the stand containing the raw ostrich feathers and inspected with keen interest the different grades of feathers, whose special qualities she was quick in identifying. Comparison was then made with the feathers, after they had emerged from a process of manufacture. The plumes of every imaginable colour and exquisitely arranged were greatly admired, and the Queen remarked to Mr. Canham that on her former visit she and the Queen of Italy agreed that the white feathers were the most striking. A passing glimpse into the cinema, which was rapidly filling in anticipation of a performance, was followed by a visit to the railway stand and the wool section, with which Her Majesty was much impressed. A brief sojourn was made in the picturesque and restful Voorhuis—one of the main attractions of the Cape Town section—and the Queen accepted a bunch of glorious Cape wild flowers.

Tristan da Cunha.

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7-5-24

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Race Problem — 1924.
Africa.

The Death And Burial Of The Late Famous Chief Alexander Maama Letsie.

(By Jonathan W. Lerotholi)

I was at Marist Bros College Roma for my Easter holiays and also the son of P.C. Seeiso Griffith; when the sad news reached us of the death of my uncle Chief Alex Maama Letsie. The death was reported at the College about 2.30 a.m on Sunday 20 April. The death of this generous chief occurred in Maseru Hospital on Holy Saturday 19 about 10.30 p.m. The body was taken to Thaba Bosiu where it was to be buried. The young chief and I left Roma for Thaba Bosiu on Monday 21 April for the Burial of the Great Famous old chief Maama. There were very many people who came for the burial and to pay their respect and sympathy to their late good and popular chief who has been ruling and working for them for many years. There were also at chief Maama's funeral—besides the sons of Moshoeshoe and Basuto nation the Resident Commissioner of Basutoland, Assistant Commissioner Revd Father Pennerath O.M.I. two new Oblates Fathers who have just arrived at Roma from Canada, Revd Brother Victor Principal of Marist Bros, College Roma and a few members of white people. When the body of the chief was taken on the top of Thaba Bosiu where it was to be buried the Revd Father Pennerath the Roman Catholic priest blessed the corpse of our beloved old chief with holy water and began to say Catholic prayers made espicially for the dead of their Holy Faith. Then a funeral hymn was sung by the christians of the Roman Catholic community.

After that the priest blessed the grave with holy water and continue to say few pravers again for the dead then our great and popular chief was lowered to his narrow house with great sorrow.

Few words of sympathy were spoken by some of the following respectful persons re-the death of late Famous chief Alex Maama Letsie I

Revd Father Pennerath O.M.I. (On behalf of Bishop Cenez) The Paramount Chief Resident Commissioner Assistant Commissioner, chiefs and all sons of Moshesh. Please allow me to say my opinion about the death of this late Chief Alex. Maama Letsie I stand here as the Father of the soul. It is not a very long time that this late chief has been converted to the Holy Faith (Catholic Faith). This late chief was appointed by his Father Letsie I to come and settle at Qhobosheaneng and look after the Roman Catholic church in his ward He was the great friend of the Catholic priests. We the Roman Catholic priests we have to thank him more sincerely for his generosity ever since for many years. Every time when he was informed of the illness of one of the priests or nuns he used to come personally to see the sick man—and he used to help in every possible way he could. In conclusion of my speech I say to you a man who has been ind and generous to other people during his life he shall be rewarded also in heaven, and I hope this late chief has received his reward in heaven. May he *rest* in peace

Rampoetsi Mahlaka, stood up and explained briefly the dis-ase which took away our great chief from this world. He said that the chief was suffering a great deal from stomach-ache. He reported also that every time the old chief was speaking about God till to his very last hour

Chief Moholobela Seeiso. The Paramount Chief, R. Commissioner chiefs and sons of Moshoeshoe I won't say much re my grand-fathers death. I have nothing to say, but I say to you P.C. my Father Please advise and tame thoroughly well the new successor to the late chief Maama. So that he may follow exactly the foot-steps and and examples of his late father.

Cr. Philip Molise The R.C. P.C. Revd Fathers, chiefs and all the sons of Moshesh. I thank you more sincerely for your large gathering here to day in coming to pay your last respect and sympathy to your late good chief Alex Maama Letsie. I am really sorry with the chief's death he was one of the strongest politicians concerning the political affairs of this country. We do not know whether we shall manage the affairs of this country. I really sympathise with the Paramount chie for having lost his right-arm and strong adviser. I thank you chief Masupha for the great trouble which you have taken in looking after this late old chief during his illness. I say to you young chief, try to change your present character from today you are an old man. Keep friend ship with the old people, who shall be your advicers when difficulties confound you. May he rest in peace.

Chief Letlatsa Matsoso I thank you R.C. for your great love which you have often shown to us Basuto nation by coming to the Burial of the sons of Moshesh. I thank also the priests of Moshesh, who have come to the funeral of this late dear old chief. Today sons of Moshesh your old father is no more. He has been the strongest man in the political matters of his country There fore I cannot really express my deepest sorrow re-death of this late famous and popular chief I really sympathise with the Paramount Chief and sons of Moshesh for such great loss.

Chief Masupha L Masupha The R.C; P.C, chiefs and Basuto nation. The Resident Commissioner of Basutoland you always sympathize with us by the very fact you show that you are our really Father. Our grand-father Moshesh left us with you so that we may work together and understand each other. I am not sorry with the death of my father old chief Maama, because he has given himself to God and our old father died in the hands of God and he has "in toto" offered himself to God I say to you young chief Seeiso Maama take care of your brothers you being a successor to your late father rule and work with them in the right away Do away with the dances or any other plays of the young men You are today chief Maama himself. There is your father's wife take care of her The Paramount Chief and Resident Commissioner there is your village.

Chief Majara Theko (on behalf of chief Khoabane Theko). The chief of Thaba Bosiu (Khoabane) is really very sorry with chief Maama's death. He said that he really sympathize with you Paramount Chief for having such a great loss, of losing one of your strongest men and good politicians in country's affairs

Chief Sekhonyana Bereng. The Resident Commissioner, Assistant Commissioner, Government Officers and Revd Fathers of the Roman Catholic Church. I stand here as a representative of the Paramount Chief. It was his wish to be here to day for his uncle's funeral, but owing to his ill-health was unable to attend. I thank you the Resident Commissioner of Basutoland for the trouble you have taken in coming to bury this body of your

good friend and chief All his good deeds done by him during his life time are well known by you the Resident Commissioner and the Paramount Chief I really sympathise with you R.C and P.C for such a great loss. I say to you men of chief Maama you have come to bury your chief to day if anything goes wrong you shall be responsible. The Paramount Chief is the only one who is to appoint a successor to the late chief Maama. I have nothing to say re-late chief's successors. The Resident Commissioner of Basutoland and the sons of Moshesh I have spoken I shall give chance to the Resident Commissioner and Assistant Commissioner of Basutoland.

Mr Blyth (Assistant Commissioner The Resident Commissioner, Paramount Chief, chiefs and the sons of Moshesh. You have lost one of your greatest man today in this country. I really sympathise with you for such a great loss. I did not know much about this late chief, but have heard so much about him. May he rest in peace.

Resident Commissioner. The Paramount Chief, Assistant Commissioner, chiefs the Revd. Fathers and nation. I am here to day to come and pay my last respect and sympathy to my late dear old friend chief Maama I explain here to day infront of you my deepest sympathy and also the High Commissioner's condolences, we really condole with you for such a great loss which you had to day you Basuto nation. Chief Maama has been my greatest friend ever since my arrival here in this country. I went to see the chief at his last breath. I was glad because he could recognise me I say to you the sons of Moshesh you have lost your great man to day who has been very good as a chief and also as a member of the National Council. I am glad to be here to day to come and pay my last respect and sympathy to my late old friend and chief.

"May he rest in peace"

It is only 2 years that our good famous and popular chief was baptised and joined the true flock of Christ He was baptised on the 8th of November 1921 We hope that Our Sempiternal Father has granted him the ineffable happiness of the heavenly glory.

"Requiescat in pace"

Our Delagoa Bay Letter.

PORT CHANGES.

("African World" Correspondent.)

LOURENCO MARQUES, May 14.

The Director of the Port and Railways Engineer Andrade, has been giving close attention to the various services of the port and railway. He has come to the conclusion that there are far too many divisions of authority in connection with vessels entering and leaving the port. For instance, when a ship calls to load up with coal the wharf-master has to be notified, the station-master at the wharf, and the station-master at kilo. 1. Moreover, when a vessel leaves, its clearance has to be obtained from the Customs, port office, and the wharf-master has to be notified.

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Engineer Andrade desires to place all these services under one head, who shall be responsible for the whole work connected with the various departments. In other words, the ships, their cargo—inwards and outwards—will be under one authority. This, he says, will make it much less cumbersome for all those who have business with shipping, and save them much time and trouble.

Another important change he contemplates is that of landing charges. Instead of basing them upon the draught and tonnage, he proposes adopting the system in vogue at the Union ports—a percentage on values. This, again, he asserts, will be the means of simplifying dispatches and clearances. Thus, step by step, the regulations of the port will be brought into conformity with those of the Union ports.

The Port and Railway Budget.

It has been, Engineer Andrade informed me, a most difficult task to make income and expenditure meet. Owing to the falling revenue and the costly upkeep of the coaling installations, many economies had to be made, and, in such a manner as not to lessen efficiency. Yet the new budget will show, even on the present small basis of business, a balance of expenditure over that of income.

Native Recruiting.

From the first of this month recruiting of a retricted character has been resumed to the Rand mines. It has been agreed to increase to the Mozambique Government the post per head of the natives recruited. Hitherto it was 13s. Now it is 20s. It seems that the gold-mining industry cannot be pursued in a proper manner without a regular supply of natives who will remain for a longer period than six months. Those recruited from here contract to remain for a period of one year, and the majority of them voluntarily contract for a further six months' service, thus making the period of service of the majority eighteen months. Besides, seventy-five per cent. of the natives recruited from here are boys who have been on the mines previously.

As to recruiting down here, there is no such thing as going among the natives asking them to go to the mines. So well established is the system, and so good are the reports from returning natives, that there are always more boys offering themselves for the mines than there are vacancies for them. Besides, they know that their money is secure, and that it is quite safe to deposit for transmission to their families' monies through the Portuguese Curator's office. Further, they now know the value of British sterling in relation to Portuguese sterling, and the majority of returning natives avail themselve of the offer made by the Portuguese Curator of exchanging, at the rate of the day, their British sterling into Portuguese sterling.

Naturally, on the political platform, many are crying out against the importation of foreign native labour. But it is an old cry. When Lord Milner was Governor of the Transvaal, during the Anglo-Boer war he found it necessary to enter into a *Modus Vivendi* with this province, so as to secure the native labour to open the Transvaal gold mines, and ever since it has been found impossible to carry on that important industry without such a supply.

Moreover, the purchasing power of the Mozambique native for commodities is such that it means that nearly three millions sterling is expended by them every year in purchases, especially for their wives and families, when returning to their own homes. Besides, they are docile willing and industrious.

X.X.X.

THE MANDATED TERRITORIES.

No Troops to be Raised in Nigeria and the Gold Coast.

Reuter's Agency is informed that His Majesty's Government, in its communication to the League of Nations with regard to the employment of British troops raised in the mandated areas, agrees not to employ such troops outside these areas but makes it quite clear that His Majesty's Government in no way recedes from the attitude adopted as regards British Sovereign rights in British territory or British protected territory. The British Government has issued instructions to the Governors of Nigeria and the Gold Coast that natives of mandated territories are not to be accepted as recruits for the West African Frontier services, whether for enlistment within or without those Colonies.

African World 6-28-24

THE SUDAN QUESTION.

In the House of Commons on June 30 Mr. Hannon asked the Secretary of State for Foreign Affairs whether His Majesty's Government has yet opened negotiations with the Egyptian Government regarding the independence of the Sudan as an integral part of Egypt under Egyptian administration; and, before doing so, whether he will take into consideration the fact that large investments of British capital in the Sudan have been influenced by pledges that the Sudan should never again be governed by an Egyptian administration, and that such negotiations would jeopardise British enterprise, particularly in cotton growing?

African World 6-28-24

The Prime Minister: I have been hoping that the questions still outstanding between an independent Egypt and ourselves might have been settled in the calm conditions of personal negotiations between Saad Zaghlul Pasha and myself when, by facing the realities of the situation, we might have come to an agreement which recognised the interests and responsibilities of both countries. It is essential, if this hope is to be fulfilled, that both His Majesty's Government and the Egyptian Government should, in the meantime, honourably and rigidly observe the status quo. I regret that statements have been made to the Egyptian Parliament, and action taken to create trouble in the Sudan, which can only be explained as an attempt to force my hands and deprive Zaghlul Pasha of liberty to negotiate.

7-5-24

I was looking forward both with pleasure and expectation to a meeting with Zaghlul Pasha and a discussion with him of the best interests and the accepted responsibilities of our respective countries, and I have desired to say nothing which would have limited the freedom of discussion which we ought to claim; but, in view of what has happened, it is necessary that I should make it clear to all concerned that I do not believe that this House would accept any arrangement which would break our pledges given to the Sudan or jeopardise the present administration and development of that country. I believe that hearty goodwill between Egypt and ourselves is of the utmost importance to both of us, and I still trust that those responsible for the governments of both countries will refuse to countenance impossibilist demands.

"The Lust of Wealth."

Professor E. H. Brookes, of the Transvaal University College, is of the opinion that the European influence which has been a blessing to the natives in the sphere of agriculture, has been, in the sphere of industry, a blighting curse. "One thing, at any rate, must be very clear," he says, "that nobody really anxious for the welfare of the native would, from impartial and honourable motives, have brought him into our industrial system. The whole problem of the Rand has been created within forty years from the mere lust of wealth, and nothing more. Before gold and diamonds came to dazzle our eyes, our native policy was, if not unselfish, at least not dangerous to the native. At present it demands most drastic overhauling."

African World 6-28-24

Native Tin Smelting.

There is a very interesting article by Mr. A. Trevor Roberts in the "Mining Magazine" on the employment during the war of native furnaces for the purpose of smelting tin. Incidentally it gives many historical notes about the flourishing tin-smelting industry at Liruen Dalma, which existed before the British occupation and the beginning of tin-mining in Nigeria by European exploiters. Details of this description are worth preserving as part of the useful memorials of native crafts, which have died or will die out with the spread of advanced mechanical knowledge.

African World 6-28-24

Race Problem — 1924.
Africa.

Adapting Ashanti Drums to the Morse Code.

Captain R. S. Rattray, M.B.E., of the Gold Coast Political Department, who is in charge of the newly-created Department of Anthropology for the Colonial Office, is adapting the Ashanti drum—there are two used, a male and a female drum—to the Morse code for the immediate benefit of Boy Scouts. Captain Rattray, who wrote a book last year on the talking drums of Ashanti, a copy of which was accepted by Princess Mary, who had many Ashanti presents on the occasion of her wedding, is writing a second volume on the subject in its connection with the Ashanti race—a subject of great interest, for the feminine sex rules—but it has recently occurred to him that the Ashanti drum might be useful to the Boy Scout Organisation. It was Captain Rattray who discovered the secret of the Ashanti talking drum, which really reproduces actual, spoken words. The two drums are set in different keys. One, with a high note, would be sufficient for his purpose of utilisation with the Morse code by Boy Scouts. At all events he is in communication with Sir Robert Baden Powell, and it is hoped that a troop of Boy Scouts may give a demonstration with it later at Wembley.

Star Capetown 5-27-24

Pope Receives Taffari, Regent of Abyssinia

Rome, June 27.—Ras Taffari, regent of Abyssinia, who is visiting Italy, was received by Pope Pius last Saturday. He was met at the foot of the grand staircase of the papal palace by the military and ecclesiastic court of the pontiff and, passing through the Clementine hall, where the Swiss guards paid military honors, he was ushered into the private library, where Pope Pius received him.

Chicago Register 6-28-24

The Abyssinian prince, who is a Catholic of the Coptic rite, presented the pontiff with a rich Abyssinian cross of solid gold, a beautiful oriental tapestry and an artistically bound Abyssinian book. Among the papal gifts to the prince was a mosaic in a gold frame, representing new Rome.

After a visit to Cardinal Gasparri, papal secretary of state, Prince Taffari prayed at the tomb of St. Peter.

POPE WILL RECEIVE ABYSSINIAN PRINCE

Ras Taffari, Guest of King of Italy, Will Receive Reception Superior to That Accorded Prince of Wales

ROME, June 19 (Associated Press).—The Vatican has decided upon a ceremonial for Ras Taffari, regent of Abyssinia, who is visiting Italy. Following the ceremonial the Prince Regent will be received by Pope Pius.

Prince Taffari, who is a Catholic of the Coptic rite, is considered almost equal to a sovereign, therefore his reception by the Pope will be inferior to that of King Alfonso, of Spain, but superior to that of the Prince of Wales.

6-28-24

An important feature of the coming reception for those who follow the relations between the Church and State in Italy is that, as Prince Taffari is living at the Quirinal Palace, being the guest of King Victor Emmanuel, he will not be allowed to go direct from the palace to the Vatican.

It has been arranged, however, that he will go from the palace to the Grand Hotel, where his suite is staying. After having left the royal automobile at the hotel and taken the papal car bearing the papal colors, he will go direct to the Vatican, where he will be admitted to the presence of the Pontiff.

Notes.

"Our Native Neighbours."

Star 3-27-24

We are deeply interested in a book that is being prepared for the Empire Exhibition by Mrs. William Wells, called "Our Native Neighbours." It seems to us only right that the Bantu people who comprise so large a proportion of His Majesty's South African subjects should be represented in a way that makes us intelligible to the greatest number of visitors to the exhibition.

Now in the collection of stories and sketches being got together under the title "Our Native Neighbours" stories songs, poems, plays and stories by our own people are worked in with those about us by Europeans. We feel satisfied that we are being adequately and truthfully represented AS WE ARE; not such as Europeans would like to have us, but the everyday Native who comprises the bulk of the population of South Africa, in every phase of his transition and development is having a place in the collection.
—*Ilanga.*

All African Convention.

Ilanga 5-20-24

The long expected convention of Native Voters met last Thursday and proved a representative gathering as delegates came from as far as Cape Town in one direction, and Kimberley and the Transkeian Territories in another. The meeting lasted the whole night and was characterised by determined exhibitions of debating powers.

5-20-24

The Convention decided not to commit itself bag and baggage to either the S. A. P. or the Pact as a party, but to place the needs of the Natives foremost before both parties and all candidates soliciting Native votes. Eventually the meeting adopted the following manifesto:—

1. This convention is of opinion that the time has come for the Government to open facilities for the Natives to enjoy the privileges of the Agricultural Land Bank from which they are at present debarred.

2. This Convention strongly desires that the Urban Areas Act 1923 be amended so as to permit the Natives to acquire freehold rights in Urban Areas.

3. This convention urges that the Natives Land Act of 1913 be either repealed or amended in accordance with the recommendations of the European—Bantu Conference of Johannesburg (September, 1923).

4. This convention suggests that the European court interpreters should be replaced by Natives.

5. This convention urges upon Parliamentary representatives the desirability of extending franchise rights to the Natives of the other Provinces of the Union.

6. This convention urges that the Pass Laws as they at present operate in the Northern Provinces be abolished.

7. With regard to the Native Affairs Act of 1920, this Convention recommends:—

[a] That Local Councils be established for the communities that desire them.

[b] That the number of delegates invited to the Annual Government Conference be enlarged so as to secure more adequate representation for many districts heretofore unrepresented.

[c] That the inclusion of Native members in the Commission is desirable.

8. This Convention feels that the time has come for the appointment of a whole-time Minister for Native Affairs.

9. This Convention is opposed to the importation into the Union of ultra-Union labour.

10. This convention desires to express its approval of Minimum Wage regulations which would protect workers in all kinds of occupations by compelling employers to pay not less than the fixed minimum wage for all skilled and unskilled labour irrespective of race or colour.

11. This Convention calls upon Parliamentary parties or candidates to define in detail their Segregation policy before the polling day of the pending General Election.

12. This convention resolves (a) that Native Primary Education be transferred from the Provincial Council and be placed under the direct control of the Union Parliament.

(b) that a uniform system of Native Education be inaugurated through the Union.

(c) that a Superintendent-General of Education be appointed to direct Native Education throughout the Union.

Native National Congress.

NATIVE VOTERS.

The following are the resolutions passed by the Cape Native Voters for laying before the South African Native Convention:—

Bantu Sentinel 6-6-24

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European and Bantu.

This is the title of a new and valuable shilling booklet published by the Federal Council of the Dutch Reformed Churches and sold at the S. A. Bible Union, 9, Church Street, Cape Town, and by other booksellers. It comprises the chief papers given at an epoch making conference last September at Johannesburg by Dr. C. T. Loram, M.A., LL.B., B.D., D.Litt.; Rev. D. S. Botha; Rev. A. F. Louw; Prof. J. du Plessis, M.A., B.D., D.Litt., Mr. D. D. T. Jabavu, B.A. (Lond.), Prof. W. M. Macmillan, M.A., Chief S. F. Zibi, Dr. Edgar Brookes, M.A., D.Litt., and Rev. Z. R. Mahabane.

6-24-24

The Native question is here handled by experts and the resolutions afford guidance for any honest government or other authorities interested in the solution of this enigmatic problem.

On this book the *Methodist Churchman says* :—

A NOTABLE CONFERENCE.

For three hot and dusty days our old President Street Church in Johannesburg was the scene in September last of one of the most notable of the many Conferences held in South Africa. Called together by the Federal Council of the Dutch Reformed Churches there were present representatives of all the Protestant Churches, members of Native Welfare Societies, Government officials, Native chiefs and leading Natives, to discuss in frank and friendly fashion from the Christian point of view the many questions bound up with the relationship between the white and black races of this land. The Conference was a remarkable success. There was much plain speaking, but there was much abundance of good feeling. The Native members won high admiration for their ability, good sense and their practical-mindedness. That such a representative gathering—the first of its kind to be held in South Africa—should with unanimity pass a number of important resolutions dealing with many aspects of the Native problem was regarded all over the country by thoughtful men as a happy sign of the times.

"EUROPEAN AND BANTU."

And now there comes a booklet, "European and Bantu," which contains some of the addresses given at the Conference, all the resolutions passed, the report of an interview which a deputation from the Conference had with the Acting Minister of Native Affairs, and a statement on the Native Land Act and subsequent administrative policy issued by the Department of Native Affairs. It is unfortunate that no arrangements were made prior to the assembling of the Conference for a full report of the proceedings to be taken, as while the Press gave publicity to the gathering, there were times when important matters were under discussion, and no reporters were present, and no record at all was made. There is not a word, for instance, in the booklet about the closing meeting, when Dr. Loram, Prof. du Plessis, Rev. Z. R. Mahambane and Mr. Don T. Jabavu summed up the work of the Conference from different points of view in most valuable fashion. One or two of the addresses given during the discussion, which were unreported, were of very real importance. The publication then does not impress some of us who were present as being adequate to the occassion.

A USEFUL PUBLICATION.

But we understand that there were many difficulties in the way of preparing the booklet, since the main sources for the material were the daily newspapers. The compilers have done their best. They were unable, however, to remedy the initial error of not having an official reporter present. But the various contributions to the solution of the gravest of all our problems will be read and studied with interest. The views expressed show, as Dr. Loram says in his excellent preface, "that we have thinkers, both white and black, able to deal fully and thoroughly, yet at the same time constructively and moderately, with the many sides of the question." There are differences between Professor du Plessis and Mr. D. D. T. Jabavu on the subject of Native education, and these are revealed in the papers contributed by these two experts, but the two men differ as Christians. It is the spirit of the Conference, revealed in some measure in the various addresses, which gave it such value and importance. As Professor du Plessis said at the close of the proceedings, "The spirit of the Conference was one of inextinguishable hope." We commend the booklet to the serious attention of our readers. It should be read and studied by the students in our colleges, and indeed by all young people preparing for the duties of citizenship, since upon them in the main will rest the responsibility for the solution of problems that baffle their fathers.

The most important mandate question that has come before the League arose from the action taken in South-west Africa in 1922, against the Bondelzwarts. The Third Assembly, in taking note of the affair, expressed its satisfaction that an inquiry would be made and that a full report would be given to the Commission at its Annual Meeting in 1923, and that in the meantime all possible means would be employed to help the sufferers and that a complete restoration of the livestock would be made to hasten the general economic revival of the Bondelzwarts district.

Organization of the League of Nations

At the meeting in July-August, 1923, no definite steps were taken because the full report was not yet forthcoming from the South African Government. However, in reports made by the South African representative it was pointed out that the Government had taken steps to relieve the sufferers of the district and had continued the same until the complete return of the livestock to the natives. Special stock was given to those who had particularly suffered as the result of the air attack which stopped the supposed rebellion. Because of the conflicting points of view, it was decided to postpone definite action until 1924, when the full reports should be on hand.

July 1924

Race Problem—1924.

Africa.

THE LITERATURE OF THE GOLD COAST.

THE task undertaken by Mr. A. W. Cardinall, F.R.A.I., F.R.G.S., in compiling a list of books and papers dealing with the Gold Coast was not so small as one might imagine from the comparatively infrequent encounters one has with literature on this subject. In "A Gold Coast Library" (Francis Edwards, 83, High Street, Marylebone, W.1, 1s.) he has enumerated nearly 800 works, besides the more recent Parliamentary papers and Government reports. Several of the books enumerated come from his own workmanlike and painstaking hand. The vague knowledge of the ancients, from Herodotus to Ptolemy, has in itself produced many learned commentaries where possible references to West Africa receive full discussion, and then the early discoveries of the Genoese, the French, and the Portuguese must not be forgotten while the struggles of the cosmopolitan adventurers up to the beginning of the 19th century have led to a wide literature in all the principal languages of Europe. But these later works are chiefly the result of travels prompted by the hope of material gain, and it was not until nearly the end of the 18th century that curiosity regarding the interior of Africa was fully aroused. Then the study of the continent began to be more specialised, and by the early 19th century books limited more or less to the geography and history of the Gold Coast itself were obtainable. Obviously, the literature dealing with the natural products can never be bounded by arbitrary divisions of territory, and in consequence an immense task still awaits those who would produce specialised lists dealing with each product, while the same applies to a lesser extent to linguistic studies. In the modern section, it is interesting to note that several Gold Coast Africans are prominent, although their energies have been confined to historical or political studies, in which their peculiar grasp, as Africans, of the African point of view has not been utilised to its full capacity, and their work in anthropology in all its ramifications is regrettably small, only two or three writers having devoted much attention to the question. The subject, like that of African linguistics, is a difficult one, but there is immense scope for even the untrained worker in compiling *accurate* records of the manners and habits of the people, of archaic terms, even if apparently meaningless, pertaining to certain customs, and of seemingly inexplicable practices, which later, in the hands of the comparative anthropologist, may be made to yield valuable information.

In closing, Mr. Cardinall mentions the many journals published in France and England, and especially WEST AFRICA, "in whose columns," he says, "appear not only articles of current and passing interest, but also of permanent and historical value." Needless to remark, we feel deeply grateful for a reference so distinguished. We wish, however, Mr. Cardinall had also included the press of the Gold Coast itself, which, among much of merely passing interest, contains from time to time illuminating sketches of local history, and informative comment on local customs. While the catalogue does not pretend to be exhaustive, it will be none the less of great value, although it necessarily leaves unsolved what is the greatest problem to the reader, that of discovering the whereabouts of many of the books mentioned, for a large number of them are necessarily extremely rare.

West Africa May 24/1924

Smuts and Hertzog on Natives.

THE speech with which GENERAL SMUTS opened his election campaign at Pretoria on Wednesday 23rd April last has been regarded as a classic in certain quarters (e.g. *The Cape Times*), and one worthy of his international reputation in Europe. That is the view of white people who belong to the S. A. P. The Native can hardly be expected to be equally enthusiastic over it, for out of its length of eight columns (as reported in our East London contemporary) only a bare third of a column refers to the Natives. That is to say: to the blacks who out number the whites by five to one in the Union, GENERAL SMUTS is only able to devote one twenty-fourth of his speech. The reason is not far to seek. He is a lawyer by profession and as such, he remembers full well that in order to make the most of one's case, one must select only those portions that are calculated to show up his case and assiduosly avoid those that do not help the case.

Race

56—24

He first asked his listeners not to think about the details of the shortcomings of his Government but about the "big things" of policy which alone matter. This is true; but it is only a clever ruse to distract attention from what we Natives are bound to dwell on. For us Natives the big things that count are those which appear little in the House of Assembly. Here are a few of them:—

(a) The Government Statement on the Land Question issued last August which proved to be a revelation of contradiction and inconsistency of policy. (b) The grave injustice suffered by Natives throughout the Union from the inherently unjust system of white interpreters at Law Courts and the Bondelzwarts Bangle. (c) A Minister of Native Affairs who has never met the Natives, never visited their districts, declined outright to address the Natives in Natal, and has displayed lack of first hand familiarity with Native conditions. (d) The refusal of the Government to give the Natives access to the fund of eight million pounds controlled by the Land Bank, to which fund Natives contribute considerably in general taxation. (e) The four year old chimerical promise of Local Councils to O. F. S. and Transvaal Natives under Act 23 of 1920. [f] The absence of grants for Native purposes from the Department of Agriculture which disburses £800,000 a year to Europeans out of funds to which Natives partly contributed in taxation.

These and many other "details" are the big things that count with the Natives and GEN. SMUTS does not and cannot face these facts, and hence prefers to dwell on more convenient, abstract and nebulous discussion which interests only Europeans in their combat for Parliamentary honours. On the contrary we cannot deny that there are items to the credit side of Government's account:— [a] The definite establishment of consultation with the Natives on all important legislation, as evidenced by Annual Conferences with Native representatives and by the Advisory Boards under the Urban Areas Act; [b] The new Higher Education Act of 1923 that has given security to the Fort Hare College and its grants; [c] The partial relief of the Fort Beaufort and Kriskama Hoek Natives from certain grievances arising out of land tenure questions; [d] Mr. F. S. Malan's tour of the Native districts; [e] Improved conditions on the railway for Native travellers; [f] Preference for Union Natives for labour at the mines.

Those are the facts, pro and con. on which the Native voters must judge the appeal of GENERAL SMUTS and the S. A. P. GENERAL HERTZOG, the alternative would be Premier can be judged only on his promises, for he has not had a chance yet to show what he can do. Now what are his promises to Natives?

He says [a] That the Coloured people should be raised to White status as they are the progeny of white men by black women. Therefore he promises them the franchise. [b] The Natives should be deprived of the vote as they are a menace to European civilisation. [c] The blacks should be segregated in their own reserves and be left to stew in their own juice. [d] Only as unskilled labourers must Natives be allowed in European areas. [e] The grants to Lovedale and Fort Hare institutions must be retrenched until the poor whites are sufficiently provided for. That is GEN. HERTZOG'S policy for Natives.

It is on these records that the "All African Convention" has to make its decision when it meets on Thursday 15th May at King William's Town, and we shall await the upshot with interest.

PORTUGUESE AFRICA

Mozambique Co.'s Territory.

African World May 24, 1924

The New Harbour.

Mr. Gordon Brown has been appointed official representative of the Port of Beira Development, Ltd., the company which has in hand the construction of the new harbour. Two engineers, Messrs. E. G. Richards and Kenneth Buchanan, the latter the son of Sir George Buchanan, have arrived at Beira to carry out a final survey for the deep-water wharf, where the work is now proceeding.

This Season's Maize Crop.

The estimated crop for the Mozambique Company's territory is 55,000 tons, of which export is expected to rank about 40,000 tons.

Beira Wireless in Operation.

We hear that the Radio Telegraphic section of the Observatory at Beira commenced receiving from the principal stations in Europe, America, Asia, and Oceana on May 13, and that the time signals sent out by the stations at Lyons, Nauen, Arlington are now registered with the greatest precision.

A Business Change.

Mr. Peter McMillan, who has been manager for Messrs. Cotts and Co., at Beira, for the last three years, has been transferred to Johannesburg, to take charge there. Mr. McMillan has been one of the most enthusiastic sportsmen in Beira, and his services will be greatly missed. Mr. W. B. Campbell has taken Mr. McMillan's place as manager of the Beira agency.

To Settle in France.

Prince Serge Cantacuzéne and the Princess Cantacuzéne and family have left for France, where they are to settle on an estate. It is three years since Prince Cantacuzéne and his family, after escaping from Russia, arrived in the Mozambique Company's Territory from Europe to take up their residence on a farm at Vanduzi. There, unhappily, the Dowager Princess, mother of the Prince, passed away, and although she had reached a good old age, the trials attendant on the escape of the family from the Russian Terror

left their mark on her and probably hastened her end despite the highly courageous way in which she sustained adversity. Prince Cantacuzène has not altogether severed his connection with the Territory, as he retains a part of his interests, and may possibly return on a visit at some future time. He is enthusiastic regarding the potentialities of the Territory.

Cement Measure Causes Comment.

The Government has gazetted alterations in customs and tariffs which increases the duty on Portland cement from 10 per cent. ad valorem to the equivalent of 8s. a cask. The change was made on the petition of the Mozambique Cement Company, which recently started manufacturing operations, and was brought before the Legislative Council at very short notice. The company already hold the sole manufacturing rights in the South of the Province, and this further protection has aroused keen public criticism.

Obituary: Mr. G. A. Trulock.

The death is announced of Mr. G. A. Trulock, of the Lourenço Marques staff of the Eastern and South African Telegraph Co., who had been stationed at Delagoa Bay since January last year. He passed away following an operation for appendicitis. Among those present at the funeral, which was conducted by the Rev. C. Chapman, vicar of the English Church, were Mr. H. E. Dickie (British Consul-General), Mr. H. Lunn (superintendent of the cable station), and Mr. A. T. Long (Union Government Agent).

Abyssinia.

THE ABYSSINIAN REGENT.

Imposing Reception in Paris.

PARIS, May 16.

Ras Tafari, Prince Regent of Abyssinia, who is paying an official visit to Paris before going to London and Rome, arrived here this morning by special train from Marseilles, telegraphs the "Morning Post" correspondent. He was met at the Gare de Lyon by the President of the Republic and by M. Poincaré, who were accompanied by the Ministers of Justice, the Interior, and the Colonies, and by other high officers of State.

Preceded by an escort of Republican Guards the Royal visitor drove with the President by way of the Rue de Rivoli and the Place de la Concorde to the Ministry of Foreign Affairs, where he will reside in the suite of rooms usually reserved for visiting monarchs. In the afternoon he drove to the Elysée. A few minutes later he and the President left in the same carriage for the Hotel de Ville, where the Prince Regent was officially received by the Paris Municipal Council.

After the Prince had signed the *livre d'or* he was presented with the City's Gold Medal as a souvenir of his visit. A similar gold medal was handed to him for presentation to the Empress of Abyssinia, and there were gifts for his wife and ten-year-old son.

Another Impression.

The Ras Taffari, Regent and heir to the throne of Ethiopia, had a grandiose reception on his arrival, accompanied by a numerous suite. At the Gare de Lyons, says the "Daily Telegraph," the scene was full of colour furnished by the large detachment of mounted Republican Guards drawn up in the station courtyard and by the horizon blue of the troops, with their band on the platform.

It was amid the strains of the "Marseillaise" that Prince Taffari stepped from the train. He was warmly greeted by M. Millerand, who presented him to M. Poincaré. The Prince and his suite formed a picturesque group in their capes of various colours. Ras Taffari was in white. His cape of fine linen, with gold-embroidered collar, was draped on his shoulders, while his breast was slashed with the broad green cordon of the Star of Abyssinia.

The Prince Regent was a striking figure as he passed along the platform with M. Millerand on his left. A man of middle stature, slim of build, with a small, well-poised head and a sympathetic face lit up with luminous dark eyes, and furnished with a black, well-trimmed beard, he created a favourable impression by his bearing. The members of his suite wore black, blue, and grey embroidered capes; two wore distinctly European hats of grey felt and black bands. The Prince and President drove in a motor-car through the crowded streets preceded by the mounted Republican Guards to the Ministry of Foreign Affairs, where he will stay during his visit.

After lunching privately, the Prince Regent entered a motor-car, and, escorted by a squadron of Republican Guards, called at the Elysée Palace. The President accompanied him to the reception at the Hotel de Ville, where he received the city's welcome in speeches delivered by the President of the Municipal Council and the Prefect of the Seine. The Prince replied not in French, which he understands, but, according to the Ethiopian State custom, in the Abyssinian language. He expressed his joy at finding himself in Paris, which he described as one of the most precious jewels of the civilised world, and spoke of his visit as consecrating in a striking fashion the living and proud testimonies of Franco-Ethiopian friendship. He signed the golden register, received for himself the city's gold medal and books describing Paris during the war and the festivals of victory.

Then the President of the Municipal Council handed over the city's gifts to the Empress Zacditou, the Queen of the kings of Ethiopia, and for his wife, the Princess Manen, and his two children. The gifts of lions and zebras and elephants' tusks to Paris have not yet been made, for the reason that they have not yet arrived in France.

May 24, 1924

Correspondence.

Unemployed Cape Teachers.

(TO THE EDITOR IMVO.)

Sir,—Allow me through the medium of your paper to say a word or so with reference to "Unemployed Cape Teachers". The status of many of the Teachers after completing their course is really deplorable and discouraging to parents. Every year students leave the Cape Institutions in scores with the hope of becoming schoolmasters, but to their great disappointment they do not get anything of the sort. There is no provision made for them after leaving school save that of being sent the "Edu- Gazette" in which the vacancies are advertised which is futile, because the school managers always state that a coupled or an experienced teacher need apply for the post, which is very ridiculous. If the "Gazette" contains such advertisements it is of no use to the fellow that has recently left school. They have a firm belief that a married or an experienced teacher will work better than a fresh one. Yes I admit, that is sometimes, but not always the case. The fact escapes their memory that the very teacher that they call experienced was not born with experience, but he was once a novice in the work, then he became experienced. The expe- nce is not innate That is a [illegible] system of employing teachers. [illegible] should be given the [illegible] of getting posts irr- [illegible] marital status or [illegible] couple of years [illegible] Department [illegible] gazette that [illegible] be re- [illegible] by [illegible] unqualified teachers would [illegible] trenched and be substituted [illegible] the qualified unemployed new teachers. On hearing that new teachers sent their names to the Education Department, but that was not done. It only went to the waste paper box. Eventually, these poor fellows ran to seek clerical work in the mines where they were subject to retrogression in their studies. We are very solicitous to see the government minimise the number of unemployed new teachers by retrenching the uncertificated and putting the former in their places. The managers must not choose when employing teachers. They should just take as long as the teacher is qualified, he is as competent as the married or the experienced one.

W. N. DUBA.

CLAIMS ABYSSINIANS ARE "NOT NEGROES"

(Lincoln News Service)

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The Abyssanians he describes as a black race who yet are not Negroes, and have nothing in common with Negroes except color. They are of semitic stock, which entered the country in some forgotten period. The only coin is the Australian dollar which is coined for the government at Vienna. Bars of salt take the place of small change, and can be exchanged everywhere for any article.

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left their mark on her and probably hastened her end despite the highly courageous way in which she sustained adversity. Prince Cantacuzéne has not altogether severed his connection with the Territory, as he retains a part of his interests, and may possibly return on a visit at some future time. He is enthusiastic regarding the potentialities of the Territory.

Cement Measure Causes Comment.

The Government has gazetted alterations in customs and tariffs which increases the duty on Portland cement from 10 per cent. ad valorem to the equivalent of 8s. a cask. The change was made on the petition of the Mozambique Cement Company, which recently started manufacturing operations, and was brought before the Legislative Council at very short notice. The company already hold the sole manufacturing rights in the South of the Province, and this further protection has aroused keen public criticism.

Obituary: Mr. G. A. Trulock.

The death is announced of Mr. G. A. Trulock, of the Lourenço Marques staff of the Eastern and South African Telegraph Co., who had been stationed at Delagoa Bay since January last year. He passed away following an operation for appendicitis. Among those present at the funeral, which was conducted by the Rev. C. Chapman, vicar of the English Church, were Mr. H. E. Dickie (British Consul-General), Mr. H. Lunn (superintendent of the cable station), and Mr. A. T. Long (Union Government Agent).

Abyssinia.

THE ABYSSINIAN REGENT.

Imposing Reception in Paris.

PARIS, May 16.

Ras Tafari, Prince Regent of Abyssinia, who is paying an official visit to Paris before going to London and Rome, arrived here this morning by special train from Marseilles, telegraphs the "Morning Post" correspondent. He was met at the Gare de Lyon by the President of the Republic and by M. Poincaré, who were accompanied by the Ministers of Justice, the Interior, and the Colonies, and by other high officers of State.

Preceded by an escort of Republican Guards the royal visitor drove with the President by way of the Rue de Rivoli and the Place de la Concorde to the Ministry of Foreign Affairs, where he will reside in the suite of rooms usually reserved for visiting monarchs. In the afternoon he drove to the Elysée. A few minutes later he and the President left in the same carriage for the Hotel de Ville, where the Prince Regent was officially received by the Paris Municipal Council.

After the Prince had signed the *livre d'or* he was presented with the City's Gold Medal as a souvenir of his visit. A similar gold medal was handed to him for presentation to the Empress of Abyssinia, and there were gifts for his wife and ten-year-old son.

Another Impression.

The Ras Taffari, Regent and heir to the throne of Ethiopia, had a grandiose reception on his arrival, accompanied by a numerous suite. At the Gare de Lyons, says the "Daily Telegraph," the scene was full of colour furnished by the large detachment of mounted Republican Guards drawn up in the station courtyard and by the horizon blue of the troops, with their band on the platform.

It was amid the strains of the "Marseillaise" that Prince Taffari stepped from the train. He was warmly greeted by M. Millerand, who presented him to M. Poincaré. The Prince and his suite formed a picturesque group in their capes of various colours. Ras Taffari was in white. His cape of fine linen, with gold-embroidered collar, was draped on his shoulders, while his breast was slashed with the broad green cordon of the Star of Abyssinia.

The Prince Regent was a striking figure as he passed along the platform with M. Millerand on his left. A man of middle stature, slim of build, with a small, well-poised head and a sympathetic face lit up with luminous dark eyes, and furnished with a black, well-trimmed beard, he created a favourable impression by his bearing. The members of his suite wore black, blue, and grey embroidered capes; two wore distinctly European hats of grey felt and black bands. The Prince and President drove in a motor-car through the crowded streets preceded by the mounted Republican Guards to the Ministry of Foreign Affairs, where he will stay during his visit.

After lunching privately, the Prince Regent entered a motor-car, and, escorted by a squadron of Republican Guards, called at the Elysée Palace. The President accompanied him to the reception at the Hotel de Ville, where he received the city's welcome in speeches delivered by the President of the Municipal Council and the Prefect of the Seine. The Prince replied not in French, which he understands, but, according to the Ethiopian State custom, in the Abyssinian language. He expressed his joy at finding himself in Paris, which he described as one of the most precious jewels of the civilised world, and spoke of his visit as consecrating in a striking fashion the living and proud testimonies of Franco-Ethiopian friendship. He signed the golden register, received for himself the city's gold medal and books describing Paris during the war and the festivals of victory.

Then the President of the Municipal Council handed over the city's gifts to the Empress Zaeditou, the Queen of the kings of Ethiopia, and for his wife, the Princess Manen, and his two children. The gifts of lions and zebras and elephants' tusks to Paris have not yet been made, for the reason that they have not yet arrived in France.

Correspondence.

Unemployed Cape Teachers.

(TO THE EDITOR IMVO.)

SIR,—Allow me through the medium of your paper to say a word or so with reference to "Unemployed Cape Teachers". The status of many of the Teachers after completing their course is really deplorable and discouraging to parents. Every year students leave the Cape Institutions in scores with the hope of becoming schoolmasters, but to their great disappointment they do not get anything of the sort. There is no provision made for them after leaving school save that of being sent the "Edu- Gazette" in which the vacancies are advertised which is futile, because the school managers always state that a coupled or an experienced teacher need apply for the post, which is very ridiculous. If the "Gazette" contains such advertisements it is of no use to the fellow that has recently left school. They have a firm belief that a married or an experienced teacher will work better than a fresh one. Yes, I admit, that is sometimes, but not always the case. The fact escapes their memory that the very teacher that they call experienced was not born with experience, but he was once a novice in the work, then he became experienced. The expe- nce is not innate. That is a [illegible] system of employing teachers. [illegible] should be given the [illegible] of getting posts ir- [illegible] marital status or [illegible] couple of years [illegible] Department [illegible] Gazette that [illegible] be re- [illegible] by [illegible] unqualified teachers would [illegible] trenched and be substituted [illegible] the qualified unemployed new teachers. On hearing that new teachers sent their names to the Education Department, but that was not done. It only went to the waste paper box. Eventually, these poor fellows ran to seek clerical work in the mines where they were subject to retrogression in their studies. We are very solicitous to see the government minimise the number of unemployed new teachers by retrenching the uncertificated and putting the former in their places. The managers must not choose when employing teachers. They should just take as long as the teacher is qualified, he is as competent as the married or the experienced one.

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Race Problem - 1924.

Africa.

THE BELGIAN CONGO.

OUR BRUSSELS LETTER.

(" African World " Correspondent.)

BRUSSELS, Jan. 16, 1924.

The Congo Trade in 1922.

According to official returns, the Congo exported, in 1922, 125,709,460 kilograms of products (103,631,095 in 1921), worth 282,000,000 frs. (217,980,092 in 1921).

In 1922, 210,313,901 kilograms of goods were imported into the Congo (242,255,652 in 1921). Their value amounted to 235,482,870 frs. (216,021,218 in 1921).

Belgium's share of the imports into the Congo reached, in 1922, 51 per cent. of the value (42 per cent. in 1921) and 18 per cent. of the quantities (25 per cent. in 1921).

For the Katanga Province, however, Belgium's share in the imports amounted only to 41 per cent. of the value and to 10 per cent. of the quantities, the total value of the imports there amounting in 1922 to 149,700,220 frs. (39,730,251 frs. representing the value of Belgian imports) and their weight being 95,542,362 kilograms (the weight of Belgian imports being 14,807,621 kilograms).

These figures do not include goods in transit.

New Customs Tariff.

In its issue of December 15 last, the "Bulletin Officiel du Congo Belge" published the new Customs tariff for goods imported into the Congo.

This new tariff will come in force on a date to be fixed by the Governor-General of the Colony.

On account of its length it is impossible to sum up this document, which those concerned may obtain from our Colonial Office here.

At the Union Miniere.

The Union Minière du Haut Katanga informs me it produced last month 4,975 tons of copper. This brings its production for the year to 56,479 tons.

To show the steady development of this great mining company, I may recall that its copper production reached:—In 1913, 7,407 tons; 1914, 10,722; 1915, 14,041; 1916, 22,167; 1917, 27,462; 1918, 20,738; 1919, 23,028; 1920, 18,897; 1921, 30,455; 1922, 43,408; and in 1923, 56,479 tons.

According to the "Bulletin" of the New York National Bank of Commerce, Transatlantic freights are sufficiently low to enable Katanga copper to compete with local production in the United States. About half the copper output of the Union Minière is now sold in the States, while the other half is sold in Belgium and in the United Kingdom.

The Brussels "Etoile Belge" published recently correspondence from Elisabethville, according to which, at the end of October, the Union Minière had, in the Katanga, a white staff of nearly 900 people and employed native labour over 12,000 men strong.

The Government has definitely reserved to the Union Minière the artificial lakes for its hydro-electric works, two zones of 50,000 hectares each, in the Lufira basin.

The Outremer Anniversary.

On the 7th inst. the Brussels Banque d'Outremer commemorated the 25th anniversary of its foundation.

It was founded on January 7, 1899, with a capital of 32,500,000 francs, by the late General Albert Thys, and, as to be supposed with such a "father," it has, and is, taking a great part in the colony's development. Its actual chairman is Mr. Emile Francqui, and of its two managing directors, Messrs. F. Cattier and C. Fabri, the first named is well known in our colonial world. He is, by the way, the man who recently secured for the Outremer an important interest in the Tanganyika Concessions, Ltd., a fact which testifies to his farseeing wisdom.

At the time being the Outremer capital amounts to 100 million francs, and its reserves to 42 millions. These figures place the great bank of the Rue de Namur in the first rank amongst our leading financial institutions.

We avail ourselves of this opportunity of wishing the Outremer every success, and trust its board (in which we note with pleasure Mr. Louis Goffin, the managing director of the Congo Railway Co.) will continue its great work of developmnt in the Colony.

The Congo White Population.

In THE AFRICAN WORLD of December 15 last I reprinted a summary of the census taken, not on January 1, 1923, as written by mistake, but on January 1, 1922.

Since then I have received the results of the census taken on January 1, 1923, and here they are:—

Total white population, 10,037, among which are 5,853 Belgians, 724 Portuguese, 704 British (United Kingdom), 527 Italians, 410 South Africans, 381 Greeks, 365 Americans (U.S.A.), 267 French, 235 Dutch, 115 Swiss, 110 Swedes, 66 Russians, 40 Luxemburg, 33 Danish, 30 Germans, 26 Norwegians, 22 Poles, 22 Spanish, 16 Finns, 15 Australians, 12 Roumanians, 11 Brazilians, 11 Turks, 4 Austrians, 4 Esthonians, 3 Yugo-Slavs, 2 Argentine, 2 Czecho-Slovaks, 1 Lithuanian, and 26 from various other nationalities.

In provinces the white population is as follows:—Province of the Congo-Kasai, 3,167 (1,887 Belgians); Equatorial Province, 1,121 (650 Belgians); Oriental Province, 1,650 (1,059 Belgians); Katanga, 4,099 (2,257 Belgians).

In the Katanga Province there are 2,257 Belgians, 403 British (United Kingdom), 379 Italians, 358 South Africans, 296 Greeks, 81 Americans, 54 French, 51 Dutch, 39 Swiss, 38 Russians, 35, Portuguese, 5 Danish, 4 Spanish, 4 Austrians, 3 Yugo-Slavs, 2 Esthonians, 1 Finn, 1 Lithuanian, 1 Norwegian, 1 Czecho-Slovak, and 6 from various other nationalities.

Hospital Cars.

According to the Kinshasa "Avenir Colonial Belge" of November 22, the Congo Railway Company (Matadi-Léopoldville) is at present transforming a first-class car into a hospital car, and is to shortly enrich its rolling stock with others.

Aviation.

Flight Commandant Cornelius, technical manager of the Brussels Sabena (which is organising an aeroplane service from Kinshasa to Bukarna), wrote me than Flight Captain Orta has successfully performed a reconnoitring flight Kinshasa-Ilebo-Luebo and back. This flight of more than 1,000 miles was performed on board an old seaplane of the (now stopped) Kinshasa-Stanleyville line, and was carried out during the worst period of the year (end November). There were no sheds to house the seaplane in the Kasai country.

The aim of this flight was to reconnoitre the spots for landing places along the Kasai and the Lulua Rivers for the air service Kinshasa-Bukama. This aerial survey enabled him to perform in a few days a work that otherwise would have required months. This is a further proof of the services aviation can render in the Colonies.

J. ROUSSEAUX.

COTTON-GROWING IN NIGERIA.

Sir Hugh Clifford on the Possibilities.

Sir Hugh Clifford (Governor of Nigeria) was the chief guest of the Manchester Luncheon Club on Monday. Speaking of the commercial possibilities presented by Nigeria, he said (as reported by the "Manchester Guardian") that only a small percentage of British people realised what had been achieved in that vast territory of 368,000 square miles, with its population of between 18,000,000 and 19,000,000. In about two decades there had been prepared an arena in which the commercial activities of the rest of the world could be concerned to an extent that was formerly impossible. Nearly 100,000 tons of palm-oil were exported annually to this country and a very large quantity of palm-kernels. In certain wide areas long-staple cotton had been introduced, and great efforts were being made to spread the growth of cotton for export. A circumstance which militated against this movement was the internal consumption of cotton. If the price of cotton fell below a certain figure the amount for export decreased proportionately, because the people could spin their own cotton and weave their own garments. Therefore, unless the growers were tempted by the price offered for cotton for export, the indigenous population would consume all that was grown.

At the present time the Government of Nigeria was having surveys made from the main lines of railway, with a view to opening up new areas for cotton. It was earnestly hoped that Nigeria would help in some measure to make good the shortage of the world's supply of cotton. The Colony had two things which made a great extension of cotton production possible. It had large areas suitable for the crop, and it had a population such as was rarely found in tropical parts of the Empire. These, in combination, would in his opinion do very much to extend the cotton export trade of Nigeria in the future.

A great work had been done there in the past 25 years, and the people who had benefited had been the indigenous population. But there was an old saying that the labourer was worthy of his hire, and he looked forward to a period when British commerce would reap in Nigeria some reward for the labour which his predecessors there had put forth.

West Africa July 12, 1924

RHODESIA.

"EQUALITY FOR EVERYBODY."

Rhodesia's Premier Outlines Government Policy.

Sir Charles Coghlan, Premier of Southern Rhodesia, took the opportunity while in Gwelo in mail week to say some interesting things about his election war-cry "Rhodesia for the Rhodesians," in other words, equality of opportunity for everybody. Among the observations he made in a long speech, Sir Charles [illegible] that their instincts as a British community were sound, that the people knew what they wanted, and were determined to be masters in their own house.

"I say nothing," remarked Sir Charles, referring to the recent elections, "about our opponents; but I think they were wrong, and we were right. We were right on this occasion, just as we were right on that momentous occasion when we took the judge whether we should run our own affairs or be absorbed in the Union.

In the course of the referendum campaign, he went on, the odds arrayed against them had seemed tremendous, but he had never lost heart. Believing in his fellow-Rhodesians, they had believed in him—and the result was what it was. That had been the day of principle, pure and simple—to-day we had got one step farther; to-day the realisation had come. The men who had been sent to the House were there to give their best for the country, to support the Government, to show that they had served their political apprenticeship, and to let the rest of the British Empire and the world know that they could run their own affairs better on their own account than anybody else.

Cautious Policy Essential.

As they knew, the world's affairs were very much out of joint to-day, and the problems there were throughout the world in the Old Country, the Union, Canada, Australia, and the United States of America—were of world wide importance; and no statesman had yet arisen who had been able to solve those problems to the satisfaction of everybody. Those problems were in existence in Southern Rhodesia to-day—fortunately not to the same extent as in the older and larger countries—and the solution of them might be beyond the width of human ingenuity to solve. All that could be asked of the statesmen in Rhodesia, or any other country, was that they should address such intelligence as God had given them to this tremendous task.

Some people thought he was a pessimist because he always advocated a cautious policy. He still thought it was necessary that Rhodesia should advance—and advance rapidly—but certainly with caution. It had been suggested that the country should have borrowed five millions, but those who borrowed money had to pay interest on it and, in a new country such as this, which had to depend on markets overseas and in other parts—not a manufacturing country, but a producer of raw materials—a cautious policy was essential. Whether it was cattle, asbestos or gold, Rhodesia had to compete in the world's markets, and, if taxation was heavy, it would not enable us to compete.

The Government, Sir Charles continued, had been seven months at its business. It had not been able to take the people into its confidence at an earlier date. The money market had been very much disarranged at the psychological moment, and it had taken two or three months for the Old Country people to get over the shock of having Mr. Ramsay MacDonald as Prime Minister, Mr. Thomas as Secretary of State for the Colonies, and Mr. Snowden as Chancellor of the Exchequer. As often happened, the pessimists had been confounded by the results, and the British Ministry showed as much, if not greater, promise than any in recent times.

However, first and foremost the farmers had wanted their whack. The most urgent need certainly was the creation of a Govern-

ment Land Bank, and, although it was regarded as somewhat too modest, it had received approval throughout the country. It was only a beginning, and he hoped that within three or four years its capital would be as many millions. The Government was helping the mines, it had great arrears to make up with regard to public buildings, and it was face to face with a unique problem with regard to cattle and matters of that sort. Things were still in a state of flux, but it was hoped shortly to come to something that would put the cattle industry on a proper basis. They would certainly do their best.

Native Policy.

Sir Charles also touched upon the question of native policy—a problem which, he said, was engaging his closest attention. "We had," he added, "to redeem the native races in this country out of the miseries and degradation, savagery, witchcraft and all the horrors which attended them. We had to provide for the future of White Rhodesia, and to make the natives our care. We had also a little healthy Indian problem, which it was not intended should become insoluble. These problems, however, were not merely the problems of the Government, but of every man and woman in this country, and it was only by close co-operation—not by picking holes in the Government's programme—that we were going to progress. We must stand shoulder to shoulder, and, if there was a lesson in the last election, he thought that that was what the electors of this country desired should be the case. It was only by hearty co-operation that we could make the greatest success of our country, which it undoubtedly could be made and which it undoubtedly would be made. It depended upon the people, one and all, whether this should be done.

It was for us, said Sir Charles in conclusion, to hand down the great heritage of independence under the British Flag, and freedom of opportunity, just as we have it ourselves. It was an ideal worth working for. It was for us to make or mar this country, by each one working for the whole country to the disregard of self and everything else, with the one idea of making Rhodesia a worthy part of the British Empire.

Ethiopia has ever passed its frontiers. Before he called at Aden he had never seen an aeroplane; but within ten minutes of his arrival on the parade-ground he was enjoying his first flight through the air. He has just acquired in this country a carefully chosen library of between 400 and 500 books; the only printing machine in Abyssinia is installed in his private palace, together with the solitary bookbinding plant; and he possesses a model dairy which could give points and a beating to many of its European prototypes.

This is the Prince—cultured, hard working, progressive—who has now come to Europe to get into personal touch with its Governments, and has brought with him his principal governors in order that together they may estimate the value of Western civilisation and the practicability or otherwise of its application to Abyssinia. His visit may have a profound influence upon his own people, but it is also of great potential importance to ourselves. For the land-locked empire of Ethiopia has a frontier of 3,000 miles, which, for two-thirds of its length, marches with British territory; and the success of our irrigation works in the Sudan is built upon the Abyssinian waters of Lake Tsana and the Blue Nile.

It is, perhaps, not altogether surprising that the most extraordinary misconceptions are prevalent concerning Abyssinia, because, until its only railway was opened a few years ago, it was one of the most inaccessible countries in the world. Yet it is neither wise nor truthful to refer to an Abyssinian as a negro; he could retort that he was a Christian when the ancestors of the English worshipped Odin—that his forbears were civilised when ours loved to paint their bodies with woad and "clothe" themselves in undressed skins. Actually the race is Hamite, with a strong infusion of Semitic blood, which came with an incursion from Arabia about 1000 B.C.

Few people in Europe, and fewer still in England, know more about these people and their fascinating country than Mr. C. F. Rey, F.R.G.S., who enjoys the personal friendship of the Regent, and last year published a book on "Unconquered Abyssinia As It Is To-day"—the only book upon this

THE AWAKENING OF ABYSSINIA.

REGENT'S VISIT TO GREAT BRITAIN—AN UNCONQUERED EMPIRE

Reproduced from "The Daily Telegraph," July 2.

Within the next few days Great Britain will welcome to her shores his Imperial Highness Makonnen Tafari, Regent of the Empire and heir to the throne of Ethiopia, whose absence from Abyssinia opens a new era in the history of his own country and may even mark the beginning of a new chapter in the history of the world. For this visit virtually destroys that self-sought isolation which has been the central point for centuries in the policy of the last unconquered African empire, and, less than thirty years ago, was successfully defended against the modern arms of a European Power. His Imperial Highness arrives in England on Monday, and will remain here until July 13.

This portentous break with the traditions of his race is characteristic of our Royal guest, whose visit to Aden in 1922 was the only other occasion upon which a ruler of

subject to be published in England during the last twenty years. In conversation with a representative of the "Daily Telegraph," Mr. Rey gave an interesting account of the origin of the Abyssinians, their history, government, religion, and customs, and their much-debated attitude towards serfdom and slavery.

They claim, he said, that the Empire was founded 3,000 years ago as a result of the union of the Queen of Sheba and Solomon. Whether the Queen was then Queen of Abyssinia, as they assert; whether she was queen of a district which embraces both sides of the Red Sea; or whether she was queen merely of Saba, in Southern Arabia, are points about which discussion still rages. But one fact is indisputable; their independence through all those centuries has remained unimpaired. Islam nearly conquered them in the first half of the sixteenth century, but eventually they drove the invaders back; the Italian repulse at Adowa in 1896 is part of contemporary history. Up till the present the Abyssinians have refused to allow an aeroplane to fly over their country on the ground that it is a device for "spying out the land," but even if this prohibition were withdrawn, the country is so mountainous that airmen would meet with considerable difficulty. As the Abyssinians have joined the League of Nations, however, their independence is now guaranteed.

Questioned as to the possible effect upon Africa's other races of the "awakening" of this unconquered Ethiopian Empire, Mr. Rey expressed the view that fears entertained on this account might largely be discounted.

The great factor to bear in mind, he said, and one that appreciably affects such considerations, is that the Abyssinians are a Christian race. They are very proud of that, and regard themselves as an outpost of Christianity against Islam. The brown races are largely Islamic, and are pushing their faith mainly among the negroes. Fusion between the Abyssinians and the others, therefore, is likely to present certain difficulties.

It is believed that before they were Christian they were largely Jewish. There was a tremendous invasion of Semites about 1000 B.C., and today you can trace the Hebrew in the prevalence of Jewish rights and customs which are mixed up with their particular form of Christianity. They were converted from Judaism to Christianity about the year 330 A.D. through the agency of a youth, Frumentius, who was shipwrecked on the coast with some merchants from Alexandria, and was eventually made bishop of the country. But there is a tradition that they were converted at an even earlier date than that—during a visit of Matthew the Evangelist in A.D. 30. Their particular type of Christianity is Monophysite—they believe in the single nature of Christ—and their church is, to all intents and purposes, independent. But the Abouna, or Archbishop, is appointed by the Coptic Church at Alexandria, and must not be an Abyssinian—a provision laid down by a great Abyssinian churchman, Tekla Haimanot, about 1260 A.D., to avoid internal rivalry for the post and also to introduce an element of foreign culture and maintain a link with the outside world.

Up till the opening years of this century Abyssinia seems to have been divided into a number of different kingdoms, but in 1901 Menelik II.—who defeated the Italians at Adowa—held undisputed sway over the whole country. He replaced all the subordinate kings by governors; and it is interesting to note that the Governor of Gojam, son of the last hereditary King of Gojam, is accompanying the Regent during his present European tour. It was during Menelik's reign that foreign Legations were established at the capital, Addis Ababa, by all the great Powers.

When Menelik died in 1913 he nominated his grandson, Lej Yasu, a lad who was deposed in 1916 to give place to Menelik's daughter, who to-day bears the title "The Empress Zauditu, daughter of Menelik II., the Conqueror and the Lion of Juda, the Elect of God, King of Kings of Ethiopia. At the same time, Menelik's grand-nephew, our royal guest, was appointed Regent and Heir-Apparent. An able and cultured man, his Imperial Highness drew his education almost exclusively from French sources. He is little more than thirty years of age.

But the condition of the 10,000,000 people in whose interests he is now visiting Europe is very similar to that of England under the Plantagenets—indeed, the 500 miles of railway connecting the capital with Djibuti, on the coast, seems an anachronism in a country where the feudal system is still firmly entrenched and the population is almost completely illiterate. In the words of Mr. Rey, the nation is in a state of "arrested development."

But the dawn of a new era has broken. The Regent has just completed the building of Abyssinia's first modern school; and the presence of the printing press in his palace suggests that the principal colloquial language, Amharic, will soon be read as well as spoken—although its alphabet consists of no fewer than 236 letters. Abyssinia is said to possess seventy other languages, of which Geze, the tongue of the priests, is very much what Latin was to the English people in the Middle Ages.

Every man is bound to support his feudal chief in time of war, and is thus a potential soldier, but apart from rifles of a fairly modern type and a few machine-guns, the Abyssinians have no up-to-date military equipment, and are entirely without heavy guns or provision for the commissariat. Nevertheless, they have been far from negligible as Great Britain's allies of war, and on two occasions in particular—in 1884 against the Dervishes, and later against the Mad Muliah—gave us most valuable assistance. Apropos this tradition of friendship between the two countries the Abyssinians wish us to realise that when Lord Napier attacked the Emperor Theodore at Magdala in 1867-8, the expedition was not against the Abyssinian nation, but against a king who had been repudiated by the bulk of his own subjects.

When Abyssinia applied for admission to the League of Nations it was urged against her—especially in this country—that she still countenanced slavery. Thanks to French support, and on the understanding that slavery would be suppressed, the Regent's application for membership in the League was approved, and last March he issued edicts not only providing for the gradual manumission of the slaves, but also for the regulation of the arms and ammunition upon which the slave trade depended.

But, under the enlightened rule of Makonnen Tafari, slavery in Ethiopia is already doomed, and will soon become merely a part of its history—as it is of ours.

Addis Ababa, the capital, has already been greatly improved by the Regent, who is scrupulously hospitable to European travellers, whom he entertains in his own Palace. Elsewhere, European culture is represented almost entirely in the foreign Legations. At the British Legation, in particular, the traveller from this country will find not only the heartiest of hospitality, but, in the person of Mr. Zaphiro, C.M.G., the Oriental secretary, a "guide, counsellor, and friend," whose twenty-four years' residence in Abyssinia has made him perfectly familiar with its many strange customs—and with not a few of its languages as well.

Race Problem - 1924

Africa.

Gold Coast.

PICTURES FOR THE EMPIRE EXHIBITION.

Sir Gordon Guggisberg on Art as Propaganda.

An exhibition of paintings by Miss Edith Cheesman, depicting characteristic scenes and life in the Gold Coast, and made for the British Empire Exhibition, was opened at Accra by H.E. the Governor on January 31. His Excellency's vivid and appreciative description of the pictures was followed with deep interest by all who were present.

In the course of his remarks His Excellency said:

African World

"We may well consider this a unique event in the history of the Gold Coast, for it is the first exhibition of paintings held in this country by an artist. Indeed, I think it is probably the first exhibition of its kind in any tropical African colony. Miss Cheesman, as you know, came out here in October at the request of the Gold Coast Government to paint scenes of the country and of the life of its inhabitants for the British Empire Exhibition. My reason in adopting this course was two-fold: I wanted to reveal to the people at home what a rich and beautiful country we have, and to show that the native of the Gold Coast is not the savage that he is supposed to be by many people in the Empire, but is a very progressive person who, without endangering the best of his native customs, is steadily adapting himself to the changes brought by modern civilisation.

2-23-24

"The chief thing which strikes me about Miss Cheesman's work is the varied technique and subject. The versatility of the artist is shown by oil paintings, water-colours, copper-plate etchings, and pen-and-ink drawings. There are many artists who are proficient in one or more of these branches, but there are few who can bring to them all the same delightful skill as Miss Cheesman—so varied is her technique.

"As for the subjects—the figures, landscapes, flowers, buildings—all the scenes speak for themselves. Here I must touch on a painful subject—the interview in which I informed Miss Cheesman what I wanted her to do, and when she told me what she would like to do.

"Booming" the Gold Coast.

"You see, my object in getting Miss Cheesman out here was nothing more or less than to boom the Gold Coast. I wanted her to show the people at home what wonderful buildings we were making, what comfortable bungalows and nice gardens we have, what a fine hospital, what good schools, what stately castles. Well, all these subjects do not lend themselves to art, and there was almost a rupture when Miss Cheesman returned from her first visit to our beautiful new market. 'How can I paint a lot of grey stones and ugly cement?' she exclaimed; and in this disrespectful manner she referred to our wonderful work of art, the ferro-concrete, highly sanitary Selwyn Market.

"Turning from mere materialism to the art of the artist, there is little that I need say, for her pictures speak for themselves. The richness of the colour, the faithful manner in which Miss Cheesman has given the real atmosphere and characteristics of the Gold Coast and yet maintained throughout the true art of colour; the light and shade, moonbeams playing on ancient castles, sunshine on the brightly clad figures in the old market-place, mists on distant purple hills; all these things cannot fail to impress even the lay mind. Those who are artists and who understand these things will appreciate the way in which the difficulties of combining art and propaganda work have been overcome. Indeed, the artistic fashion in which Miss Cheesman has reproduced some of our commonplace villa residences must be a source of admiration to any true artist."

African World

Sierra Leone.

The Daru Shooting Affair.

An inquiry into the circumstances surrounding the shooting of a private of the Gambia Constabulary named Johannes King by a European officer at Daru (reported in our issue of February 2), was held by the District Commissioner on December 28, when numerous witnesses were examined, including the officer concerned, Lieutenant S. H. Houle, of the Sierra Leone Battalion, W.A.F.F. According to the official statement, the evidence of these witnesses conclusively established the following facts:—

"That King entered the armourer's shop with a key and locked himself in; that he then opened the door ajar and fired one shot at the corporal and another man; that he then came out and fired at Amadu Kobba; that he fired at the Guardroom and then fired twice at Captain Rowe; that he fired twice at Lieut. Houle; that he fired again at Corporal Amadu; that lastly, he fired at Dr. Malone who, being unarmed, was in imminent danger of his life; that when he came out of the Armoury he had six bandoliers of ammunition on him; when he was examined after being shot 278 rounds of ammunition were found on him."

The District Commissioner's finding was as follows:— 2-23-24

"Deceased died as the result of a gunshot wound from a shot fired by Lieutenant S. H. Houle, Sierra Leone Battalion, West African Frontier Force, whose conduct was justified by self-defence and by his duty to prevent death and injury to members of the public which would otherwise have in all probability been caused."

"After careful perusal of the evidence," adds the communiqué, "His Excellency the Governor considers the above finding to be perfectly justified."

Despite this pronouncement, however, public indignation over the affair appears to be unabated, and the local Press complains bitterly of the "meagre and unsatisfactory" nature of the information afforded, and the suppression of the evidence. Lieutenant Houle left the Colony on sick leave on January 9 last.

Local Produce Conditions.

The "W.A. Mail and Trade Gazette," Freetown, reports as follows on the local position in the produce market:—

"The new year began well in regard to the produce trade. It is predicted in Europe that trade will be much improved during the earlier part of the year, and so far the prediction appears to be a reality.

"*Palm Kernels.*—The local current price is still encouraging: £16 to £16 10s. per ton being paid for fine quality. This rate has been ruling during the past fortnight or more; the aboriginal natives from up-country are thereby encouraged to bring down to the Freetown markets large supplies. The mercantile firms are vying with one another to secure the lion's share for shipment before fluctuation in price in the European market.

"*Palm Oil.*—The current price of edible oil is 12s. per tin; this commodity is said to be scarce. We have arrived at the season when the highest price is paid for the demand. It is said that if there is no demand for shipping quality for the European trade the price will eventually go down. If the merchants, however, begin to purchase, the local price will go up until the season is over.

"*Rice.*—Opinion is divided as to the prediction that there will be scarcity of this commodity at no distant future. Some maintain that there is abundant supply in the up-country, which has not yet been brought down to the market in Freetown. Others say that there will be a great shortage. Anyway, our Trade Commissioner reported that the European firms are purchasing large quantities at 12s. per bushel, which are being stored for sale during the scarcity period.

"Syrian merchants and traders in Freetown are not competing with the merchants to store rice; they are said to sell at once whatever consignments they receive from their factories up-country. Syrian traders in the Protectorate and adjacent rivers are, however, said to be purchasing large quantities for storage; we trust that if ever there is a scarcity of this commodity, which is the staple article of foodstuff of the native population, the Government will not allow it being sold at famine prices."

THE BELGIAN CONGO.

OUR BRUSSELS LETTER.

("African World" Correspondent.)

BRUSSELS, May 15.

The Huileries Du Congo Belge' Annual Report.

The H.C.B. have just communicated to me their report on the year which closed on June 30 last, which has just been issued.

On account of the leading position this great enterprise of Lord Leverhulme occupies in the Congo's industrial and commercial life, I think interesting to sum up this document.

African World

The Capital Increase.

In compliance with the decision voted by the shareholders on April 4, 1923, the company's capital has been increased from 30 to 50 millions frs.

The Net Profits.

May 17, 1924

The last financial year ended with a net profit of 1,512,461 frs. 66. Which is brought over to the credit of the current year.

What the H.C.B. Paid to the Colony, Etc.

In their last financial year, the H.C.B. paid 525,236 frs. 47 to the Colony Government, either as taxes, or as customs dues, or as a rent for the ground leased.

To the C.B.M.C. (Compagnie Belge Maritime du Congo) they paid 1,516,305 frs. for passages and freight.

To the Manucongo, they paid 354,304 frs. 64 for the handling of their freight.

To the Congo Railway Company they paid 1,215,594 frs. 12 for freight.

The Oil Production of the H.C.B.

In their last financial year, the H.C.B. increased by 22 per cent. their oil production.

Their production during the five latest financial years is as follows:—1918-19: 4,601 tons; 1919-20: 5,056 tons; 1920-21: 5,413 tons; 1921-22: 6,599 tons; 1922-23: 8,039 tons.

The White Staff.

"The proportion of the white staff is in favour of the Belgian nationality. The management of the districts and of other important services is more and more entrusted to Belgians, and it is anticipated that soon most of the high situations will have been given to Belgians."

Purchases in Belgium.

On account of the war, the H.C.B. had been prevented from purchasing in Belgium what otherwise they should have bought in this country to comply with their concession agreement, accordingly the Belgian Government had given the company up to June 30, 1940, to make good that difference. The report states as to this: "You will hear with pleasure that at the end of September, 1923, 87½ per cent. of that deficit had been made up, and that the balance will be over within a short time."

The Oil Works.

All the Congo oil works have been kept in good conditions.

The technical staff is now starting investigations of which the expected result will be to still further increase the oil extraction percentage.

The Fleet.

The company's fleet of boats have been kept in good navigating conditions.

The sternwheeler "Aruwimi," sunk at Brabanta (as stated in the previous report) as result of an explosion, has been refloated and rebuilt. She has now just run her trials, and these were successful. So the "Aruwimi" has been commissioned again.

The first of the two half-tankers ordered last year has been shipped to the Congo.

The fleet capacity is sufficient to cope with actual production. The company's flag flies on five large steamers of a total d.w. tonnage of 1,275 tons, fourteen small steamers of a total d.w. tonnage of 244 tons; thirty-five barges of a total d.w. tonnage of 1,296 tons; thirty-seven whaleboats of a total d.w. tonnage of 91 tons. Total 2,906 tons.

During the year the fleet transported 22,243 tons, of which 3,370 tons were for other interests.

Native Labour.

To recruit the necessary native labour is the most difficult problem the company has to solve.

The difficulties were greater last year than forecasted, possibly because of the public works started on a grand scale by the Government.

New and strong regulations came in force concerning the food, the lodgings, and the dress of the native labour. The company did its best to comply, and hopes, as a result, a better yield from each native worker. This will enable it (at least it hopes so) to use part of its native labour for new productive works.

The Plantations.

The plantations were kept in good conditions.

The block west of Alberta is already regularly supplying the company with fruits.

The plantations in the Alberta circle have been enlarged.

A new plantation is being prepared in the Brabanta circle.

Health.

The health of the white staff and that of the native labour have been most satisfactory.

The Sleeping Sickness.

The mission sent by the Government to fight the sleeping sickness spared no pains and the company's doctors gave it their services.

"We are absolutely certain much progress has been made these two last years to free from this terrible scourge the countries most suffering from it. We have good reason to hope that the discovery of and the trials with Bayer 205 entitle us to foresee the most encouraging results."

The H.C.B. are at present negotiating with Bayer the purchase of a sufficient quantity of 205 to carry out in the Lusanga country and on a relatively great scale a methodic and rigorously-controlled fight against the sleeping sickness.

Lodging the Natives.

In each of the company's districts, the construction of comfortable homes for natives is regularly being carried out, and important sums of money are devoted to this.

Schools.

The Alberta school, a school of high reputation, trains native workers and clerks. (This school has been founded and is being maintained by the Scheut Missionaries on the application and at the expense of the H.C.B. The Scheut Missionaries are both Belgians and Roman Catholics.)

The new school established at Leverville also progresses in a very satisfactory way. This school is managed by the Jesuits.

Another school, similar to the Alberta and Leverville establishments, will shortly be open at Elisabetha. Its management will be entrusted to the Scheut Missionaries.

To Follow.

In my next letter I will conclude the summary of the H.C.B. report.

J. ROUSSEAUX.

EQUATORIAL CONGO BELGE.

("African World" Correspondent.)

COQUILHATVILLE, UPPER CONGO, April 3.

The s.s. "Energetic" arrived at Coquilhatville on the morning of March 23, a very creditable performance of steaming up river from Kinshasa in seven days.

The day before the "Energetic" left Kinshasa, the African and Eastern Corporation's steamer Lindi sailed for Coquilhatville. Her fuel was palm oil, and she arrived without accident or regrettable incident a few hours before the "Energetic." She is in charge of a British coast native. The only difficulty experienced with palm-oil fuel is that there is more smoke than with wood or coal fuel, and that a lot of fibres remain in the tubes and boilers. Experts may be able to find some way or means to remedy this. Coquilhatville is situate on the main Congo River, and the Ruki is the centre of the copal industry and is the capital of the Province Equatoriale. The provincial administration and the Court of First Instance are there.

There are about 300 Europeans and 12,000 natives in the town. The natives are not allowed to sleep in the European quarters, and two locations or villages have been established for them, one for the workmen and employees of the Government and the other, called the Village Belge, in which other natives, the servants of the white population and the coloured employed by merchants, have their houses or huts.

The educated natives have complained that they have to reside in what some might call compounds. Anyhow, the Government will not permit natives to reside in the European quarters (a very wise measure!

All principal farms in the Congo have branches in this town, and if the railway and river transport was not in such a deplorable condition this province ought to be flourishing. There is absolutely no system or proper organisation in the sailings of steamers from Kinshasa up river. It is just by an offchance that, the "Energetic" being here, the home mail was despatched. Another small steamer is leaving for Kinshasa on the 4th instant with mails and three passengers, there being no accommodation for more.

H.E. the Governor has telegraphed to the various companies owning steamers at Kinshasa to send a steamer to Coquilhatville to take passengers and mails to catch the home mail which is due to leave Matadi on April 17. Up till now no reply has been received.

The arrangements for the despatch of the European mails to the Upper Congo are beyond criticism. They remain sometimes for more than a week in that town, and on their arrival here one has hardly time to reply by the same mail, should there be a steamer to take them down river.

The telegraph service is equally bad. The cable at Kivamouth has been broken for some weeks, although it is supposed to be repaired. There is a wireless station here, but the postal authorities, for some unknown reason do not use it.

On the other hand, the local authorities, under H.E. the Governor, Mr. Dushene, have done excellent work. The Public Works have erected a large number of houses for the officials. They are all of brick, the rooms are large and airy—in fact, all one can desire.

A new Palace of Justice prison, a school for natives, and more houses are under construction.

There are not sufficient houses for the actual staff. The township is well laid out, and the roads are kept in good repair. There are pleasant motor drives within the township and neighbourhood, as, for instance, to Eatu, a kind of botanical gardens, the American mission to Botange, and others.

The finest building in the town is the Roman Catholic Cathedral, which was finished in 1915.

The hospitals for Europeans and natives are well equipped, and there are three medical officers and a staff of native male nurses.

A well trained certified nurse who attends maternity cases ought to do well here, as there are a number of married couples in the town and district. Up till now there is only one State nurse here, who is attached to the native hospital.

I. J. W.

Sierra Leone.

ANOTHER AGRICULTURAL SHOW.

An interesting meeting of the Agricultural Society took place in mail week at the Police Court, Freetown, over which Mr. M. T. Dawe, Commissioner of Lands and Forests, presided. The attendance was good. The business dealt with included a review of the past year's work, and the arrangement of a programme of work for the current year. The Commissioner made a very interesting and practical statement covering the entire range of review and the outline of a programme for the year.

A list of permanent and annual crops recommended for cultivation in the colony was also given. With a view of stimulating and stabilising the efforts of those who are actually engaged in the cultivation of the soil, it was proposed to hold an agricultural show in the Colony some time this year. The meeting was informed that the Government had approved of a grant of the sum of £100 towards this venture. This amount, it is suggested, would be used for the purpose of making free distribution on a liberal scale of seeds and plants, the proper cultivation of which would form exhibits at the proposed show. This grant, it was pointed out by Professor Abayomi Cole, was on a more liberal scale than had been known to be made in former years. It is proposed to subsidise this amount by soliciting subscriptions from the general public. A strong and representative committee was formed to make preliminary arrangements for carrying out the project effectively. The proposal was warmly received by all present. Two suggestions were made by Councillor B. W. Davis relating to the question of organised labour and the establishing of an agricultural bank by the Government. They were remitted to the Show Committee to consider and report. A vote of thanks was enthusiastically passed, acknowledging the invaluable services Mr. Dawe has rendered to the Colony and Protectorate since his arrival, which Mr. Dawe suitably acknowledged.

The Transkei and Native Agriculture.

We have in hand a neat prospectus of the Teko School of Agriculture which describes the work done to teach black people better methods of cultivation and stock breeding. This school is in the near neighbourhood of Butterworth, and although it is only two years old it already has about thirty students. The older one at Tsolo is of course larger. They were established at a cost of £10,000 each by the Transkeian Territories General Council, which has spent a similar amount of money on the foundation of the Fort Hare College.

No group of Natives has managed to do as much for the education of the Bantu as the Transkei Bunga. It now spends about £500 on agricultural shows each year. This is to be attributed less to the perspicacity of the Natives themselves than to the sympathy of the white friends who have managed the funds so that they should be of real benefit to the ratepayers. The Union Government has notoriously done nothing to help found these schools, and will not do anything to help Natives outside the Transkei to have Agricultural Schools; for they prefer to use the whole of their annual fund of £800,000 of the Department of Agriculture, plus the seven millions of the Land Bank purely for white people.

Land ownership and instruction on living on the land (as against town dwelling) are the most important things in the Native difficulty, or rather in the European problem of securing a contented Native people.

The Union Government owes it to the Natives to establish at least one great agricultural school in each of the four provinces, and that would not cost more than £80,000 which sum is less than half of what is being spent on European Agricultural Education to-day.

It is therefore important for Native voters to see to it that their desires are wisely presented before those who court their help, when the time comes for them to decide what party and candidates to support.

Kenya Colony (B.E.A.).

E.A. RAILWAY CONTRACTS.

Departmental Construction.

In the House of Commons on Tuesday Mr. Lansley asked the Secretary of State for the Colonies if he would state what progress had been made with regard to the placing of contracts for the new railway extensions in Kenya and Uganda, or invitations to tender; whether any of the 3½ millions voted by Parliament had yet been drawn upon; and when it was anticipated that actual construction work will commence.

Mr. Morgan Jones replied: With regard to the main extension from Turbo to Luzinga, I have been advised that invitations to firms in this country to tender for the work would involve an extra delay of twelve months in beginning work, and I have therefore decided that, when the surveys and staking out have been completed and I have received and considered a full estimate of the cost of the line, the work shall be undertaken departmentally, with a free use of local competitive contract for particular parts of the construction.

The question will be separately considered for other lines, but the Thika-Tana River branch, which is not one of the lines covered by the £3,500,000 assisted loan, is already under construction on the same basis.

So far as I am aware, no expenditure under that loan has been incurred except on the surveys, which were authorised before the Vote was passed.

Construction of the Turbo-Luzinga line is expected to be begun by January 1 next.

Race Problem—1924.

Africa.

SLAVERY IN FRENCH TOGOLAND

THERE is a fiction that human slavery does not exist anywhere. Everywhere mankind is supposed to be free from coercion in his social, civil and economic rights. Christian philanthropy, backed by the sword, as in the suppression of the Slaveholders' Rebellion in the United States is credited with accomplishing the abolition of human slavery. But it is a fiction everywhere. Wage slavery exists wherever people have to compete one with the other for "a crust of bread and a place to sleep," and where those who control the housing and food supplies are free to fix the price of what they shall buy as well as what they shall sell of these necessary things. Our industrial system appears to be built upon the Scriptural affirmation that "to him that hath shall be given and to him that hath not shall be taken even that he hath."

The Negro World

Everywhere the wage-earner and the house-renter or land tenant and leaser are the slaves of those who buy labor and rent houses and lands, and the laws everywhere are made to protect them and their interests. So with those who manufacture and sell foodstuffs and clothing. Those who must buy as well as those who must work for them are at their mercy and have little protection from being victimized.

3-15-24

The French Government is said to have a broader policy towards their colonists, especially those of Africa, than any other European power. That may be true and yet be very far from reasonably just and satisfactory to those who are ruled and taxed and their labor exploited without their consent. A native of Aneho, writing in the Gold Coast Times, directs attention to the existence of "forced labor," which is the same as slave labor, in Togoland. The system existed for thirty-nine years under German rule and for the last nine years under French rule. Our contemporary says: "The German African soldier in his day was a terror in these parts, but the French soldier is a god that must be adored," and these soldiers average ten to a mile.

The poor native people of French Togoland evidently need missionaries among them who will teach them the self-determining principles of the Universal Negro Improvement Association.

A Deputation on Native Problems.

Rev. Dr. Bridgman expressed the thanks of the conference for the Urban Areas Act which was accepted as a serious effort to relieve some of the evils of urban conditions. There were however a few difficult points still awaiting attention. The resolutions of the Conference mentioned some of these. Dr Bridgman then asked the Minister (1) if ample opportunity would be given for Native and European opinions to be secured in respect of any proposed regulations under the Act; (2) if the Government would issue a model lease to meet the position which had arisen through the decision of Parliament not to grant ownership to Natives—a decision which had caused deep disappointment among Natives; (3) what was the Government's intention regarding the time to be allowed municipalities to meet the provisions of the Act; and (4) what steps did the Government propose to take to provide for the Natives who would be expelled from urban areas. There were many such in Johannesburg—they had been detribalized and could not possibly be sent back "whence they came." Dr. Bridgman suggested the establishment of labour colonies.

Negro World 2-26-24

Mr Edgar H. Brookes presented the resolution on Segregation. The conference had not agreed to segregation. Compulsory and complete segregation was an impossible aim, for the day of repression had gone forever. Segregation was a geographical term concerned with land and it could never be a final solution. The constant preaching of segregation had a bad effect upon the public mind and resulted in the postponement of remedial measures in education, housing etc. If only the question could be raised out of party politics he felt convinced that the result would be a general disavowal of segregation. Mr Brookes went on to urge the Government to call a conference on non-party lines where the whole matter would be discussed. He felt sure that the decision of the Conference would have an excellent effect in disabusing the public mind once and for all.

Mr Thema followed with the resolutions and questions in hand. He held that the root of the Native Problem was to be found in the Land Question. The Act of 1913 had worked hardly. Many natives have had to seek refuge in the towns and have created new problems there, becoming competitors with white labour in industry. Now, however the white people were beginning to think that the future sphere of the Natives should be agriculture. But the native areas were not yet declared and natives were finding it difficult to get land. They needed financial assistance to do so. While the detribalisation of natives was not desirable they should be encouraged to cultivate land. The series of questions put forward by the conference were then presented with a request for a detailed reply at a later date.

Mr. Msimang spoke to the resolutions on Political Rights. These contained no more than Parliament had already granted. The aim of local Councils should be to train the Native people in self government. The Minister had said at the Cape that the Natives were opposed to the Councils, but this was true perhaps in so far as the less progressive section was concerned, but would not the Government recognise that the Councils would be excellent institutions as outlets for the energies of the more progressive section. "Let us show the stuff we are made, of" appealed Mr. Msimang. Since each tribe wanted its own Council he suggested that there should be set up local committees to watch social interests and to assist the general council.

The Minister took considerable pains to reply to the points raised by the various speakers. The resolutions, he said, covered very wide ground, and detailed replies could only be given after mature consideration.

[To be continued.]

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MAY 3, 1924

NEGRO RULER TO PLEAD IN PARIS FOR SEAPORT

Ras Taffari, Ethiopia's Regent, to Be Given Royal Reception by the French.

From The World's Bureau
Special Cable to The World

PARIS, May 2.—The Ras Taffari, Prince Regent of Ethiopia, representing the oldest Christian Empire, is coming to Paris this month to negotiate for a seaport for the Central African State.

The French have the port of Dejibouti, which controls Ethiopia commercially, and the Prince, in an effort to modernize his people, wishes to obtain a portion of the port for his nation.

The French have the port of Djibouti, the first to accept Christianity, having done so before the time of Thais.

Prince Taffari is a Negro with an aquiline nose like an Arab, wavy black beard and hair and eyes. He carries himself haughtily and wears a brilliant uniform and bejeweled sabre. He will be reeceived in France with the same ceremony accorded the King and Queen of Roumania. He will be lodged in the Palais d'Orsay and will dine with the President.

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South African Agitator Is A "Female Garvey"

Editor's Note.—The governments bill segregating black and red races from whites in South Africa has brought there a female Garvey who it is feared is stirring the Mohammedans to a bloody rebellion.

Cape Town, S. Africa, Mar. 24.—A considerable sensation is being caused here by the speeches of Mrs. Naidu, the Indian poetess, who is making a political tour of South Africa. The climax was reached on Saturday when Mrs. Naidu addressed an audience of eight to nine thousand, mainly Muslims, with a few Hindus and Sikhs. Mrs. Naidu received a vociferous ovation from her hearers, some of whom were wearing Ghandhi caps, and cheers were also raised for Mr. Ghandhi. Mrs. Naidu, who delivered the greater part of her speech in Urdu, said she felt it her duty to address the meeting in English first, so that she might appeal directly to the public and Government, whose tyrannical policy it was to oppress her fellow-country-men. She quoted a message from Mr. Ghandhi, saying: 'If you continue to oppress us, we shall leave your Empire, and if we do, where will your Empire be then?" (Cheers.)

Indians in India had been oppressed by the British, Mrs. Naidu continued, but they were now standing on their rights and were rising against their oppressors. They had started a cloth-spinning industry to boycott British cloth, and if it became a national industry 50 mills would close down in Manchester. Mrs. Naidu declared with emphasis, that they must fight for their rights and go on fighting as long as they had breath in their bodies.

Race Segregation

Referring to the fact that the Cape Province is exempted from the race segregation bill, she warned General Smuts that he would not catch the Indian vote in the Cape by this "bribe." The Indians in the Cape would not accept such a "bribe" while their brothers in the Transvaal and Natal continued to be oppressed. Complaining of the lack of educational facilities for Indians in South Africa she pointed out that there was no Indian University in South Africa. Their sons could not obtain scholarships and be sent overseas to England, Germany, and other countries.—Reuter.

PLAYING WITH FIRE

Cape Town, S. Africa, Mar. 26.—The "Cape Times" today has a strong "leader" on the speeches of Mrs Naidu, the Indian poetess, who has lately been vehemently voicing the grievances of Indians in South Africa, especially in reference to the Class Areas Bill. "She is playing with fire," says the "Cape Times," "and using the language of recklessness incendiarism. If she is to be allowed by the Union Government to continue her mission of stirring up trouble, she should, at least, be given a stern warning that any further attempts to create trouble between white and black in South Africa will entail her immediate removal from the country."

The "Cape Times" asks whether the time is not at hand when South Africa will be compelled to rid herself of this thorn by forcing all Indians not born in Africa to return home.

NAMAQUA DIAMONDS, LTD.

Important Diamond Properties Acquired.

This company has taken over about a year ago the mining rights of the Great Namaqua Diamonds, Ltd., over a diamond-bearing area of about 9,000 hectares (equal approximately 19,000 acres), situated north of Luderitzbucht, near Conception Bay, South-West Africa. On this property (called No. 1) developments began about the middle of 1913 and operations continued until the outbreak of the war, by which time some 30,000 carats of diamonds had been produced by means of a few hand-jigs. Work was recommenced the middle of 1921, since when the production has been steady.

The output on this property (No. 1) was for the years 1921 (nine months), 9,249 carats; 1922, 20,274 carats; 1923, 19,761 carats.

On these fields diamonds are recovered by means of hand-driven sieve drums and washing machines. Water-pipe lines, narrow gauge railway, telephone line, and necessary buildings are installed on this property.

The property was reported on in 1921 by Dr. Hans Merensky, who concludes his report in these words:—

"From investigations hitherto made by prospecting and relatively extensive mining operations, the proof has been established that profitable exploitation is assured for a large number of years, based on a yearly production of about 30,000 carats of excellent stones. In this connection only the thin sand and gravel waves have been taken into account, which owe their existence to wind action. In addition to these, a wide area has been proved now, which shows a thicker cover of sand and gravel, constituting evidently an older marine deposit in character similar to those occurring on some of the best areas in the region of Luderitzbucht.

Though further investigations have to be carried out yet, it can safely be stated at this stage that the gravel to be expected in this new area surpasses in quantity anything that has been encountered on the Northern Fields in South-West. Considering, further, the situation of this area in closer proximity to the harbour and water than the rest of the field, it would lend itself to exploitation on a large scale.

In view of all these facts and considerations, the diamond field this report has been dealing with must be looked upon as one of great economic importance, and I can strongly recommend its further exploitation.

Besides the above-mentioned property No. 1, the company has acquired on September 1, 1923, the whole of the well-known Kolmanskop Diamond Mines, Ltd.—diamond fields, buildings, machinery, plant, etc. This property No. 2 consists of an area of about 17,800 acres, situated near Luderitzbucht, practically all diamond-bearing, of which about 2,500 acres have been worked out.

The nominal capital of the Namaqua Diamonds, Ltd., is £600,000, of which £125,000 have been issued at 8 per cent. first mortgage debentures with the right to convert into shares. The redemption rate is 7½ per cent. per annum. A cash working capital of £35,000 has been provided, which is more than ample, as both undertakings were at the time of amalgamation going concerns which showed very good returns, and as proved by the dividends paid by the former Kolmanskop Diamond Mines, Ltd. This working capital is practically only needed to finance the working costs for about three months, as the company receives payment under the present arrangements from the Diamond Board every three months in arrear. The book value of the buildings, machinery, plant, etc., including general stores, on December 31, 1923, was, roughly, £58,000, after heavy depreciations have been made by the former owners."

THE TRANS-SAHARA ROUTE.

Proposed Extension to Nigeria.

General Estienne, Inspector-General of the Tank Corps and father of MM. Rene and Georges Etienne, who are now taking part in the expedition which, after having crossed the Sahara, has arrived at Gao, in an interview on the proposed motor-car race across the desert, declares that he entirely approves the route suggested—from Colomb-Bechar through Adrar, Taourirt, Tessalit to Burem—but that he does not consider an extension of the route from Burem westward along the Niger to Timbuctoo would be of any advantage. He declares that the neighbourhood of Timbuctoo has no commercial or strategic importance, and suggests that the route might well be extended to the south-east through Niamey and Dosso to Sokoto, in British Nigeria, the centre of a prosperous region and an important town near the Dahomey railway and also near Lake Tchad.

General Estienne adds that an important firm of British motor-car constructors asked him a few days ago for particulars with regard to this route. He expresses the conviction that, in practice, the problem of the bridging of the Sahara has been solved; its development is only a question of time.—Reuter.

FRENCH COLONIAL ECONOMICS

Outlets for Raw Products.

PARIS.

M. Loucheur, speaking at the Banquet of the Republican Federation of the Nord, discussed the Colonial policy of France, more particularly from the economic point of view. He said that France was only beginning to reap the first results of her colonial development, but that as time went on, the question of currency became of ever greater importance. The French colonies had not the same currency as France, and this became very evident during the war. A monetary reform was necessary; the coins to which the natives had become accustomed should be maintained, but the principal means of exchange should be the French banknote. Special banks might be created in each colony in order to facilitate this.

M. Loucheur also discussed the question of raw materials which might be provided by the French colonies; wool and cotton were of particular interest to the north of France, and for these imports France now depended almost entirely on Great Britain and the United States. It was not difficult, he said, to realise the prejudice of such a dependence, and also to see what a political weapon it might become. Moreover, heavy purchases of these raw materials would lead to a further depreciation of the franc.

Movement for Economic Freedom.

Nobody doubted that it was possible for the French colonies to furnish France with her supplies of wool and cotton; recently the Ministry of Colonies had had the excellent idea of addressing itself directly to those interested. As regards wool, members of the Tourcoing Chamber of Commerce had headed the movement and merino sheep had been sent to Madagascar, where, after the rainy season was over, it would be possible to say if they were becoming acclimatised. A similar experiment was being tried in the valley of the Niger, and also in Morocco. M. Loucheur estimated that in ten years' time France should be largely independent of foreign imports.

Cotton from Timbuctoo.

The question of cotton production was more difficult. A vast programme of irrigation in the territories between the Niger and Oubangui was being studied, but many years must elapse before its realisation. Irrigation by means of pumps had been undertaken forty miles south of Timbuctoo and more than 3,500 acres of cotton were already under cultivation. The first results were excellent. There were other districts on the Guinea coast suitable for the cultivation of cotton. The Ministry of Colonies was negotiating with manufacturers in northern France in connection with the development of cotton cultivation in Dahomey, the Ivory Coast, and Guinea, where eventually two-thirds of France's requirements might be produced.—Reuter.

Petroleum Port for Morocco.

The port of Fedhala is about to be equipped with latest improvements for petroleum storage. The Vacuum Oil Company has already enlisted the services of the best engineers for the execution of an exhaustive plan, which when carried out may somewhat reduce the present cost of gasoline in Marocco. As already stated in THE AFRICAN WORLD, Morocco within a year or two will be the most fully equipped region of Africa in respect of motor transport from Algiers proper.

Foreign Legion Discipline.

The two Foreign Legion privates named Podevin and Combes, under sentence of death by court-martial for having hurled their pith helmets at the head of their colonel when this officer reprimanded them, have had their sentences commuted by the President of the Republic to that of hard labour for twenty years. The reprieve caused general dissatisfaction in the ranks of the Foreign Legion!

White Secret Service for Dahomey.

Governor Carde has just provided Dahomey with a Secret Service contingent: a commissary of police, a chief inspector of police, three police majors, three secretaries, and nine natives. All these men are invested with right of search and other attributes of a detective organisation of a powerful nation. They already have entered into function and are making matters hum among the negro and white elements.

Race Problem – 1924.

Africa.

BRITISH CIVILISATION AND AFRICANS.

Address at the Royal Colonial Institute.

A light, attractively-phrased, brilliant address, delivered from the point of view of the missionary, was given at the Royal Colonial Institute on Wednesday, by the Rev. John Goodchild, M.A., F.R.G.S., on "The Impact of Civilisation on Native Races," with special reference to Africa. Sir Lawrence Wallace, K.B.E., C.M.G., was the chairman.

Confessing that to lecture such a company, many of whom had seen so much of Africa and Native races elsewhere, seemed something like "cheek," the lecturer said if his views were only of some use he would not have wasted his time. Despite developments in different directions in Africa during the last 60 years, these were not so great as the development of our knowledge of Africa. It was amazing, considering the time that had passed since the Cape was discovered, how hazy the idea of Africa was yet to many people. Some people's minds were a blank indeed concerning that continent. There were maps in the British Museum by a Dutchman which had been lost sight of, but it had been stated that had these maps been known to Stanley they would have saved a great number of lives. Why had knowledge of Africa been practically at a standstill for 400 years? He supposed it was due to the configuration of the country. The mountains comparatively close to the coast made it difficult to learn much of the interior beyond. Sierra Leone was one of these places.

2-9-24

One had to take into consideration that we got our civilisation in small doses, but the African had not had many years to acquire our fraud of civilisation. People sometimes asked, "Why don't you leave Africa alone?" and one was inclined to ask them what soap—Pear's or other make—they had washed with that morning—"Lever's or whose, for it came from products from West Africa; as tin did from the Bauchi mines. Their cocoa came from the Gold Coast; they slept between Uganda or Egyptian cotton sheets, and later they might sit at tables made from mahogany from the Gaboon. Tungsten steel, another product, worked industrially in the North of England, came from overseas. "We go on," he said, "if only because we want what Africa supplies us with—our raw material for food and manufacturing purposes."

The lecturer showed what an enormous difference the railways, even light railways, had made to Africa. A paper read recently had explained that many of the railways in West Africa, pioneer railways, had paid expenses practically as soon as they were in running order. That was an unheard of thing in the ordinary way, and in a short time, many of these railways in French West Africa and farther East in British territory, were beginning to yield a return on capital. The coming of these tiny railways, if they only carried 50 tons, had altered the whole African situation. He touched on the products being developed in West Africa, including "the finest copper," he thought, "in the world, which came from the Katanga district of the Belgian Congo." We looked at these things from the African-English point of view, but we should try to look at them from the British-African point of view. For these things we had to pay with exports—from the manufacturing towns of Lancashire and Yorkshire, for instance.

He was looking at a photograph the other day of some Africans riding Raleigh bicycles in the heart of Africa. (Applause.) To the African it meant civilisation, had come upon him in an extraordinarily rapid rate, rather than with the slow crawl of our civilisation. (Hear, hear.) The luxury of one civilisation was the necessity of the next. The natural tendency of development was towards material comfort. Our imperial responsibilities were great for the welfare of the world at large. We had to develop them not out of selfishness, but in a spirit of sacrifice without limit, in order that civilisation for the Native races might not become a curse. (Hear, hear and applause.

Captain Menzies, who spoke with many years' experience of Native races, put the other point of view—that of a planter—in the discussion that followed. He pointed out that the civilisation absorbed by the Native to-day might do harm. Until the Native was benefited materially he would not be benefited spiritually. The tendency was to try to force upon the African the large-scale production of this country. He thought the solution had been found in the West Indies, where Natives cultivated their own little plantations and worked two or three days a week on the large plantations of the European where they could see labour-saving ideas in practice. On their own plantations they could develop ideas as they digested them. As a labourer only, on a large plantation, the Native degenerated. They got the best out of both where the two methods were in progress side by side.

GOVERNMENT SUPPORTS SUDAN PLANTATIONS.

It is a good indication of the soundness of the policy which governs the activities of the board of the Sudan Plantation Syndicate, Ltd., and the economic advantages likely to accrue to this country by the fulfilment of its task that the Labour Government, adverse by its political tenets to private enterprise, had nevertheless ratified the financial arrangements with the Syndicate entered into by its predecessors in office. The restrictions sought to be imposed by certain members of the House were very ably combated by those who pointed out that the price of cotton was determined by the world's supply, and that it was better for Lancashire to encourage the cultivation of cotton, and so increase the supply, than to attempt to control the commodity. The Syndicate, labouring under difficulties but little understood by those unfamiliar with the country, and the engineering feats which have had to be undertaken, is carrying out an important work in the interests of the country, the effects of which may diminish the unemployment which exists in the cotton industry, and by increasing the value of our exports assist in the re-establishment of our currency on a par basis, a step necessary to better trade conditions. That the Syndicate is a profitable undertaking is a tribute to the shrewdness and abilities of those in charge of its operations, a striking contrast to some other Empire enterprises, which apparently seek more the limelight of publicity than the safeguarding of public funds. The Syndicate found that part of the Sudan, where it operates, practically a desert, and is transforming it into one of the important sources of supply for a commodity indispensable to the wellbeing of this country. As an object lesson of topical Imperial development on the Cape-to-Cairo route, the Sudan Plantations Syndicate is giving an outstanding example to many.

THE PROSPERITY OF THE GOLD COAST.

Sir Gordon Guggisberg's speech on the introduction of the Budget for the ensuing year contained, according to cabled advices received, some striking evidence of the continued prosperity of the Gold Coast. The revenue receipts of the past year had exceeded the estimate by nearly £500,000; the volume of cocoa exports reached 198,000 tons, and constituted a record; while the total trade tonnage of the whole Dependency was the heaviest in the Colony's history, exceeding by 180,000 tons the post-war year, when trade was booming. These remarkably satisfactory results must be extremely gratifying to His Excellency the Governor, who has, with characteristic optimism, pursued a policy of active progress in the face of much criticism of his temerity and initiative. Reassuring also was His Excellency's account of the export of other products from the Gold Coast besides cocoa. The exports of manganese, for example, now reached 18,000 tons monthly, and raw cotton exports had also increased. Cotton cultivation in the Gold Coast was promising for the future. Again, railway construction was proceeding apace, and there had been no lull in the prosecution of works of public utility. The remarkable vitality of the Gold Coast and its industrious peoples; their readiness to become, when means of communication are at their disposal, of economic value to their country as producers and exporters, are emphasised by the figures quoted. Sir Gordon Guggisberg has every reason to claim that the growing trade and prosperity of the West African Dependency under his charge refutes the attacks of those to whom his forward policy has savoured of over-confidence.

UNION RAILWAY CONNECTIONS WITH RHODESIA.

That trade follows the flag is a favourite apothegm of the politician, although it would probably be more true to say that the provision of adequate transport facilities is a still greater factor in the creation of commercial activity. It is therefore all to the good that the Union authorities have decided to build the nine miles of railway which separates the present railhead at Messina from the Limpopo River. The extension from there to West Nicholson, where a connection with the Rhodesian railway system can be effected, must presently follow. Whether the reluctance to construct the comparatively short stretch of railway in Rhodesia has been political or economical or both, is open to argument. The interesting question is whether the construction will be undertaken by those associated with the Rhodesian Railway Trust, or will be taken in hand by the Government of Southern Rhodesia. If the latter, the consequences may give rise to some material changes in the policy hitherto pursued by the railway administration of Rhodesia. The linking up of the Rhodesian south-eastern railhead with the Limpopo—which is soon to be crossed by a great bridge—opens up a new vista for Delagoa harbour prospects, not forgetting developments on the Northern Zululand littoral, which may shortly become of considerable topical interest.

The Missionary Side at Wembley.

The missionary sections at work in West Africa are combining in a series of splendid exhibits to be shown at the British Empire Exhibition at Wembley. A special committee, with the Bishop of Salisbury as chairman, has the work in hand. The Nigerian section will be of special value, the C.M.S., through its long association with the development of the Colony, being particularly fortunate in having exhibits of unusual interest for this section. There will be a really fine collection of Nigerian curios illustrating tribal religions, which should be interesting to ethnologists as well as to the general public.

Great stress will be laid on education, as a very large proportion of the education in the Colony is carried on under missionary auspices. Stress will be laid on the remarkable growth in the independence of the African Church, and models of churches built by African labour with African money will be shown. The main features of the Gold Coast exhibits will be a picture of Wesley College; a model of a church; and a model of the historic pulpit in Wesley Church, Cape Coast Castle, beneath which pioneer missionaries are buried. Photographs will show the remarkable developments from the simple village school to the great college. A carved calabash, representing the first Wesleyan missionary addressing the then reigning Chief, carved by one of the African boys present at the interview, will be among the curios. Sierra Leone will be represented by a model of Fourah Bay College.

RHODESIA.

RAILWAY PROGRESS.

Rhodesia—Walvis Bay Route Again Under Discussion.

The question of a railway line between Southern Rhodesia and Walvis Bay was again under discussion when the mail left, and, it is stated, the idea is receiving Government attention.

This is not the first occasion that the authorities have been approached on the subject, and a few months ago a representative of South African commercial interests put forward a concrete offer of help towards the establishment of such a route.

At the time the scheme did not appear to meet with a great deal of consideration. In the interval, however, the project has come to be regarded more favourably, and the likely development of a cattle export trade has been responsible for a more warm outlook to the practical possibilities of a western port.

The Proposed Bridge.

Interest is also growing in the prospect, if not of an early completion of railway connection with Messina, at least in the improvement of communication by that route. This applies to the whole of the area served by the present line to West Nicholson, and to the Gwanda district generally, and the ranching country on either side of the Limpopo.

Hope is being expressed that with the expected extension of the South African railways to the river and the building of a bridge, arrangements may be made whereby the Union can carry the railway into Rhodesian territory to link up with the present terminus at West Nicholson. This, of course, would necessitate, as a preliminary, some working arrangement satisfactory to the existing railways of the new colony.

The Messina Enterprise.

Mr. Wolfe Davis, of the Imperial Cold Storage Company, who has been making preliminary arrangements at Messina in connection with his company's plan to build there a meat-canning and by-product factory, stated in an interview that preparations are moving apace for the launching of the project.

The company has secured 5,000 morgen of land contiguous to the Limpopo at a spot where the Government intend to construct a railway bridge over the river. Five acres of land will be occupied by buildings, and the remainder used for grazing purposes. It is the company's intentions later to take 100,000 morgen of land to enable them to carry sufficient reserve of stock to ensure the continuous working of the factory.

Plans and specifications for the buildings have not yet finally been agreed upon, but already a good number of promises of scrub cattle, both from Rhodesia and the Union, have been received.

Library Development.

Mr. D. Niven, Bulawayo librarian, in the course of a lecture at the annual meeting of subscribers, advocated the development in the colony as follows:—Municipalisation of town libraries, establishment of a State library and legislative information bureau, and cheaper postal rates between libraries and to and from borrowers. He also suggested that imported library furniture and requisites should be allowed into the country duty free.

THE CATTLE OFFER.

The "Bulawayo Chronicle," commenting on the failure of the Rhodesian stock owners to take advantage of the cattle export offer by the Rand Cold Storage Company, says: "It may be that the plan will now go forward on a purely Union basis. If so, it is to be hoped that our Government will inquire as to whether those farmers who had the enterprise to sign the options may still be allowed to participate." The paper adds that it is indeed disastrous that Rhodesian farmers should have failed to support an offer which was approved not only by the first Responsible Government, but also by the Agricultural Union Congress, whose vote was unanimously in its favour.

Appeal to Matabeleland Farmers.

Three leading Rhodesian farmers, Messrs. C. S. Jobling, H. G. M. Huntley, and H. P. Fyn, have sent out a message to the Matabeleland farmers appealing for their support to the cattle export scheme. The message states: "The Minister of Agriculture guarantees that cattle will not be sold in South Africa. We implore farmers to support the scheme to the utmost. No numbers will be too few. We are convinced that if it fails to go through it will be a disaster to the cattle industry."

Cattle for the Congo.

A well-known Elizabethville cattle dealer, Mr. B. Smith, returned north in mail week after making large purchases of Southern Rhodesian stock for the Congo. From one ranch alone he bought 5,000 good, graded breeding stock and about 100 pure-bred Aberdeen-Angus, the latter including a number of imported European bulls. Provided he can make the necessary arrangements with the railway and veterinary authorities Mr. Smith declares his intention of purchasing further large numbers of similar cattle, and of Hereford, Shorthorn, and Angus breeds. All will be consigned to his own ranches in the Katanga.

Rhodesian Municipal Conference.

The first municipal conference in the Colony, at Salisbury, which was attended by delegates from all parts of the country, decided to ask the Government to transfer, free of charge to municipalities, lands set apart for commonage purposes, also free title to unalienated town stands. It was resolved to stop natives using public parks without permission and sleeping in town, if not employed there.

Locusts at Wankie.

Locusts put in an appearance near Wankie in mail week, and swarms threatened the farms of Mr. P. D. Crewe and other local residents. It is nearly two years since locusts previously appeared in Rhodesia, when they were first reported from the Gwanda district, swarms afterwards passing close to Bulawayo along the valley of the Umgusa, and disappearing into the northern part of the Nyamandhlovu district. It is possible that the swarms now reported somewhat further north may have come from eggs laid by those earlier visitors.

Mr. H. G. Latilla, chairman of the Transvaal and Rhodesia Estates and of the Rhodesia Exploration Company, reached Salisbury from the south in mail week.

The Sudan.

SUDAN COTTON.

House of Commons' Debate on the Financial Aspect.

In the resumed debate of the motion for the second reading of the Trade Facilities Bill in the House of Commons on Wednesday,

Mr. Waddington said the statement that £13,000,000 public money had been guaranteed to the Sudan Plantations Syndicate was totally devoid of fact. From start to finish there had been no guarantee to the Sudan Syndicate. The only money the syndicate had had was a sum of £400,000, which was granted out of a loan in 1919 because the Government of the Sudan wanted to have certain houses and roads made. Whenever the syndicate came to an end the loan had to be repaid to the Sudan Government.

Mr. Tattersall referred to comments which had been made about the cotton syndicate, and said that the dividend paid last year was 7¼ per cent. That was not too high in view of the risk involved. If rich men risked their money in the development of the Empire they were deserving of honour.

Mr. Maxton asked for some assurance that the clause relating to the Sudan Syndicate would not be made operative until such time as the syndicate made suggestions to the Treasury as to guarantees, effective controls, and methods of marketing and selling their finished product.

Lord Stanley, in supporting the Bill, said since we went to the Sudan, in 1900, the natives had been given the chance to get a good crop every year, whereas before that time the land was practically valueless. The native cultivators were now prosperous, and were able to buy cattle and increase their supply of wives, which was regarded as the height of luxury. (Laughter.)

Mr. Thurtle said when they studied the Sudan Syndicate and subsidiary companies they began to have suspicion that there had been something very much akin to jobbery going on.

Lieut.-Colonel James said that he had no connection with any of the companies to which Mr. Thurtle referred, but, from his experience of the Sudan Civil Service, he was confident that there had been no underhand work and no jobbery. Sudan cotton would be second to none in the world.

The second reading was carried by 297 votes to 43.

Gold Coast.

TAKORADI EXPENDITURE.

An Impending Investigation.

The Colonial Secretary's announcement in Parliament last week that he was considering the appointment of an eminent engineer to investigate the whole question of the Takoradi harbour works at first hand will be welcomed on the Coast, where the agitation for an inquiry has long been insistent. In this connection the following comments from the "Gold Coast Leader" are interesting as expressing the native point of view:—

"From information which reaches us it seems doubtful whether the engineers engaged upon the Takoradi Harbour will be able to deliver the goods within contract time and within the sum of £1,600,000 guaranteed by the present administration to be the total sum which could complete the work. It will be remembered that at the final debate upon the subject certain unofficial members urged upon Government the advisability of cutting their losses on the enterprise before going too far, in view of the probability of the harbour costing far more than the estimated £1,600,000, and probably eventually running the country into a debt of some £4,000,000, which would form a perpetual burden upon the taxpayers of this country. At the time the head of the administration was optimistic as usual, and pledges were given that on no account would the original £1,600,000 be exceeded, and that the reputation of the firm of engineers was at stake if the harbour was not completed within the prescribed time. At the moment of writing it appears that the work has not advanced to the stage to warrant the pledge given as to completing within contract time, and it is very doubtful if there is a penny left of the sum voted—namely, £1,600,000. The question that has to be faced by the country under these circumstances is whether we shall be justified in plunging into the ocean of speculation, involving a couple of millions more over this job. Already the finances of the country are completely upside down owing to this impulsive undertaking, and trade has suffered terribly by increased taxation and extra railway freight charges, and the question is how long the country can go on adding further expenditure from which there can be no immediate return. We are strongly of the opinion that the Inchcape inquiry, upon which we have insisted, with others, should no longer be delayed. At all events, we should not feel disposed to spend a single penny more upon the harbour until there has been a full inquiry as to the finances of the country by an independent commission and the whole of our financial system overhauled."

Race Problem – 1924

Africa.

BRITISH WEST AFRICA.

COMMENTS ON COAST TOPICS.

Prosperity!

The financial year of the Gold Coast closes on a note of progressive prosperity. The figures quoted in Sir Gordon Guggisberg's speech to the Legislative Council are very satisfactory evidence of this. Nearly half a million more than was actually estimated for has been received in revenue despite reductions in railway rates and duties. The volume of overseas trade constitutes a record. Cocoa exports are only 2,000 tons short of the maximum export of 200,000 tons which was foreshadowed two years ago. We have not yet had the text of the Governor's speech, but Reuter's supplies us with these striking figures. In addition, potential exports from the Gold Coast would seem, from the cabled summary of the speech, to be found in raw cotton, and we are told that prospects of extended cotton cultivation are promising. This is excellent hearing. Another welcome feature of Gold Coast export is the steady volume of manganese ore now being shipped monthly. It would seem that most of Sir Gordon Guggisberg's optimistic forecasts of a year ago have been justified in result. Let us hope the various works of public utility in progress will be equally justified.

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Nigeria's Retort to Her Critics.

Sir Hugh Clifford's Budget speech to the Legislative Council of Nigeria will have later the fuller consideration it deserves. But we may note here one distinctive feature — His Excellency's sledge-hammer methods of dealing with the critics of his administration, especially in the matter of expenditure. Lord Leverhulme is answered in detail, and given no quarter for statements defined as "reckless." His Excellency does not take criticisms of this character lying down, and now the interested world that has been agitated so long by the charges of financial extravagance in administration, so that trade has been restricted because rates and duties have to be kept up to meet it, is in possession of the Governor's side to this matter. And it calls for the same public consideration as was given to the charges of Lord Leverhulme and other merchant princes interested in West African commerce and industry. One so often forgets the sudden blow to Nigerian finance that the prohibition of trade spirits caused, and the necessity to find some way out. Sir Hugh points to various categories which inevitably led to expanded expenditure such as normal growth of development, the depreciation of the pound sterling, repair of ravages and neglect during the war, the cost of the Mandated Territory, etc., etc. The Governor announces strenuous resistance to an Inchcape inquiry, now that he has an enlarged Legislative Council. His Excellency continues to view the reduction of export duties as experimental only.

Production and Taxation.

One of the most interesting of His Excellency's comments touched on the all-sufficing internal trade of Nigeria in its relation to taxation. Lord Leverhulme had asserted that Nigerian peoples were being taxed "to the verge of poverty." Sir Hugh showed that the peoples' consumption of imported goods was about 9s. per head. Indirect taxation, therefore, amounted to little. The great majority of the population is engaged in agriculture, and, save for the export duties, there was no tax on production. The Native himself was not materially affected by export duties, however much these may affect Government revenue and external trade. He illustrated this by the ground nut market. Ground nut cultivation scarcely fluctuated, but if prices for overseas export were low the producer declined to sell. If prices rose he sold, and the internal consumption was restricted. Sir Hugh Clifford's trenchant answer to the critics deserves their examination. His specific instances will bear comparison with their somewhat vague generalities. The issue is joined. What will be the outcome?

Onitsha Province.

The Ibo country has been again responsible for the death of an officer in the Service. Major Rewcastle, of the Nigerian Police force, it is reported, has been killed near Nsuka in the Onitsha Province. The view is expressed that this outrage resulted from a series of simple complaints which have not been adequately considered. There is always difficulty in bringing into line with up-to-date administration the pagans of the stamp of the Ibo. Tribal custom clashing on the part of the arrogant young men of the tribe with others imbued with European customs as regards marriage or debt is always a disturbing social factor. And it is extremely doubtful if a punitive expedition and the shedding of more blood would help towards a better state of things than the permanent residence of a Political Officer with broad views and a sympathetic mind amongst them.

West African Merchants.

The summary of the activities of the members of the Association of West African Merchants given at their annual meeting in Liverpool on February 29, testified to the importance and variety of the matters dealt with in the past year. There were the conferences with Governors and West African officials, the important conference with the Comptrollers of Customs on the Coast, the efforts to bring uniformity in British and French possessions in import duties on spirits, and various questions connected with shipping. Reference was made to the stringent regulations imposed by America in order to secure a high standard of cocoa, and other produce, and to the necessity of ensuring a better product if the American market was to be maintained. This should give a greater stimulus to local efforts to secure the better preparation of Gold Coast cocoa for market.

Takoradi Harbour.

The terms of reference which govern Mr. Palmer's instructions on which he will base his report on the Takoradi scheme are wide enough to satisfy the most exacting of the critics of this much-discussed venture. Amongst the questions he has to give an opinion upon is the extent to which existing and potential trade from the deep-water port justifies the expenditure already incurred and any future expenditure. This is a wide reference which demands much personal knowledge of the country, the trend of trade and its expansion. In addition to official statistics and inferences on this very important point Mr. Palmer will certainly have to obtain the views of leading merchants thoroughly familiar with the economics of the Gold Coast. False inferences herein may lead to disastrous conclusions. Mr. Palmer is also to decide whether the present system of construction is the most economical that can be devised. Throughout the whole of the reference terms runs the question of expense. The reasons for exceeding the present estimate are to be determined, and the advantages of private enterprise over Departmental construction are also to be weighed. Mr. Palmer has a very absorbing and weighty task before him, but his experience and capabilities will, I doubt not, enable him to tackle it successfully. At all events his report should set at rest all the acrid criticisms that have centred on this project.

"The Gold Coast of To-day."

Liverpool is to have the advantage of an advance exhibition this week of a selection from the film pictures taken for the Government by Greville Brothers for the British Empire Exhibition. Lady Guggisberg and Colonel Levey have arranged it for the benefit of guests of the Liverpool Branch of the Royal Colonial Institute. The school children will also have a show for themselves.

J. W.-G.

THE BELGIAN CONGO.

OUR BRUSSELS LETTER.

(African World *Correspondent.*)

Brussels, February 27, 1924.

The Fall of the Belgian Cabinet.

This afternoon the "Theunis" Cabinet was defeated in the Chamber of Representatives, and consequently resigned. This defeat is the result of M. Theunis wanting the Parliament to endorse a Customs agreement with France—an agreement rather too favourable to the latter, which, in return, was granting too little.

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This is the single reason of the fall of M. Theunis, and every foreigner who would see in the vote of the Chamber a blame for the Theunis policy towards Germany would be greatly mistaken.

It therefore follows that M. Franck leaves the Colonial Office, which he entered at the Armistice. From the colonial point of view, this is to be regretted, as M. Franck had become fully acquainted with every Congo question, and, of course, one cannot expect the same knowledge from his yet unknown successor.

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Further, if M. Franck had his faults (he was slow to decide, but this because he was wanting first to study fully the matter to be decided upon, and these questions were many), he was absolutely fair and just, duly remembering that the Congo was the country's colony and not the realm of one political party.

The Congo will ever be grateful to M. Franck for having made the Parliament realise that a young colony cannot pay in its infancy and that the mother country ought first to spend money and much money before deriving profits from it. And it will certainly be a great satisfaction for M. Franck to leave the Colonial Office at a time when all over the Congo great public works are being undertaken that will make the colony still more valuable. His successor will certainly consider it desirable as a duty towards Belgium and towards the Congo to have this programme of great public works carried out as quickly as possible.

The Two Great Aims of Belgian Colonial Policy.

In a report dealing with the Colonial Budget Mr. Louis Franck, our late Colonial Minister, states to the Parliament that the two great aims of our colonial policy are :—

First, to accelerate as quickly as the natives' interest allows, the industrialisation of the colony in providing the Congo with up-to-date rail and river transport facilities with ports, waterways, routes, etc.

Secondly, to provide with an adequate staff the different services of the colony and chiefly those of the territorial administration and of hygiene.

The Lower Congo-Katanga Railway.

The report to the Parliament just referred to gives particulars concerning the great public works now started in the colony. Concerning the Lower Congo-Katanga Railway, the report states that the construction work has been started from both Ilebo (on the Kasai River), Mueka (at some 200 kilometers from Ilebo), and Bukama (the terminus of the Katanga Railway).

At Ilebo a wharf 60 meters long is being built, including as its approaches and a complete terminal station. Of course, houses for the accommodation of the staff have been built.

The construction of the line itself is in full swing on some 200 kilometers between Ilebo and Mueka. There one is in the tropical forest, which is very thick, chiefly near Ilebo, and neither cultivation nor native labour is met. But these difficulties have been overcome, and the construction and work started from many places simultaneously, and is proceeding quickly. The exit from the Kasai valley requires many earthworks.

At Mueka an important technical centre has been created, and the native labour is there being educated for the construction work.

On October 1, 1923, the staff on the western section of the line was thirty-three whites, amongst them being a doctor. The native labour amounted then to some 3,000 people. The recruiting has notably improved, a result of the fact that the natives in the company's service are well fed, and that their health is properly safeguarded.

At Bukama, the station of the Katanga Railway, should be removed to another spot, and, accordingly, the port ought also to be somewhat modified. These works are presently being carried out.

The bridge on the Lualaba (Congo River) will be 250 meters long, and will be carried by four spans. The material for the provisional bridge and for its construction is already there. As to the permanent bridge, its completion is expected at the end of the current year, or, at the latest, during the first quarter of 1925.

The construction is being proceeded with on some thirty kilometers from Bukama, structural work being of no great importance on this section. The exit from the Lualaba valley requires many earthworks, but as the ground is rocky the difficulties to be overcome are greater. Such works as bridges, aqueducts, etc., are numerous; twenty-eight whites and some 2,500 natives are

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there at work. The recruiting of the natives and their revictualling do not afford special difficulties for the time being.

The conditions remaining as they are, the line which is over 1,000 kilometers long, will be built within four to five years. When one remembers it crosses a primitive country and partially the tropical forest, this may certainly be considered as a remarkable performance.

J. ROUSSEAUX.

KENYA COLONY (B.E.A.

"INDIAN SINS IN KENYA."

Candid Speech at Mombasa Congress Amazes Europeans.

NAIROBI, February 21.

The visit of Mrs. Naidu to Kenya has ended somewhat sensationally, cables the "Times" correspondent. [She had come to the colony to attend the recent Indian Congress at Mombasa and to agitate for the grant of the full Indian claims in Kenya.] The European Press publishes a translation of her final speech at Mombasa, which was delivered in Hindustani. Mrs. Naidu has telegraphed characterising the translation as garbled and perverted and as the work of mischievous persons, but I have ascertained that the source of the translation is unimpeachable and has no connection with Press propaganda.

Mrs. Naidu said that after touring Kenya she had reached the conclusion that Europeans had reasons for desiring segregation. "I have seen most of you wearing dirty clothing, sleeping in dirty bed linen, and living in filthy houses; yet you desire equality." It was urgent that children should be educated to be personally clean, she said, adding, "You will not get equality unless you correct yourselves." The Indians had built houses and mosques in Kenya, but what had the Indians done for the African? "I say, Nothing." The Indians should be ashamed of the way they were living in Kenya. Mrs. Naidu urged the community to try and educate the Africans, and said that for twenty years the Indians had hoarded money and sent it all to India, asked why they had not bought land in the Highlands in the early days, and, finally, declared that Indian sins in Kenya were many and must be washed away before anything else could be done.

Kenya is amazed at the unexpected candour of this speech, which closely accords with European views, but it is believed that a translation of the speech was never expected. The Indian leaders are frantically endeavouring to counteract the effect of this pronouncement. Mrs. Naidu's farewell message in English urges the Indians to uphold the non-co-operation policy of the recent Congress and carry on the political struggle with great vigour, while earnestly striving to ameliorate and rectify social faults, "which seem to give room to our opponents to deny us an equal status." Mrs. Naidu is going to South Africa.

The Nairobi authorities have been asked to authorise the construction of a Mombasa bridge scheme, connecting at Macupa, at a cost of £50,000. It is stated that the water is more shallow at this point than at any other round the island, but that the total revenue from the ferries is only about £3,000. A strip of land all the way up to Mackini has been granted to connect with the bridge should its erection be granted.

KENYA TIMBER RESOURCES.

The timber resources of Kenya are described by Mr. R. St. B. Baker, late Assistant Conservator of Forests, Kenya Colony, in this week's issue of "The Times Trade and Engineering Supplement," published yesterday. Mr. Baker gives particulars of a number of useful woods which are suitable for export and could be used to replace other commercial timbers, of which the supply is becoming exhausted, or which are at present obtained from foreign sources. He points out that all too little is known of the forest resources of Kenya Colony, and expresses the opinion that, although East Africa may not for a long time appreciably affect the world's timber supply, the forests will more and more become a vital factor in the future of the colony itself. To ensure a continuous supply of timber it will be necessary to take steps to increase the productivity of the existing forests by proper scientific management, and scientific research is urgently needed. As better methods of utilisation are adopted there is no reason why Kenya should not supply its quota to the British market.

Kenya Commerce Chambers.

The Nairobi Chamber of Commerce at the annual meeting in mail week appointed the Hon. T. A. Wood, C.M.G., and Mr. S. Jacobs, president and vice-president respectively for 1924. In his presidential address Mr. Wood reviewed the activities of the Associated Chambers of Commerce, as a consequence of which the Government had taken action with regard to the Bankruptcy Laws, and a new Bill was being drafted. As a result of recommendations put forward the Uganda Railway had reduced freights, which proved a boon. Mr. Wood spoke in terms of high appreciation of Mr. C. L. N. Felling and Mr. Elias of the Uganda Railway; with regard to delays in discharging cargo, this had been speeded up. He spoke of the work done by Major Milligan on the Shipping Conference, and dealt with a variety of matters handled by the Chamber and the Associated Chambers. In conclusion, the speaker paid a high tribute to H.E. the Governor, who had greatly encouraged them in their work.

Nairobi Corporation Commission.

It is understood that the Commission to be appointed to enquire into the municipal affairs of Nairobi comprise the following gentlemen: The Colonial Secretary, the Principal Medical Officer, the Commissioner of Lands, the Resident Commissioner, Nairobi (Mr. Field Jones), the Major of Nairobi, Mr. T. A. Wood, Mr. H. E. Schwartze, and Mr. R. F. Mayer; in addition, three Indians and one Goan are being invited to sit on the Commission. The town clerk will act as Secretary. The Commission are understood to have wide terms of reference.

THE FRANCHISE IN WEST AFRICA.

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If one studies the comments in the West African local press one is struck with the remarkable feature which has been the outcome of the granting of the popular franchise to the inhabitants of Lagos. The hurly-burly of the Election of Representatives of the Native Community to the Legislative Council produced parties with practically the same principles but opposing each other, in effect, on personal antipathies and rivalries. This result of the first stages of popular representation has led some of the thoughtful section of the community "furiously to think." And we find odious distinctions being drawn between the native leaders on the Gold Coast and those in Lagos. Superiority for the former is claimed "because their leaders do things which make for national progress instead of simply talking big and pursuing destructive work." It is claimed for them that, though not indifferent to personal jealousies and rivalries, there is invariably unity and co-operation when matters touching their country's welfare are under consideratoin. That is, in effect, that public spirit of the right complexion is in operation in one Dependency of West Africa which is singularly absent from another. It is not for us to challenge this comparison, made by men on the spot best able by familiarity to state the facts of the case. But the whole controversy points a moral; and the most hopeful sign in the controversy is the existence of clear-sightedness sufficient to see wherein the public spirit of Lagos fails. The debates in progress in the Legislative Council as we write on the Nigerian Budget and kindred matters will moreover test the merits of the elected representatives, for the Budget is a matter of great public concern, and affects the whole community, commercial as well as administrative. The granting of the franchise to the whole of British West Africa ushers in an epoch, the outcome of which is being watched with anxious interest.

MR. SOL PLAATJE AND NATIVE ASPIRATIONS.

Mr. Sol Plaatje, the well-known native leader and a frequent contributor to the columns of THE AFRICAN WORLD, recently returned to South Africa after his extensive tour in England and the States undertaken in the interests of the natives of the Union. He was most cordially received everywhere. His views on the colour bar are interesting. The Labourites in England he found opposite to it, but is afraid that if they went to South Africa their attitude would undergo a change "and flow with the trade union tide in upholding it."

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Mr. Plaatje was impressed by the harmony existing between the whites and blacks in America, a labour union in Atlanta, Georgia, comprising one part blacks and three parts European. During a strike the employers were prepared to negotiate with the latter alone, but the European section was very loyal, and declined.

The white man in the Southern States, however, held views somewhat similar to those of the white South African. He believed in the supremacy of the white and the eternal subservience of the black. The American, however, believed in training, catching the negro young and developing him into a good worker. The South African idea was that training should be the monopoly of the white man.

"We have," declared Mr. Plaatje, "in this country laws which are to be found nowhere else on earth, so far as the natives are concerned—laws that were abolished in North and South America in the early sixties, but still, the information I have gathered during my tour as to the relations between white and black elsewhere, and how they co-operate in every sphere, ought to prove very useful in the community work for native welfare, which I have very much at heart. It is, however, very difficult for me to say to what extent I can make use of my experience in this country. Wherever I went I was told that it was unthinkable for anyone to object to a native acquiring land, and it happens that the only place on earth where I cannot acquire land—not even as a gift—is in my own country of South Africa. How would an Englishman feel if he were prevented by law from opening a shop in London? It is very satisfactory to see, as a result of propaganda, that there is a better feeling abroad in so far as the native is concerned. The Union Government is now consulting natives in regard to some important legislative proposals; there are better Government grants to native mission schools, and altogether there seems to be a realisation that the South African white man is not doing his duty towards his coloured neighbour."

Notes.

Perverted Justice!

At the Circuit Court sitting at Dordrecht on the 5th instant, under Judge Sampson, Joseph Johannes Petrus Bishop, a young policeman at Allemanspoort, district Wodehouse, was found guilty of raping two Kafir girls in October last. The case aroused a great deal of interest, says Reuter. In passing sentence of four years hard labour, the Judge said it was not a hanging case. Cases of white men raping Kafir women were very rare, and it was therefore not necessary to punish the prisoner so as to deter others. The youth of the prisoner was also in his favour. He could not be a man of full discretion. The Judge said that the punishment on a white man had a different effect than on a Kafir, because it affected his future life. On the other hand, prisoner had used his position as a constable to intimidate the girls. Had prisoner not used his position as a policeman the sentence would have been one of three years, but on that account another was added.

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If this is the British justice then it has been seriously perverted and the Native people will be pardoned for longing for their day of jubilation when such judges retire from the Bench.

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MISSIONARY TALKS OF NEGRO REPUBLIC

The Rev. E. L. Haines Tells of Observations Made During Three Years' Residence in Liberia. Thinks Negroes Have Managed Government Well—To Make Addresses.

"The marvel is, not there is much corruption in the government of the Republic of Liberia, but that there is any government there at all," said the Rev. Elwood Lindsay Haines, a missionary of the Episcopal church in Liberia, West Africa, yesterday, when asked about government affairs in Liberia. The State

The Rev. Mr. Haines has seen three years of service in the African field and is now stationed at Bendu, on the coast of Liberia, about three miles from Sierra Leone. While in Columbia he is making his headquarters with Mrs. W. P. Cornell, 1409 Gervais street. 4-28-24

"Negroes have been running the Liberian government on their own hook since 1847 and they have done reasonably well. True it is there is corruption in the government, but it is possible that there are other governments, run by white men with centuries of training in governmental affairs behind them, in which corruption is not altogether absent. It should be kept in mind that the fathers of many of these people in Liberia went from slavery to that country—it is a marvel that they have kept a government, any sort of government going at all. Columbia, S.C.

"There is little development in Liberia and there are no sources of revenue except the customs duties and the hut taxes which are paid either in money or in rice. There are, at a conservative estimate, 500 governmental officials, and they have to live. Indeed, about the only thing left for an educated Liberian to do is to enter politics and get some government position.

Hold the Offices.

"There are two classes, generally speaking, of negroes in Liberia. One is the Americo-Liberian and the other the native Liberian. All of the government offices are held by the Americo-Liberian. You can always spot a negro whose fathers came from America—you can spot him by his lighter complexion and by his general rascality.

"These negroes, whose fathers came from American, though of course they originally came from Africa, consider themselves on a higher plane than the natives. They occupy the coast line and their territory extends back from the coast about ten miles—it extends back somewhat farther than that along the two navigable rivers. It is this strip, ten miles deep, which is civilized. All behind that ten mile strip, the African tribes are in control. These tribes pay tribute to the government of Liberia, and tribal wars have ceased, but civilized Liberia is the ten mile strip.

"The missionaries are now beginning to penetrate into the 'back country' and we now have two stations that are about 150 miles inland.

"The feeling between the native Liberian and the Americo-Liberian is bitter. There are really no sort of ties between the two—the 10,000 Americo-Liberians flock to themselves and the 2,000,000 Liberians have little to do with them. There is not much intercourse between them.

"The president of the republic is C. D. B. King—it might be remarked that all the Americo-Liberian negroes have four names.

"The constitution of Liberia allows the Americo-Liberian to have one civilized and one native wife—however, they have more than that under cover. There is no friction between the wives—they seem to take it all as a matter of course. The native wives work the plantations, raise the rice and turn it over to their husbands. The first wife is gained by courtship—the others are purchased.

"Are the negroes who come over from America dissatisfied? Well, they keep coming over every now and then. Many of them are dissatisfied—but they have no money with which to get away. I recall one man who had about $5,000 which he invested in a plantation. As soon as the government officials learned of him and his investment they became busy; his crop was bought up, but it was paid for and in a little while he was in hard straits. His case is merely an illustration of which I happen to know.

As to Cannibalism.

"There is cannibalism among two of the tribes dwelling in the interior. The members of these tribes eat the bodies of their own dead, but the practice is indulged in as a religious rite and is attended with considerable ceremony. By eating the bodies of their dead, the tribesmen believe they will acquire the virtues of the departed. If he has been a brave hunter the men who partakes of his flesh will acquire some of the bravery of the tribesman who has gone. This practice, however, is on the decline.

"Nearer the coast there is a society known as the Human Leopards, and when a native becomes a member of it he kills one of his own family and a medicine is made from the heart of the victim.

"The government is making strenuous efforts to stamp out this evil. The society is called the Leopard society because its members wear leopard skins.

The Devil Bush.

"In speaking of the societies among the natives of Liberia the Devil bush should be mentioned. This is a society for boys—there is a similar one for girls. To the devil in the devil bush is ascribed many of the attributes of God; he is invisible and omniscient. All boys are required to join this society and girls also are required to join their society. In the boys' bush society, the members are kept in hiding for some five years—they will not tell us what they are taught during those five years, but we know some of them are trained as dancers. If a woman tries to spy on the 'devil bush' in order to learn its secrets she dies of poisoning. When the members of this society are holding a ceremony the devil is supposed to be with them, but he is not visible.

"The girls in their society are taught various arts, and when they 'graduate' they are ready to become wives. The missionary encourages membership in these societies.

"We have been told that white men can join the bush society, but that if they join they would never be allowed to leave Liberia again.

"If you happen to be on the trail when the devil bush comes along the theory is that you immediately disappear. Naturally such a theory keeps the natives off the trail when the devil bush is about, and when the society comes to town we go in the house.

"There are many witch doctors in Liberia. They use charms and medicines for the cure of the sick, and make appeals to the spirit in the devil bush. Pepper and clay are used as medicines; I recall once we saw a little baby that had been suffering from convulsions and pepper had been forced into its eyes to bring about relief. Leopards' teeth and rams' horns are also used as charms.

"A men's wealth in Liberia is estimated in the number of wives and of slaves that he has. When a man has 50 wives and 75 slaves he is considered a wealthy citizen. The difference between a wife and a slave is that the children of slaves are slaves while the children of wives are free.

"These slaves formerly were taken in war for the most part, but now they are bought. A regular traffic is carried on—there is one tribe, the Kpessi, a low type of Liberian—that sells its children. Of course it is only a matter of time when this tribe will exhaust itself.

"A man of little wealth keeps his wives in one house. Wealthier citizens have a home for a head wife and she has attached to her such slaves as she may need.

"A father's control over his children is absolute. He may sell them as slaves if he so wills.

"The women of Liberia adorn themselves by placing a white chalky mud in their hair and on their faces. They are fond too of jewelry—there is some raw gold in Liberia and this they make into trinkets.

Talks of Insects.

"The driver or army ant, which eats only meat, dead or alive, is one of the interesting creatures of Liberia. "Mr. Haines said, in speaking of some of the insects of the country. "They are found frequently, and when they are out on the march they are indeed formidable. They move in columns a few inches wide and several miles long. When they enter a house, everything leaves—rats come out of their holes and the cockroaches scamper away for safety. All living things fear the army ant. The natives say that the boa constrictor, a huge snake, takes cognizance of this ant. The snake strangles and crushes its victim and then swallows it whole. During the process of digestion, the monster is in a comatose condition. The natives say that when the boa constrictor has made a kill, he circles around ten miles before swallowing his victim, and if he runs acros the army ant, he will leave the kill undevoured, fearing an attack from the ant while digesting his prey.

"The white ant, which digs an underground tunnel to a house or to anything of wooden construction, is very destructive. A wall that seems perfectly solid may show a small streak of dirt across its surface; examination will show that all of the interior has been eaten out and that only the shell remains.

"Then there is the anopheles mosquito, which carries malaria; the tsetse fly that causes sleeping sickness among cattle though this particular variety does not affect humans. Leopards, monkeys, scorpions, buffaloes, wild boars and the pigmy, hippopotamus are also to be found. The pigmy hippopotamus is about as large as a hog yet looks like a hippopotamus. There are also alligators and snakes.

"Guns of modern make art not to be found among the natives, government officials see to that, but they have old weapons that have been smuggled in, and in hunting wild animals they shoot a dart or spear rather than bullets."

Mr. Haines said that in the mission schools, in addition to the regular studies, the girls were given instruction in sewing and in cooking, while the boys were given lessons in carpentry and agriculture and were taught something of the operation of saw mills.

The Rev. Mr. Haines will be in South Carolina until May 14. He will make a number of addresses in different parts of the state. He is an interesting speaker, has observed closely during his three years in Liberia and tells his story well.

IS A BELGIUM-CONGO AIR LINE PRACTICABLE?

This is one of the questions of the hour in Belgium, and its pros and cons are being actively discussed on all sides. Whilst many amongst the best informed in matters of aviation declare its realisation impossible, others, who have great experience, are optimistic. Among the latter is Colonel John A. Jordan, who has installed a number of long distance lines in the United States, and has recently given a highly interesting address on the subject to members of the American Belgian Chamber of Commerce at Brussels. "I have been asked," he said, "to give my opinion as to the practicability of a Belgium Congo air line. The atmospheric conditions of these regions are not familiar to me, but after my experience in the States, I can assure you that an airship can go to the Congo quite as safely as an ocean liner, and in one-tenth of the time, if only it be properly equipped, and that halting stations be provided along the route at distances of about five to seven hundred miles apart."

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Such words from an expert of Colonel Jordan's position are encouraging. The air line devoted to the postal service of the United States is the only one covering thousands of miles of territory, in all seasons, at altitudes touching 18,000 feet. It is well nigh perfect and is of real commercial value, carrying all sorts of goods. Although capable of greater speed, its average is 90 miles an hour. The line from New York to San Francisco is admirably served by aerodromes all along the route, the expense of which is met partially by Government subsidy and is an assured success in spite of the obstacles opposed by storm winds and fogs. The same applies to other lines in the States, which cover distances a quarter more rapidly than express trains and traverse 28,000 miles daily, and that at a low cost. It remains to be seen if our Ministers can do as much with the same result, for the importance of an air service between Belgium and the Congo is such that it deserves every possible endeavour towards realisation.

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The Question of Colour.

Recent events point to the fact that the superiority of the white man over the black in South Africa must, sooner or later, in fact sooner than later, be based upon some other ground than the colour of his skin. In scientific circles, Gobineau the supreme protagonist of this theory has long ago been discredited, and it is no wonder that one learned Professor, who evidently still believed in the intellectual inferiority of the Bantu, was wholesomely disillusioned during the Johannesburg Native Question Conference.

In the sphere of skilled labour at the Rand it was clearly proved during last year's Red Revolution that black labourers had already outlived their supposed inferiority and that the only thing that saved white workers from impending economic disadvantage was the power of the law of the land, to wit the "Mines, Works and Machinery Regulations" which laid it down that competency in skilled work was, by some divine sanction, the monopoly of white men only. This regulation successfully served its false and unjust purpose for many years but at long last the judicial appeal court, consisting of Justices Krause, Tindall and Morrice at Pretoria last month declared the whole system to be wrong, unjust and bad at law, or in legal terminology, *ultra vires*.

It speaks well for the court of judges that they do not uphold

the notorious prejudice of juries who would certainly have turned down the black man in both this appeal and that of the Transvaal Poll Tax last year. Our appeal courts have undoubtedly established a reputation of being above bribery, above racial prejudice and superior to Parliament itself in the sense of right and justice. 12-4-23

The Native is slowly but surely gaining ground. His salvation lies in his keeping a level head and progressing in lines of united organisation and taking full advantage of his available opportunities in economic power and sound education. His greatest dangers are impatience and overhaste, disunion and mutual destruction from jealousy among leaders, extravagant methods and revolutionary propaganda. If he can steer clear of these temptations, strong temptations for a suffering people, the future is undoubtedly his.

That he is winning may be seen in several silent processes: Treatment on the railways has greatly improved. We are thankful for the new comfortable waiting room for the better class of Coloured and Native passengers recently provided at Cookhouse and elsewhere; and for the promise of better coaches for mine labourers. We are grateful for the Rt. Hon. F. S. Malan's development of Native Agriculture through an increased number of Demonstrators in the Ciskei districts; while the practical attempts at consultation with Native opinion on prospective Native legislation stand as a credit to the authorities.

We hope and pray now that the same spirit of sympathy will be shown to the Native population in general with reference to the solution of many other questions, such as the equitable settlement of Natives on the Land, and other questions that revolve around the land problem, and the improvement of the salaries and housing of Native teachers, to mention only two urgent causes of discontent.

South Africa will never be a happy country for all its citizens until colour prejudice, the root cause of these so-called Native questions, is fought down resolutely by all reasonable white subjects of the King.

While we recommend sanity and moderation to our own people, we look to our European friends to live up to the principles of fairness towads all races, the principles that attracted our grandfathers to the British sovereignty during its heyday of Queen Victoria.

The Native Question Conference.

(Article No. 9.)

Following upon Chief Zibi, Prof. Brookes asked: where are the additional Native areas promised by the Government? Why are the Beaumont areas not yet granted? The answer was that they were non-existent and would not be granted because the whites were unwilling to part with their lands for two reasons (a) Sentiment, and (b) Depreciation of prices. The only way left for increasing land for Natives seemed to be by the use of better agricultural methods and demonstrators on present available land. The Government statement was then read in full, after which an impassioned appeal was made by the Bishop of Pretoria to the Dutch Reformed Church clergymen to lead in getting their people to make sacrifices of farms to be sold to provide for the landless Natives for the sake of peace and goodwill. He concluded "Let us abandon the unChristian attitude of holding fast what we can hold, grabbing what we can grab and exploiting what we can exploit". After him Messrs R. Selbegele and S. Mkgatho gave spoke and the Conference adjourned at 10 p.m. resuming next day, Saturday 29th Sept at 10 a.m. Dr. Molema said that the genesis of the Lands Act was a policy of self defence and self interest with a motive for Segregation, the upshot being the expropriation of the Native people. Mr. Fenyang followed and mentioned the case of Thaba Nchu where Natives who owned land were not allowed to sell except to whites only. Mr. Jabavu made a plea for the opening up of the Land Bank privileges for Natives as they had a moral right thereto because its fund of over six millions was partly made up of Native taxation but a colour bar in the regulations unjustly deprived them of the use of the money. If the Government were obdurate they should be asked to establish a separate Land Bank for the purpose. A case in point, he said, was that of Chief Zibi and his people, who, to meet their difficulty of intolerable congestion were purchasing a farm in a Native area in the Transvaal for £22,000 divided between 600 men mostly struggling people. After Mr W. Ndhlovu and Rev. A. Lea had spoken Mr. Howard Pim suggested that a number of pointed questions should be put to the Government on the whole situation of Native Land. These were duly incorporated in the Resolutions. Prof. du Plessis then deplored the "lamentable lack of restraint" displayed by the Natives speakers with their declamatory style in speaking of "dispossession and spoliation" in connection with this subject, and of the "iniquitous conception" of the Act. He said it did not behove Natives to press for individual ownership of land as that was an idea foreign to their communal tradition. They must remember that the Lands Act was framed by their greatest friend Mr. Sauer to save them from the danger of a "beggar my neighbour" policy with its disastrous results as seen in Kokstad among the Griquas. Several Native speakers jumped to their feet to reply to the Professor but the chairman asked them to elect two spokesmen. They chose Mr. D. D. T. Jabavu and Mr. H. Selby Msimang who then replied, the former saying that while they did not wish to injure the susceptibilities of anyone by extravagant language, the fact remained that the Lands Act in its result was highly iniquitous especially in the O. F. S. where that very hour evicted families were wandering about homelessly. The proof of the pudding was in the eating and the conception of Act must be judged by its result. Great injury would befall the Natives if the principle of Prof. du Plessis were adopted by the Government for its underlying fallacy was that it took no notice of the fact that Natives were no longer making their own laws as they did in primitive times under tribal conditions. They were now under European laws as British subjects and were entitled to claim the privileges attaching to their modern citizenship. Otherwise all Native progress could be blocked by such a theory. Mr. Msimang added that it was futile to conjure up Mr. Sauer's name today for he died without knowing the sad case Natives would be put in by his Act nor is he now able to devise relief as he is in his grave. The repeal of the Act is the most obvious way to our salvation and if the language we use be unduly strong, we hope our friends will bear with us as the land is our very life and we feel deeply moved to be unable to live on it as we desire. This sensational incident was thus amicably settled. The Resolutions on the Land Question were passed thus:—

(1) "The Conference calls the urgent attention of the Government to the very serious unsettlement and anxiety caused amongst the Natives generally by the operation of the Native Land Act, by the confusion and uncertainty with regard to its provisions, and especially by the failure to make adequate "further provision" as recommended by the Baumont Commission and the local Committees.

(2) It being the intention of the Act that any prohibition to purchase land arising under Section one of the Act should be counterbalanced by the power to purchase other lands to be defined by the Commission appointed under Section 2. the two should be inseparable.

(3) The increased and increasing congestion in Native areas is intensifying competition between white and black in the labour market, and therefore it is in the interest of both races to proceed immediately to relieve that pressure by the provision of land for Natives.

(4) "With regard to provision of land Natives:—

(a) The Government should give earnest attention to the possibility of organising financial help by Land Settlement Board, Banks, or other means, to facilitate the acquisition of land to be held by Natives on individual tenure.

(b) It will also be necessary for some time to come, to provide land for Natives to be held on tribal or tenure.

(5) "In order to clear up the confused position that has arisen under the Act, definite answers be requested to the following questions:—

(1) What local Councils have been recommended to the Governor General by the Native Affairs Commission under Section 5 of the Native Affairs Act, 1920?

(2) What local Councils have been appointed by the Governor General as the result of these recommendations?

(3) What recommendations as to land have been made by the local Councils appointed?

(4) Under section 15 of the Native Affairs Department Statement the Governor General can be asked to approve of Natives buying or leasing land in areas recommendad by the Beaumont Commission and a local committee if the price or rent is reasonable. Are there cases of Governor General's approval having been asked for? if so, a) What is the number of farms bought or leased by Natives in Committee areas? (b) What is the proportion of Committee areas still occupied and owned by Natives?

(5) What steps have been taken to inform Natives of the available land in each areas? How may a Native ascertain this information?

(6) Under Section 81 the Government does not propose to "expropriate privately owned land in areas with a view to making such land available for Native occupation." Is it not, therefore the case that action under Section 14 can be completely blocked by any individual European holding land today in such areas placing upon it an unreasonable price or rent?

(7) Has the Commission discussed with the Government the position of Crown Land in the Committee Areas, and has any land whether Crown land or privately owned in these Areas been alienated or leased to Natives?

(8) Has the Government decided not to alienate any more Crown Lands whether to European or Natives? In any case, have there been alienations of Crown Lands in Committee areas to non-Natives since the Act came into operation?

(9) Will the Government bring up the whole question of Native lands for the consideration of Parliment at its next session?

SENEGAL-NIGER RAILWAY OPENED.

PARIS, January 14.

The railway between Thies and Kayes, linking up Dakar in Senegal, with the fertile hinterland of the Niger, has been inaugurated by M. Carde, Governor-General of French Western Africa, and M. Couzier, Chef du Cabinet of M. Sarraut, Minister of Colonies. This new section of line is 41[illegible] miles long and joins the section from Kayes to Bamako and Kouli-korom, on the Niger, which is 590 miles, thus providing Western Africa with an almost straight line of rail 800 miles long, not including the two branches from Thies to Dakar and St. Louis respectively. The gauge is 1 metre and the ballast is sufficient to permit of a speed of 45 miles an hour. A bridge over 250 yards long spans the Falame River below Kayes.

Before the construction of the new line communication between the coast and the interior was largely by the Senegal River, but this was a circuitous route, as well as an uncertain one owing to rapids. It is hoped that the new railway will enable the cultivation of cotton to be more actively pursued in the French Sudan.—Reuter.

Jan. 26, 1924

Race Problem - 1924
Africa.

WEST AFRICA AND THE EXHIBITION.

Walled Cities and their Significance.

By E. J. Arnett, C.M.G., Senior Resident, Nigeria.]

[Visitors to the British Empire Exhibition at Wembley this summer are to have an opportunity of seeing for themselves what exactly a West African Walled City is. At a cost of over £100,000 the West African Colonies—Nigeria, Sierra Leone and the Gold Coast—have erected a replica of a typical Walled City in which to house their displays. In the following article, Mr. E. J. Arnett, a recognised authority on the subject, gives a description of the origin and purpose of the walled city.]

West Africa

The walled cities of Nigeria and the West African hinterland are the result of many centuries of internal warfare. The empires of Guana, Uelle, Songhai, the Moorish occupation of Timbuctoo, the Fulani empire of Sokoto, each in turn rose and fell by war and conquest during the past thousand years. These are the main and best-known incidents in the history of the hinterland, but there are countless other kingdoms and principalities of local importance. A continual incentive to warfare and a reward to the conquerors was the enslavement of the vanquished. The European adventurers who, in the 16th century, set in motion the vast export of slaves to the West Indies and to North and South America, gave a far-reaching stimulus to the ambitions of every warlike chief, since they offered to the successful raider the products of European commerce and provided him with better weapons with which to conquer his neighbours.

March 8, 1924

The honour of having brought to an end the overseas slave trade belongs to Britain, and when the partition of Africa among the Powers took place in the closing years of the 19th century, it was the British Empire which brought tranquillity to Nigeria and to many other populous Native communities in West Africa.

In Nigeria it was not merely the capital towns, such as Kano, Zaria, Bauchi, Sokoto which were walled, but almost every village. The inhabitants often had houses on their farms a mile or two distant from the walls, but at the first rumour of war or of a raiding party would flee with their wives and children, their goats, sheep and chickens, to the security of the walls. Wherever possible the town walls were built to enclose one or more hills, such as the Della and Gobron Dutsi hills at Kano, and several rocky hills in Zaria town. These hills and rocks afforded a last refuge for the inhabitants in case the walls were successfully attacked. Many of these rocks are fitted with small holes in which the besieged inhabitants used to grind their corn.

When travelling in the bush one frequently comes upon the walls and gateways of ancient towns in which the forest has grown again. Sometimes one finds three or four households making new homes and farm clearings in the deserted town from which their fathers or grandfathers were driven by war or a raid.

The dry season of the winter months was the favourite time for slave-raiding and warlike expeditions. The serious work of the farm was over for the year, and a successful raid offered more profit in slaves and loot than the peaceful commerce of the caravan trade. It is a curious fact that the enslaved seldom bore any malice, and many of the most ardent slave-raiders were men who had seen their homes wrecked and had been carried into slavery themselves during childhood.

The British occupation brought all this to an end, and for the first 10 years or more the British administrative officers and the courts of justice were busy restoring the scattered members of raided families to each other. Many of the walled towns and villages have now lost two-thirds of their inhabitants who have settled permanently on their farms outside, or formerly uninhabited bush.

There are walled villages whose total area does not exceed 20 acres, and there are great cities whose walls enclose six or eight square miles. The object of the wall was to protect not merely the houses of the inhabitants, but also a considerable area of pasture and farmland for the support of its people during weeks and months when the presence of an enemy made the farm lands outside the walls unsafe.

The walls of Kano are 12 miles round, and pierced by eight gateways. In places the wall still stands at its original height of about 30 feet, and 20 feet thick at the base, battlemented and loopholed at the top for the bowmen and flint-lock musketeers who stood on a parapet on the inner face. In other parts, the wall is in ruins and worn away by wind and rain to half its height. Where it approaches the inhabited part of the town, the wall forms a perch for innumerable vultures, and where it recedes among the farm lands jackals make their homes in it. The wall is built of rough sun-dried bricks plastered smooth with mud of the same texture as the bricks. It is remarkable how many years such a building can withstand the assaults of the weather, but there is great art in selecting the right kind of earth and in mixing with it the right amount of hay or straw.

Under the Nigerian Government the Native Administrations keep the gateways in repair, but the walls are left untouched, and will gradually waste away and decay. The construction and annual maintenance of these great walls was a colossal task and only endurable because it was the vital interest of every man, woman and child in former years to see that the walls were in good order. The bulk of the work was done by the vast slave population.

The walls are surrounded by a deep, wide moat. Outside the moat there is in places a second, lesser wall, and that again is surrounded by a ditch. The gateways are mostly dark and narrow, the best of them just wide enough for a motor-car to pass through. For greater protection against an enemy, the entrances are set at an angle to the face of the wall, and the passage is made on a curve. An official of the Emir, the Sarkin Kofa, is in charge of each gate. His quarters are just inside the gate with a small guard chamber built in the thickness of the wall. His duty is to keep an eye on all who pass in and out and report anything of interest to his royal master. The gates are strongly built of split palm log covered with plates of native wrought iron and they are closed every night soon after sunset.

The model walls in the West African section at Wembley are a true representation in form and in colour of many town walls built on the red laterite earth commonly seen in the neighbourhood of Zaria and many other parts of West Africa. Farther north of Kano and elsewhere the earth and walls built of it are yellower and sandier in appearance.

COAST NEWS AND COMMENT.

Abeokuta.

From articles and correspondence on Abeokuta affairs appearing in Nigerian papers, it seems almost as though that bugbear of indirect rule, the danger that the European official may be used by the local rulers to overawe the masses, is itself being used as a bogey in the invocation of fears regarding the Egba Administration. Commencing with minor complaints regarding taxation, public works, and the like, common under all administrations, the "Nigerian Spectator" has marshalled these into a specific attack upon the present Alake, Ademola II, the first educated African to occupy that high position. In addition to personal allegations against the Alake, it is stated that practically universal dissatisfaction exists among his people, whose grievances are declared to be "genuine and well founded." The weakness inseparable from vagueness in such statements is to a great extent removed by the introduction of pious hopes that there will be no repetition of incidents like the Adubi rising, and similar disturbances of the public peace, until those unacquainted with Abeokuta affairs cannot but feel that serious evils are being permitted to develop unchecked in Egbaland. That matters are as bad as they are made to appear is unlikely, for in a population containing such varying degrees of culture as Abeokuta it is peculiarly easy to glean evidence of discontent, and the Alake, despite his education, is powerless to re-assert the autonomy of the Egba State, or to introduce progressive measures at the pace expected by certain optimists. The principal defender of the Egba Administration is the "Nigerian Pioneer," which sees personal motives in the attack, and suggests that, as the matter reflects equally upon the Alake and the Resident, an official inquiry should be made into these assertions of misgovernment when, it is predicted, little proof could be adduced.

The Population of Nigeria.

The recently-published results of the 1921 census in Nigeria shows a total population of 18,366,000, or an increase during the decade of 2,395,000. In the Southern Provinces the population exceeded 8,371,000, and included 16,600 "foreign Natives," 2,762 Europeans (26 being children), and 209 others, the increase since 1911 being 513,000, as against an increase of 1,882,000 for the Northern Provinces, where the total population was 9,995,000, inclusive of 2,631 "foreign Natives," 1,127 Europeans (21 children), and 41 others. The mandated territory of Dikwa and the Cameroon contained 262,000 persons. The three Provinces with the largest populations in North and South respectively were Kano, 3,448,000; Sokoto, 1,695,000; and Bauchi, 955,000; and Owerri, 1,976; Onitsha, 1,494,000; and Oyo, 1,985,000, but at a glance at the map, revealing the comparatively tiny areas into which the Southern population is compressed, will show the disproportionate density of the Southern Provinces. The particulars of the largest towns dispel those exaggerated ideas commonly held, even by Nigerians, with regard to certain cities. The three largest towns in the South are Ibadan, 238,000, Lagos 99,700, and Ogbomosho, 84,900, while Abeokuta, with 28,900, is twelfth on the list. In the North, Ilorin has 83,700 inhabitants, Kano 49,900, and Bida 29,800, the first-mentioned being the second largest town in Nigeria, and Kano only the seventh. The great difference in the rates of increase in the Northern and Southern Provinces, 23¼ per cent and 6½ per cent. respectively, even if allowance be made for improved methods of enumeration, and possible nomadic immigration, contradicts the suggestion that the Northern races are losing their virility, and also emphasises the importance of a strong policy of agricultural development, not only to combat the increasing aridity of the extreme North, but to provide food for the immediate needs of the people, and to remove any danger that production for export, on which the prosperity of the country is dependent, should be swallowed up by the home demand.

Apostles of Racial Misunderstanding.

The visit of H.M.S. "Birmingham" both to Lagos and Accra allowed a few inhabitants of each Colony to inspect a modern cruiser, and it is surprising that a writer in the "Gold Coast Leader" takes exception to the Ga Manche and other local Manchemei availing themselves of the opportunity. He seems to fear that the act im-

perilled in some way Native land tenure on the Gold Coast, and that the invitation on board, apparently so generous, was but part of a deep laid European scheme for the dispossession of the African. One sees the same spirit in the "Nigerian Spectator's" comments on Mr. R. St. Barbe Baker's extremely sympathetic interest in the Africans of Kenya. It is true, as the latter journal says, that the practical outcome of Mr. Baker's ideas on forestry and other matters is partly to the gain of the European, but of course it is mainly to the gain of the African, and the jaundiced mind which disdains help in progress because it reflects advantages on the assisting nations is not one to promote that co-operation without which Africans cannot hope to advance. It would be untrue to say that conditions in West Africa or Kenya do not at least partially excuse such a state of mind in Africans of over-suspicious temperament, but surely, even with export duties lending colour to accusations of national self-seeking, the history of the palm-oil trade proves the inseparability of mutual interests.

The Assessors' Ordinance.

The cancellation of Mr. Ormsby-Gore's visit, on which Freetown was counting for a discussion of the difficulties surrounding the revision or repeal of the Assessors' Ordinance, has caused the members of the local Bar to convene a series of conferences, when certain resolutions were framed and forwarded to the Governor. It has been realised that the abolition of the assessors system is beyond present possibilities, and the barristers have wisely contented themselves with suggesting amendments by which the more glaring anomalies might be removed from the working of the Ordinance. What the Government decision is likely to be has not been indicated, but the proposals have the approval of the local press, which, however, generally is of opinion that the matter will not be satisfactorily disposed of without the institution also of a full Court of Appeal. Such a court is hardly likely to be within the powers or financial resources of the Government of Sierra Leone, and there is little likelihood of the subject receiving adequate exploration until the combined attention of the Governments of the four British West African Colonies can be invoked.

PORTUGUESE AFRICA.

Our Delagoa Bay Letters.

("African World" Correspondent.)

LOURENCO MARQUES, January 30.

(Continued from last issue.)

The Currency Question.

The great deflation in the world's valuation of Portuguese currency has had, and still has, its disastrous effect in Lourenço Marques. In one week the value of the escudo—in relation to British sterling—fell to 145, and for the purchase of the Portuguese £ to 134. Naturally, there was a sudden rise in all commodities, and the price of foodstuffs rose beyond the highest figure of wartime.

The matter has been receiving the close attention of the Government, but it is felt, as long as the rate of exchange is fixed by the authorities as between London and Lisbon, very little can be done in the matter. Some time ago I informed you that the question of having a local currency was being studied—the idea is that it be fixed on the gold standard, and that its value be equal to that of British currency. Inquiries in connection with such a currency are being made both here and at Lisbon. His Excellency the High Commissioner has a commission at Lisbon composed of financiers, but nothing has been stated yet as to the progress of the commission. It is felt here that the constant changes of the Lisbon Ministry have, in a great measure, been the cause of delay. Strange though it may seem, the political position at Lisbon is but a reflection of that of England and other powerful nations. The threatened cloud that hangs so heavily over Europe has cast a deep shadow over the Province of Mozambique.

The Sugar Season.

According to the Consular reports, the past season has been a good one for sugar in this Province. From estimates provided, which are based on the most conservative of figures, the 1922-23 season should have yielded close upon 60,000 metric tons, as against 50,000 last season. Out of this total, only some 1,500 tons were consumed locally, 25,000 tons went to Lisbon, and the balance to the United Kingdom or Europe. Before the Convention expired the greater part of the sugar went to the Transvaal.

26,000 Miles with a Wheelbarrow.

Mr. and Mrs. D. J. le Roux, two South Africans, who are walking round the world with a wheelbarrow, arrived here last Wednesday from Lourenço Marques. They started their tour from Johannesburg in December, 1922, with 3d. each in cash, and a supply of postcards to sell en route. They left by the "Gloucester Castle" yesterday for Mombasa, whence they trek to Cairo and then across Europe. It is anticipated that the trip will not be completed before the end of 1927, and the total journey is approximately 26,000 miles.

LOURENCO MARQUES, February 6.

The New Suction Dredger.

On February 3 a very interesting event took place. It was the testing of the new suction dredger in the dock for small craft, just at the opening of the new graving dock, which is designed for vessels up to 2,000 tons—in other words, for the Government small craft and coasting steamers.

His Excellency, accompanied by his staff, the Director of the Port and Railways, Engineer Andrade, with his engineers, the Port Captain, Commander Amaral and his engineer, and several members of the Port and Railway Council, were on board.

Trials were undertaken at depths of between 17 ft. and 40 ft.—the latter outside the dock. The vessel proceeded slowly at first and then put on speed, travelling in some instances at 6 knots an hour. The suction power was shown in the fact that several stones weighing over 20 kilos were brought up in the spoil. The tests demonstrated that the port has, in its equipment, the latest word in dredging.

The Loan.

Naturally, you will hear before us if success is obtained over the loan negotiations. But I understand that, like all Bills, the definite decision lies with the Portuguese Parliament, and although the Bill has passed its first reading, it will have to pass a second, and then go to committee, after which the third reading will be taken, before the Upper House gives its final decision.

I understand that before the measure becomes law it will be remitted to the Government of the Province and discussed at the Government Council. It appears that it is to be a short loan, extending for a period of thirty years—in annual payments. The proposed contract is to raise a loan of five millions sterling, repayable in annual payments, the first commencing after three years from the date of issue. The loan will be a direct charge on the public revenue of the province, and interest and amortisation charges must be provided for in the State Budget. It will be issued at £98 per cent. The contract divides the loan into two equal parts, half to be issued immediately, and the balance to be provided for not more than three years later.

The projected works for which the loan is to be applied are:—Irrigation and reclamation of the Limpopo Valley; construction of the line to link up Lourenço Marques with Chaia-Chaia and Inhambane, via the Xinavane line; railway works at Inhambane, Quelimane, and Mozambique; new public works buildings and telephone and telegraph extension; completion of the wireless installation to link up the East and West Provinces, and likewise Lisbon; improvement of ports and lighthouses; and, at Lourenço Marques, further improvements, such as a floating dock and the provision of health improvements, etc.

Except for the material produced or manufactured in the Province of Mozambique, 30 per cent. of the loan will be spent in Great Britain for the purchase of material. All work will be supervised and controlled by the Government of the province, and the personnel employed will, as far as possible, be Portuguese. A portion of the loan, so far as necessary, will be set aside for the payment of development work already in hand or completed. It is stated that efforts are still being made in London to still further improve the conditions of the loan.

Returning Natives and Union Customs.

Much comment has been made regarding the Union Auditor-General's remarks with reference to the payment to the Portuguese Customs on dutiable goods brought by returning natives from the Rand Mines. It is well, therefore, to go back and examine the conditions which brought forth such payment; but, be it understood, although the Convention was not renewed in its entirety, the portion dealing with the native recruiting was sanctioned by the Cape Parliament, and with it comes the payment of 7s. 6d. per head per native. The reason for the imposition was the Rand traders, knowing that nearly two millions sterling was spent in purchasing every year by these returning natives, who, while at work on the mines, paying month by month, first for a trunk, then for goods to fill it, and so on, until two trunks were filled, besides walking-sticks, etc.; and that to retain that very profitable trade pressure was brought to bear upon the then Transvaal Government, with the result—surely unique—that British Customs paid the duty on goods sold for consumption in Portuguese territory. Naturally, there was a limit, both in weight and value. The section of the clause relating thereto reads:—(a) Each native labourer will, subject to the terms of Sub-section (b) of this Article, be permitted by the Portuguese Customs to carry with him into the province, free of duty and formal examination, up to 60 kilograms (equal to one hundred and thirty-two pounds gross weight) of baggage; (b) The Portuguese Customs, however, reserve the right to examine occasionally, and from time to time, the baggage carried by the said natives, in order to satisfy themselves that no excessive quantities of goods for trading purposes are being imported under cover of the above privileges; (c) In the event of any native, after examination, being found to carry goods whereon the duty leviable, according to the Portuguese tariffs, is more than $2.250 reis (ten shillings), but does not exceed $2.750 reis (twelve shillings), there shall be collected from the native on such goods the difference between $1.687.5 reis (seven shillings and sixpence) or the actual duty leviable; (f) In consideration of the above, the Transvaal Government will pay to the Customs of the province the sum of seven shillings and sixpence per head for each and every native labourer of the province returning from the mining industry of the Transvaal.

Fixed Exchange Rate.

It will be seen from Clause XI., Sub-section (f), as quoted above, that the payment by the Union Government is to be made in British sterling and not in reis. It is stated in the Auditor-General's report that "the lay advisors of the Department of Finance on February 15 advised the Government that the Portuguese Government was only entitled to be paid $1.687.5 reis per native." Possibly the law advisors calculated the rate per shilling on the depreciated exchange that has taken place since the time the Convention came into force (1909). Therefore, it is well to bear in mind that there is a fixed rate of exchange applied by the Customs. That rate has always been maintained—it is $4.500 reis to the £. So it does not matter what may be the daily rate of exchange, as all Customs dues are collected upon the "Government rate." It will thus be seen that the Union Customs has not been paying more than it should to the Portuguese Customs.

Union Bank Charges.

The report further states that the Union has paid to the Customs dues through the local branch of the National Bank of South Africa. It is stated in connection therewith, and that the bank made £1,900 2s. 9d., that if the Union Customs had paid the money over to the Portuguese Curator, there would have been a benefit to both Governments, as no bank charges would thus be borne by the Union Government; and that, by paying the amount in Johannesburg, a credit would be established there, which, with the money received from the returning natives—through exchanging reserved bank-notes into Portuguese currency—would provide a fund sufficient for drafts upon the Union, without the necessity of transfer from here. As showing the value of such business to the Rand merchants, the Union Customs Department paid over in 1922-23, through the National Bank, to the Portuguese Customs £12,799 5s.

Port and Railway Movement.

While I write, things seem to be improving, and by the end of this week there ought to be a good record of work done, both at the wharf and railway. During the past two days ten vessels have entered the port, and with those already there made it somewhat difficult to find berths for them all. The result was that two had to wait at the anchorage while loading was proceeding on those already berthed. However, by working overtime, quick dispatch was given, and all ships are now berthed. It is always the case, either we have no steamers or else we have too many. The record of work done for the week ending January 26 is as follows:—Five ships arrived and seven cleared, leaving the port empty. The amount of coal hauled from the Transvaal was 15,939 tons, and there was 19,694 tons on hand to begin the work this week, while 275 empty bogies were returned to the mines.

The work of handling by the appliances was, at the McMyler hoist, 7,592 tons, the Provay patent, 4,922 tons, making a total of 12,424 tons done at the appliances. The amount of coal dispatched during the week was 15,651 tons, of which 9,795 was cargo and 5,858 tons. The amount of goods sent to the Union was 5,914 tons, of which 2,277 tons went from importers' bonds and 3,637 tons from the wharf.

Personalia.

Mr. Lavenstein (of Messrs. Lewis and Marks) is here on a business visit.

Race Problem - 1924

Africa.

Resolutions from the Native Farmers' Association.

The amount of progress made by the Natives in appreciating the importance of better methods of agriculture and stock raising is highly gratifying to all who wish black people well.

The following is a series of resolutions passed by the Middledrift District Native Farmers' Association at their meeting on Saturday 24th November, to the Minister for Native Affairs Pretoria. Resolved :—

(1) LOCUST DESTRUCTION.

That the Government be thanked wholeheartedly for the unstinted supply of locust poison by which many members of the associatian were enabled to clean their areas completely of voet gangers, particularly Mr. Stephen Sonjica and his Debe valley gang who actually asked the Keiskama Hoek magistrate to withdraw the weak official supervisor and took the work into their own hands and cleared a district of about eight miles square, where the pest was thick as grass and now there is not the slightest vestige thereof. 12-11-23

These gangs are prepared to do the same for Middledrift if the Government is prepared to make it worth their time, seeing that the supervisors there are slow and weak in their duty.

Mr. Solomon Tontsi did the same for Upper Rabula, where he cleaned a great area single-handed. The same may be said of several other members of the association.

(2) ELIMINATION OF THE SCRUB BULL.

With regard to the movement among European farmers for the elimination of all scrub bulls in the country, this association, after full discussion, voted unanimously in favour of helping in any movement that will have, as its object, the elimination of scrub bulls and the substitution of them by better breeds. The committee of the association, through the secretary was empowered to confer with Mr. B. O. Schonegevel, of King William's Town to guard the interests of Natives with reference to adequate grazing lands and requisite stud-farms for the carrying out of these ends.

(3) AGRICULTURE SHOW.

In view of the information that Fort Hare College is handing over all the Demonstration work and the Show to the Ciskei Commissioner, that the Minister for Native Affairs be humbly requested to consult with the European Agricultural Association at King William's Town on the desirability of arranging for the Annual Show for Natives in conjunction with the European, or immediately after it, about April 1924.

(4) GRANT FOR NATIVE SHOW.

It was resolved that the Minister for Natve Affairs be asked to have a grant of at least £150 made by his Department towards the prizes of the next year's Ciskei Native Agricultural Show. The Association trusts that the Minister will realise the reasonableness of this request in view of the fact that the Ciskei European Divisional Councils to which Natives pay taxes, unlike the Transkeian General Council, are not bodies disposed to spend money for the improvement of Native agriculture in the way of Agricultural Shows.

(5) STANFORD SONJICA.

While the association appreciates the value of the increased number of Demonstrators for the Ciskei, it desires to register its humble protest against the manner in which Mr. Stanford Sonjica, who substituted its first and original Demonstrator, Rev. J. E. East, has been quietly withdrawn from working among its members, without any notification or consultation with the body which in the first instance had been instrumental in pressing the Government to institute the system of a travelling demonstrator in the Ciskei.

The Association humbly desires an explanation from the Minister.

(6) ZIBI RUSTENBURG FARMS SCHEME.

The Association respectfully requests the Ministers to arrange that a loan be advanced to Chief Shadrack Zibi, now at Johannesburg, c/o The Chamber of Mines, from the Government Agricultural and Land Bank, wherewith he may complete his land purchase scheme which he is conducting under the auspices and approval of the Department of Native Affairs.

Native Wool.

Last December Mr. J. Mdlelen of Qina, Kentani wrote a letter to the local Resident Magistrate as follows:

"Sir, the above subject was discussed in the European Annual Congress Civic Association of the Transkeian Territories which was held at Umtata on May 24th 1922 and was published in a pamphlet (pp. 27-32) for the information of the natives, traders and magistrates.

In taking up the matter as I do, I wish to draw your attention and at the same time humbly ask your worship to consider how important the matter is as far as the natives are concerned.

Mr. Whitney (East London) in introducing the matter before his audience dealt at length with several points which spoiled the wool industry in the Transkeian Territories. The most important question was the need for betterment of rams.

In comparing the wool of the Transkeian Territories with that of the other districts Mr. Whitney said: the Territories exported annually, roughly speaking 25,000 bales of wool; but in proportion to the area of the Transkeian Territories that was insignificant. Cathcart district alone produced almost as much, while Queenstown district produced as much.

Mr. Whitney's comparison is self-expressing, when we consider the wool of such small districts of Cathcart and Queenstown compared with the wool of such a large tract of land as the Transkeian Territories; that there must be something done to improve the quality of the wool.

One of the chief reasons of the deterioration of native wool, said Mr. Whitney was that the Territories had remained undeveloped; while we are indebted to the General Council for what it had done for us to improve the type of rams; but that was not enough that could be done. The importance of the question of wool growing rests entirely on the fact that there are very few practicable sources of the natives by which they could derive their revenue: Hence wool improvement amongst the natives could be encouraged by all enlightened or leading sections of our community.

It should be the duty of the chiefs, headmen and leaders of the people (as well as traders) to ask authorities to help them to warn them (the people) to carry out improved methods of sheep breeding, as the natives know of no improvement of wool since God created the earth. That a friendly advice should be tendered in a sympathetic manner by Resident Magistrates is the only way to solve the question. Just as Mr. Clarke had proposed that he was of opinion that the executive should interview the C. M. and ask him to instruct R. Magistrates to explain the subject at native meetings.

Sir, as chairman of Vigilance Association of Kentani, I take this opportunity of asking you as I have said above to call a public meeting and explain the matter as commended by the congress,—that Kentani should not lose the leading example and reputation it had shown the public, which read:—During the past season the wool grown on the Kentani district was the most marketable commodity received from the Territories because the quality had improved."

Dec 8, 1924

In reply to the foregoing, the magistrate wrote under date 11th December 1923, as follows:—

"In acknowledging the receipt your letter of the 10th instant upon the above subject I have to inform you that the matter will be brought up before the next meeting of headmen on Friday 10th January 1924."

(Signed) M. G. APTHORP,
Resident Magistrate.

The Cape Congress.

The daily press last week published a series of resolutions reuterised by the Cape African National Congress in the name of "the majority opinion of the Cape Natives."

In all probability these resolutions correctly reflect the views of the Congress members in Cape Town. 1-15-24

The second clause says "It is an acknowledged fact that the Johannesburg-Pretoria Conference did not represent the majority opinion of the Cape Native as does the Cape African National Congress, their mouthpiece" What is meant by "the Johannesburg-Pretoria Conference" is not clear from the phraseology employed. Possibly the aim is to repudiate the views registered at the Pretoria Government Conference with certain prominent Natives and at the Johannesburg D.R.C. Conference last September.

If this is the intention, we submit that the clause is not "an acknowledged fact"; it is not "the majority opinion of the Cape Native"; and the congress in question is certainly not the "mouthpiece" of the majority of Cape Natives. We doubt if it is even for the Cape Peninsula. As ordinary men, these gentlemen of Cape Town are quite entitled to their private opinion, even as far as repudiating the views of the men who spoke at Pretoria and Johannesburg last September, but it is somewhat ambitious on their part to style themselves the mouthpiece of more than a million natives of

the entire Cape Province which comprises over a quarter of a million souls in Tembuland, East Griqualand and Pondoland respectively, and over 200,000 in Gealekaland with a similar number for the Ciskei. These men are not in touch with the intelligent section of these huge districts.

Such a blunder in an otherwise natural desire to serve their people only serves to injure the strong cause of native grievances. While we wish these compatriots all success in their endeavour to arrest the attention of the European public on these vital matters, we would caution them against exaggerated pretensions and extravagant language which will defeat their object by stultifying their own organisation in its legitimate efforts to improve the lot of black men in the Cape.

Transkeian Territories.

It is remarkable what vague notions people have as to the size and history of the Transkei Native reserves. Many think of this as a place where there are hardly any Europeans and where barbarism still reigns undisturbed. For those who have no time to go into big volume of history, there has been published by Frank Brownlee a neat little volume of 136 closely printed pages (Lovedale press) accompanied by a useful map. The compiler is a man well qualified for his task, being a magistrate of long standing and son of the illustrious Hon. Charles Brownlee, the historical Gaika Commissioner. The book consists of extensive quotations from Government blue books which are beyond the access of most people.

In the first chapter there is the story of the Fingos, their characteristics, numbers and distribution. In the second chapter, there is a description of Tembuland and the war of the Ama Qwati. In the next one there is a complete account of Griqualand East, its composite races of the Baca, Xesibe, Ntlangwini, Hlubi, Suto, Pondo, and Griquas, with numerous inter-tribal wars, a stretch 'considered capable of supporting a denser population than any other tract of land of equal area in the Cape Colony."

After an account of Mt Ayliff we come to three highly fascinating chapters, one on Pondoland with its war terrors: "Faku managed to draw them (Amakwabi) into an ambush, where they were attacked by overwhelming numbers, and the entire Lorde, men, women and children perished, some by the assegai, others by being hurled over precipices;" the settlement of Port St Johns with the story of how East and West Pondoland were divided; and the Zulu history of the famous warriors Jobe, Senzangakona, Zwide, Matiwana, Dingiswayo, Tshaka and Dinganа. Then in the latter parts of the book we get a vivid picture of the effect of Gordon Sprigg's Disarmament Act and its wars among the Pondomise and Basuto tribes in 1880, and also the elements of personal danger to which the first magistrates were exposed in dealing with people who did not understand European order of life. The type of conditions in the eighties is well summed up by J. M. Orpen in his chapter on the three chiefs Zibi, Lebenya and Lehana. "It nearly comes to this, that every clan has an enemy on each side, and ally beyond the enemy, and every hostility involves a number of other hostilites; and the people everywhere concentrated and on the qui vive, and in alarm, if not in war. It is a constant state of misery; and yet these very divisions show how easy it would be to rule it if they are but understood; and they would be most relieved and grateful if Government did its duty, and intervened between them all. They would subside into peace and industry immediately as the natives have done everywhere else where Government has introduced its authority among them."

Students of Native history will all be thankful to the author for placing these rare sources within their reach.

Native Teachers.

(1) At Bloemfontein.

The Federation of the South African Native Teachers' Association held its second meeting in Bloemfontein on the 28th ult. The following representatives attended: Professor Jabavu (President), Messrs. F. Zwide, C. Xabanisa and Mohotsi (Cape), Rathebe, Mokgeleti and Mathabathe (Transvaal), S. S. Smith, E. K. Gonyane and J. G. Dinelo (Orange Free State). The Natal association had not been able to meet and appoint a delegates, but wrote to say that it had adopted the principle of federation.

In giving his presidential address, Professor Jabavu specially stressed the importance of united action, and stated that as a result of the unity of the Native Teachers' Associations in the Union the Native Affairs Commission mentioned the Federation as its authority on certain points of Native Education. The Government was beginning to respect the teachers, and through the Press public opinion was favourably impressed by the ability of the Natives to organise. More was yet to be done in the way of saving the Bantu races of South Africa, and the development of self confidence was one of the things they should aim at. In the past disunion had prevented the Natives from organising.

After advising his hearers to dispel scepticism and play their part in the world's game of chess, the professor pointed out strongly that in the face of antagonism they should do their utmost to make the Federation a success, and thus set a high standard for their people. Religious morality, he said, should be the basis of their aims.

Mr. Cooper, the Native Locations Superintendent, welcomed the delegates and remarked that on education depended a great deal of what constituted the development of a people. The Bloemfontein Municipality would do all it can to help the Native people in their efforts to improve their position, Christian morality, he said, should be the foundation on which to base all their standards, and children should not only be taught to read and write, but to think for themselves and act independently.

The Constitution was taken clause by clause, and with a few additions and amendments from the constituent associations was adopted.

The financial report showed a balance of a little more than £15.

On the question of qualified Native teachers' salaries, it was agreed, after going carefully through scales recommended by the Native Affairs Commission and so on, that the minimum salary should be £96, rising by annual increments of £6 to £240. P.T.3 junior, Cape; 1st grade. Natal: and T3, Transvaal, being taken as the basis of qualification. This conclusion was come to after carefully considering the cost of living, and the taxes that the Native people paid. The secretary was instructed to forward the resolution to the Government.

The urgent necessity of transferring Native education to the Administration of the Union Government and creating a separate department for that purpose was once more emphasised, and the secretary was authorised to again bring the matter to the notice of the Government.

The officers were all re-elected except Mr. Mokgeleti, who was elected vice Mr. Mphahele, and Mr. Mohotsi vice Mr. Kokozela on the executive and Mr. Mathabathe (assistant secretary) in the place of Mr. Bolani.

—*The Friend.*

(2) At King Williamstown.

On the 3rd instant the executive committees of the Transkei and Cape Native Teachers Associations met at King William's Town, to consider ways and means of combining the two bodies concerned. The former were represented by the following: Messrs. L. W. Masiza, J. P. Hermanus, A. Mbuli, T. Ngcebetsha, H. Swaartbooi, O. C. Nakani, B. G. Mpahlwa, M. Sangqu, B. K. Futshane, J. A. Mbunyuza, while Mr. J. J. Madubela was an interested spectator; the latter body was represented by Prof. D. D. T. Jabavu, B. B. Mdledle, S. E. Mqayi, C. Xabanisa and E. Maliza. Mr. Jabavu and Mr. Hermanus were elected to the chair and secretaryship respectively.

In his opening remarks, the Chairman said he felt that the occasion was not one for vain words but for action, as the lead shown by Native teachers was bound to have a far-reaching influence on the other sections of Natives everywhere, specially in the coming generation. "We must hammer away at the Government in and out of season," he said, "if we mean to obtain justice and consideration. Nobody else will bring us salvation if we do not unite and speak with one solid and irresistible voice in all our affairs. The findings of the meeting will be taken back to our respective associations for confirmation or amendment."

Mr. Masiza thanked the Chairman, expressing his hearty agreement with all the sentiments uttered.

Mr. Mbuli requested that the constitutions of both bodies be tabled, and a discussion was opened on the name and form of amalgamation. Mr. Masiza (seconded by Mr. Mbuli) proposed that the name be "The Cape and Transkei Federal Teachers' Association." After some discusion on the implication of the term "Federal" the proposal was adopted. A Sub committee consisting of the Chairman, Secretary, Messrs Mbuli, Mdledle, Mpahlwa and Mqayi was then appointed to draft a constitution, which, after some minor amendments were made, was adopted.

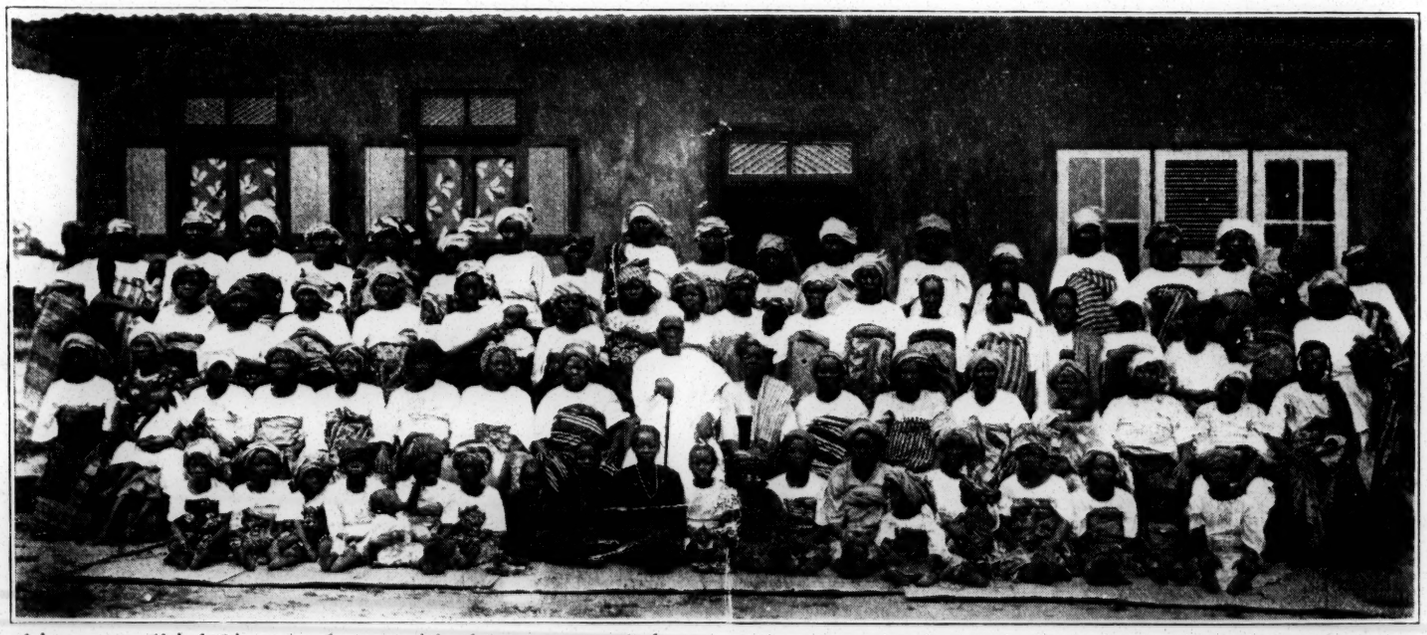
The first combined conference was fixed to be at King William's Town next December, with the following temporary officers to act until then:—President, Prof. Jabavu; Vice President, Mr. L. W. Masiza; General Secretary, Mr. J. P. Hermanus; Assistant General Secretary, Mr. B. B. Mdledle; committee members: Messrs S. E. Mqayi, A. Mbuli, B Mpahlwa, T. Ngcebetsha, C. Moikangoa and G. Njokweni.

At the close there was a series of felicitous addresses by Messrs. Masiza, Mqayi, Madubela, Swaartbooi and Futshane, ending with remarks by the Chairman.

Colonel S. M. Pritchard, the Director of Native Labour, who has for many years been closely associated with the administration of Native Affairs on the Witwatersrand, retires from the Civil Service on the 1st January 1924. It is understood that after his retirement he will proceed on a short holiday, returning to Johannesburg early in February. In his career he has been a popular official with the Natives, as is his successor Mr. Cook.

Race Problem—1924.
Africa.

Chief Ojora (Bakare Olugbode Faro) the second in rank of the White Cap Chiefs of Lagos, seen holding a walking stick in the centre of this group, which is composed of the male members and the Councillors of the Ijora family, has settled down and developed the new site selected by his family at Iganmu in place of their former site at Iddo Island, which was wanted by the Government for building purposes. The new Ijora township (a picture of which appears on the opposite page) was taken over about a year ago. It faces the old site and is contiguous to the Ebute Metta Creek and the Lagos Lagoon. It is the original land on which the ancestors of the Ijora family were domiciled before settling at Iddo Island. A wide street connects the new township with the Apapa main road and a railway line runs through from it to Apapa. On the new site several palatial buildings are being erected, notable among them being a palace for the Chief, which, so far, has cost £4,000. On the left, immediately behind the Chief, is Mr. A. Esuroni Aro (a member of the second senior house in the trio which elects the Chief—the Ojora, the Aaro, and the Odofin) who, according to a Government Report, was largely responsible for the settlement of the new site. Mr. Aro has come to England to study law.



In this group Chief Ojora is shown with the women members of the Ijora family. The Chief was elected in 1921, and a few months later the appointment was formally recognised by the Nigerian Government, from which body he receives a stipend.

WEST AFRICA'S FIRST MUSLIM BARRISTER.

Mr. Mohammed Lawal Basil Agusto, who was called to the Bar recently at the Middle Temple, and who has arrived at Lagos to take up practice at the Nigerian Bar, is the first Muslim in the whole of West Africa to become a barrister. Commenting on this fact and in a tribute to Mr. Agusto, a fellow-student in London, Mr. Ladipo Solanke, from Abeokuta, writes :—

Mr. Agusto was educated at the Catholic School, the C.M.S. Grammar School, and King's College, Lagos, and at an early age gave promise of being a personality in the public affairs of his country, one of his first steps being the establishment of a school among his Muslim brethren. He is also responsible for introducing into Nigeria the Ahmadia movement in Islam, and was its first president. This movement will undoubtedly go far in the settlement of the religious disputes in the Colony. So far the movement has made remarkable headway, inasmuch that it has established a much more friendly relationship between the Christian and Muslim people.

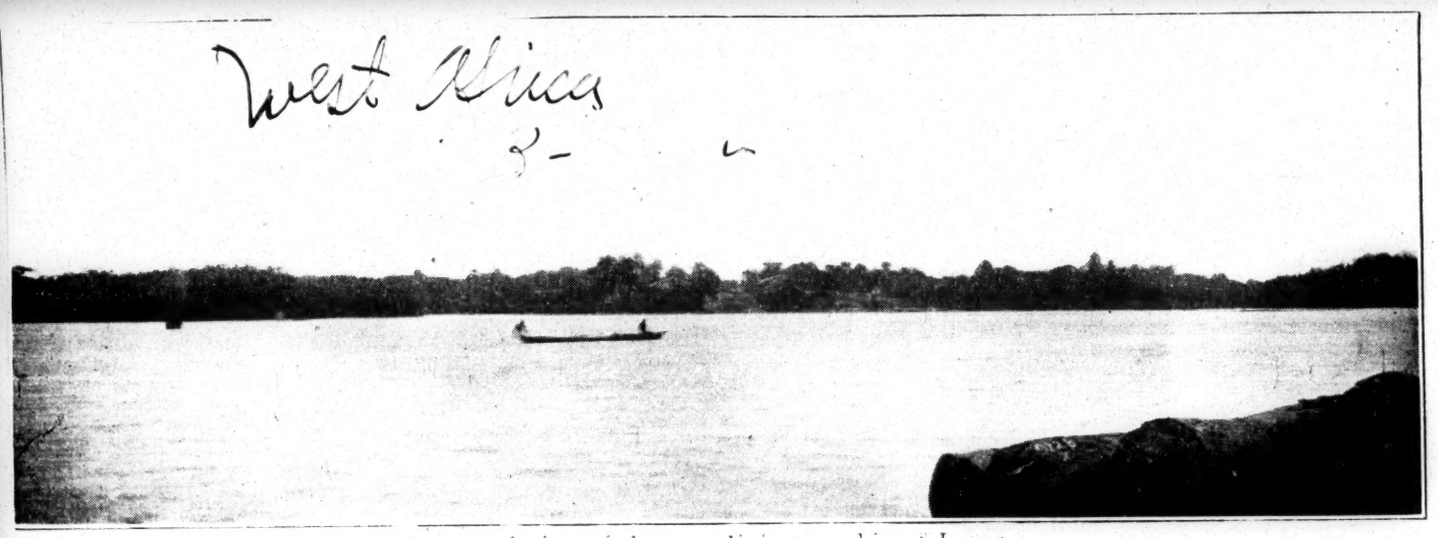
West African

Mr. Agusto before coming to London to study law qualified in Nigeria as a druggist and worked for a time in that capacity with great success. While a law student in London he made himself popular among the members of the younger generation of his own race, particularly those not of his own faith, a somewhat difficult process. Evidence of this friendship and faith was provided on the evening of his call to the Bar at the two receptions in his honour, one in London and one in Lagos. Both functions brought together under the two different roofs Christians and Muslims, and the two religious sections united in paying him warm tributes. At the Lagos reception Mr. L. H. Cardosa, one of the best known members of the Christian faith, was the principal speaker, and he emphasised the need for Nigerians to take up their national duties as well as religious duties. At the same gathering, Dr. Sapara spoke of the significance for Nigeria of the call to the Bar of a Muslim. At the London reception Mr. Jibril Martins, who is as well known in Lagos as Mr. Cardosa, but is of the Muslim faith, was the chief speaker.

Religion has been the cause of all the political turmoil in Lagos. We are constantly coming up against another Mohammedan crisis; and because of our disruption in religion all who know us know that it is the cause of our inability to co-operate. There are some among us who believe that the more divisions we have the better the scripture is being fulfilled. Recently a new machinery was brought into being at Abeokuta with the title of Egbagbarajo, for the purpose of assisting in a constitutional manner the Alake and Council in the Native Administration. The officers were well-known men of the three faiths—Christian, Muslim and Pagan. The organisation had an excellent programme, but it died within a few weeks, the three faiths being unable to co-operate. When men like Mr. Agusto believe, as Mr. Cardosa believes, that "there is no reason why religion should debar us from our national duties," something might be done to unite the people of Nigeria in a programme which stands for national progress.

India has been held back in the past because of differences in religion and caste, so has China. India has seen the error of her ways and put her house in order, and Home Rule or Dominion status has been rendered possible. Japan, with its Shintoism, has progressed steadily. Turkey has had its lesson and its bigotry and fanaticism in religion are going. Italy, the home of papacy, the seat of ancient Romanism, the strongest and most conservative of the Christian faiths; France, Spain, Germany, Russia, America, and all the great nations of the world, uphold first the national ideal. England's religion is so diverse that it is confusing, but when its time of need comes Nelson's call—"England expects that every man this day will do his duty"—automatically materialises. The lessons of the world are at our feet.

West Africa 2-



A general view of the new Ijora township at Lagos.

West African 3-3-24

Some of the mule and horse transport competitors at the Live Stock Show, the first of its kind held at Accra. Further pictures next week.

Basuto Beer Prohibition.

Most people, even intelligent Basuto do not seem to understand what prohibition stands for in the matter of Basuto beer. Much that has been said in favour of this beverage or food, as others call it, has no bearing on the prohibition and it is even futile to worry ones head about it. But for the sake of keeping on the right path those who want to be led right explanation may be made. Prohibition if our readers will read the famous Matalenyana of Sepelete of Lerotholi, will understand that it stands for the sale of Basuto Beer. It is against this cursed trade that prohibition was made. It is even foolish to place prohibition in Basutoland and prohibition in the Union of South Africa on the same scale In the Union the sale is for idden among natives, while the Municipalities may run it if they so decide, and for other purposes the natives are allowed few gallons; whereas in Basutoland only the sale is forbidden, for drinking purposes and other pleasures, the Basuto are free to make as much as they will and as strong as they would wish it to be, and they can drink their lives out without interference from anybody, exept that the law takes its course, when through drunkness, they became lawless and murdered one of their compatriots in the indulged debauchery.

What that misnomer—"Cui Bono," has said in "Mochonono" of the 12th instant, has no bearing at all on the subject of Basuto Beer prohibition in Basutoland. He has advanced some sound arguments, but the pitty of it is that they have not touched on a sore spot of the question. He can take as much, "liquid stuff" as he defines it, until he becomes "liquid" himself, nobody will disturb him.

Notes.

Native Advisory Boards

Umteteli wa Bantu of the 23rd ult., has the following:—"According to the press, an important meeting of Natives has been held at King William's Town to discuss the advisory council scheme proposed by Mr. Malan, Acting Minister of Native Affairs. Councils under this scheme were, it will be remembered, to take the place of Council's under the Act of 1920 where the Natives were not ready for the bigger thing. We are not surprised at the offer being made to the Natives of Kafraria for, if we remember aright they rejected the offer of 1920 Councils when it was made by the Native Affairs Commission. It would seem that wiser councils have prevailed, for at the meeting it was decided to reject the offer of Advisory Boards and to ask for the establishment of real councils under the Act. This is a very wise decision because, as we pointed out at the time, the advisory council is a very poor substitute for a self governing council. Natives are tired of giving advice to the Government. They want a chance of managing their own affairs and are determined to prove that they can do so. We trust the Government will now accept their point of view and set to work to establish the councils. There is sure to be a conservative element opposed to any change, but we think that the Government ought to disregard their point of view as it is a dying one, and is a real obstacle to progress.

THE U. N. I. A. DELEGATION ARRIVAL IN MONROVIA LIBERIA. A GRAND AND MAGNIFICENT RECEPTION TENDERED THEM.

The Liberian News 2-5-24

The arrival of the Delegation of the Universal Negro Improvement Association to Monrovia Liberia is indeed a source of joy and gladness not only to the Members of the Monrovia Division, of the Association, but also to many of the citizens who are morally interested in the success and development of the Association.

The Monrovia Local Division of this Great Association deserves great credit for the preparation made for the reception of the Delegation. A special Committee composed of the following named ladies and gentlemen had already been appointed to receive the Delegation on board the ship and at the landing stage. viz:—Mr. D. C. Caranda. The General Secretary Dr. D. R. Horton, 2nd Vice President, and Mr. T. V. Smith the Assistant Secretary received the Delegation on board the ship; Mrs A. E. W. Howard the President of the Female Division Mrs. A. E. Snetter, Vice President, Mrs. S. J. Moort, Mrs Martha A. Parker, Mr. T. J. R. Faulkner, and Dr. S. H. E. Baird, received the Delegation at the landing stage.

Distribution — 1925

Race Problem — 1924

Africa.

"MY TRIP TO AFRICA"

:-: By :-:
Thomas Cole

"Wild Africa, Beautiful Africa, Wealthy Africa--It is a Revelation"

(Continued from Last Week)

In comparing the conditions which confront the situation including the industrial needs such as manufacturing, architects, builders, engineers and chemists, manufacturing is one of the principal needs and wants of the country. We, of course, as a whole, are acclaimed great imitators. That is one reason we have made such wonderful progress. Without the presence of the white man, we certainly would have lost the imitating mood. Since we are possessed with all of this quality and we come in contact with the great manufacturing concerns and the greatest producers in the world, we should imitate every industry and take such knowledge to the Black Continent and develop it amongst the natives of Africa. We would then have a country to be proud of.

Thomas Cole

The resources of Africa are everything that you need to build a strong and industrial nation. When the white man started to prospect in the United States, he suffered all kinds of hardships and privations, but with untiring energy, he conquered and made success. We American Colored Men and Women have seen their success, since we are such imitators and put this imitation into real practice, we can help our African Brother and he will help us.

Land of Opportunity

This takes money, but we must learn to make our way by hard knocks and steady blows, but make every blow count. The American Negro as a whole does not know anything about Africa, his mother country. The cause is that the English Government really likes to nurse her children while the resources are young and fat and keep them shut off from the outside world. Let the American become more friendly, get in closer contact, be more like Brothers and Sisters then you will find that the opportunity is there for you. When we do this, then our initiative quality has been really beneficial after all these many years, although we cannot get along without our neighbors. Marcus Garvey must have been on the right track, but it had a broken rail somewhere, or the English must have not nursed their children long enough yet. This looks like the key to the situation from the other side. These are my views of the facts as it appears from the other side. You must bear in mind a steamship company flying from the African Coast to the United States and controlled by the Black Man, with the conditions as they are would mean inconceivable wealth for the Black Man. The resources over there, of which the natives are the owners and handlers, (and bear in mind without them there is "nothing doing") have outstretched hands for the Black Man of America and call for his assistance. They have the legal talent throughout the big cities but the majority settle in sight of where the High Court is located, which is Seccondee, Gold Coast and the cities number about 14 all told. They have a white judge appointed by the English Government. The lawyers and officers of the court are all natives. Procedure and justice are well dispensed. The judge really fills two positions as he is his own stenographer and everything is in statuquo. Some of the lawyers are very brilliant talkers. In visiting Seccondee, which is the main seaport of the Gold Coast Colony, it would be well to inquire for Mr. Chappell, president of the African Union Company. He can give all the information that anyone may need. He is an American and well known through the Gold Coast Colony. In Secondee, they have electric lights and the sanitary conditions are much better than the other cities, but they are not far behind. They have commercial buildings, electric plants and reservoirs for water service. The improvement to the colony looks very slow in comparison to the revenues of same that are derived from the railroads alone. It is really a shame to mention the gross and net earning of same. The trains that leave the station do not cover over 350 miles at the longest destination and the resources brought in are in abundance. The natives crave to get machinery to manufacture their own products, but it seems the English do not assist them along these lines.

(To be continued)

Native Councils.

The native people of this whole Union were promised by General Smuts local Councils in the Native Affairs Act 23 of 1920, but we have not yet seen one in operation for even one recommended by the N. A. Commission. The position is really strange. The promise has remained unfulfilled for years and this is calculated to produce scepticism in Government promises. At one time it was announced that a Cis kei Commissioner would be placed in authority to set the Council System a-working with his head quarters and full staff at King William's Town. He has been there since the beginning of 1922 and the Government spends some thousands of pounds of public money to maintain this bureau but in the third year of its existence we find ourselves exactly where we were in 1920. We see no public reports of the work of this official nor have we any tangible evidence of his efforts to bring a single Council into being. On the contrary he has set the clock back and jettisoned the application of Councils by introducing a dummy in the shape of Advisory Boards with no power over finance and taxation.

In view of the fact that the Government finds itself unable to finance Agricultural Shows in the Cis-Kei, we doubt if it is to the public interest to maintain such an expensive office as the Cis-Kei Commissionership with absolutely no work to show in a space of three years. The expense can hardly be justified, we think.

Either the office must be retrenched or a virile live personality substituted as its head. Districts like Thaba Nchu, Wittzieshoek, King William's Town and Keis Kama Hoek contain intelligent Natives galore who can intelligently manage a local Council with success. They have repeatedly agitated for it, but nothing is being done to help them to get it by the commissioner and by the N. A. Commission. If the Government insists on turning a deaf ear to the definite desires of its Native subjects, it cannot expect goodwill and confidence in return. Native voters are fully alive to the situation and are discussing the subject at all times.

We therefore advise the Government to apply its immediate attention to the question and have the Council system introduced forthwith.

Summer School at Lourdes.

It is gratifying to note that the teachers and other educated Natives present at the Summer School were highly inspired with a burning desire to apply their knowledge and energy in the work of social reform and uplift. They showed great zeal to put the scheme of Economic and Social Organisation into operation and readiness to co-operate with their European friends.

On the last day the Summer School was honoured by the visit of His Lordship Rt. Rev. Bishop Fleisher, R.M.M., D.D., and Mr. Grant, the Resident Magistrate of Umzimkulu District.

In the evening there was an exhibition of over 400 articles made during the course, comprising tables, chairs, shelves, brackets, cups, purses, baskets, mats, hats, etc. These articles furnished ample evidence of the enthusiasm of the scholars for handicraft. A grand concert was given by the teachers. The Rector thanked the members for the demeanour shown throughout the course, bade them a hearty farewell and declared the Summer School closed.

A very interesting and picturesque sight presented itself on the following morning when the members of the course left for their various near and distant homes. Many men and women left on horseback carrying their finished products along, while 6 carts and 5 oxwagons brought the others to the train which had four special coaches attached.

Thos. Ngubane, Mariannhill, Natal.
J. L. Kanyile, Centocow, Natal.
P. I. Mtembu, Lourdes, C. Province.
A. J. Mofubetsoana, Roma, Basutoland.

(Concluded.)

"Colour Discrimination."

We completely identify ourselves with the sentiments expressed by Mr. Sol. Plaatje as hereunder communicated to the *Cape Argus* on Mr. Nixon's Bill, introduced in the House of Assembly recently.

Mr. Plaatje says:—"This Bill, should it become law, will decree that coloured men throughout the Union who have relations with the women of the other race, can get six years and a whipping, while white men for the same offence, get five years without the whipping. Coloured men found guilty of attempt are to be liable to six years' imprisonment and 15 strokes, while it is no crime for a white man to attempt the same thing upon a native woman. These preferences and differentiation on racial grounds are wholly indefensible.

Further, it is a pity that a measure of such vital importance should be piloted by a private member. One would wish it were a Government Bill to be referred to the Native Affairs Commission for consultation with the natives, and the recommendation of possible amendments that readily suggest themselves from the

ive angle of our sociological angle.

Those of your readers who take an interest in native matters must have noticed in the past year or two how native propaganda is losing its accustomed bitterness. The cause of this change is that the Government has in the past two years given us less cause for fresh complaints. There is a ring of sincerity about the attitude of the Government, which has created a hearing for champions of native rights who formerly had no audience in this Union.

The stream of draconian proclamations that flowed intermittently from the Native Affairs Department, each having the force of law, has lately received a succession of jolts at the hands of the Judges, when harassed natives made successful appeals to the Supreme Court against departmental legislation (vide Kefas Magano vs. Rex, David Madumo v. Rex, and other appeals in the Transvaal Division of the Supreme Court last quarter).

Many of your readers are aware of the difficulty of our unsalaried work of holding in check native hot-heads when they are agitated by the biting speeches of European extremists; and that native moderation, in the face of our present disabilities, is largely due to the absence of fresh provocation. The flagrant discriminations in the Bill in question, however, will, if allowed to pass in their original form, give a fresh turn to the wheel of discontent and kindle anew the inflammatory outbursts that so unhappily characterised native temperament during the first decade of this Union.

Let white men show their superiortiy by leaving black women alone, so that non Europeans may follow their good example: and let us have the same penalty for the same offence by criminals of both races, in this, as in all other statutes."

Notes.

Fort Hare College.

We offer hearty congratulations to the native University College the for epoch making success it has achieved in the various examinations of last December. One student, Mr. Zachariah Matthews a Mochuana of Kimberley has passsed his B. A. of the University of South Africa. Another one, Mr. Edwin Ncwana a Xosa speaking native of Port Elizabeth has attained a like distinction in the diploma of Arts of the Fort Hare College, a degree which will be ratified as soon as the Government Charter is bestowed on the College. Four have passed the Second Year Course of the B. A., three others the First Year of the B. A., while four have taken the College Diploma of Education, of whom three took it in the First Class Four have taken the Diploma in Agriculture, three the Commercial Certificates. Three passed the University Matriculation, and three others the College Matriculation. The students at the College now number over a hundred and their success in tests hitherto regarded as impossible for natives reflects great credit to the system and methods of Professor Alexander Kerr and his staff.

Proposed Pass System for Natives.

True to the spirit of tyranny which has waxed stronger since the great war, the Government now proposes to introduce the pass system into the urban areas. This is creating no end of unrest in the native mind, but of course the Government always has the excuse ready, when natives become restive, that it is the work of "agitators." It will never admit unrest to be the result of its own crass stupidity. With the pass system we shall soon have an army of special police and all sorts of snug billets created, and it will not be long before heavy fees are charged for the passes, so as (to use a Jaggerite expression) to "make the passes pay."—*S. A. Review.*

The Land Bank.

Persistent efforts have been made from time to time by the Native people to get something out of the Government Land Bank but to no effect so far. As far back as 1918, the then Secretary for Native Affairs promised to try and get something done to satisfy this desire, but he relinquished his post without doing anything. The Natives have given the Government no rest on the matter, but have met with but little sympathy.

Last year Mr. F. S. Malan promised to get them money out of it, and high hopes were raised. The Middle Drift Native Farmers' Association recently repeated the request, instancing the specific case of the Zibi Rustenburg farms which had the patronage of the Native Affairs Department.

Then the Transvaal Native Landowners' Association sent a petition to the Minister asking for the establishment of a Native Loan Land Bank, the petition couched in humble and reasonable language.

In his reply dated 24th January, 1924, the present Secretary for Native Affairs has poured cold water on this rightful aspiration by expressing scepticism as to the ability of the Natives to "enter upon a transaction without adequate proof that they would be able successfully to carry it through."

The assumption of the Department is evidently that the Natives are begging for a favour pure and simple.

It forgets that the Natives have every right and justification to a loan as the present capital of the Land Bank is over six million pounds, and is to a great extent made up of Native taxes.

At the bottom of all this Government quibbling, is the disgraceful fact that the present regulations for obtaining a loan from the Land Bank contain a Colour Bar clause precluding the unfortunate Native and restricting the lofty privilege to white men only, and white men with white wives at that—this curious piece of South African snobbery being legalised and expressed in so many words!

Ours is a wonderful country indeed, for it is a matter of great honour to be a white man under our British constitution. God has however elected to create us black, and we may trust that He shall see to it that we do obtain our right to a Land Bank made up of our dear money notwithstanding the draconian legislation of our white rulers.

A Deputation on Native Problems.

[continued.]

He welcomed the interest shown in Native matters by the conference convened by the Dutch Reformed Church. If goodwill were found on both sides and earnest attempt made to understand the difficulties, only good would result. He complained that sometimes conferences were called to exaggerate and exploit grievances, not to remove them. The conference the delegates represented seemed to have made an honest effort to approach the questions in the right spirit. There formerly was a great deal of opposition in the public mind to missionaries and missionary effort, due largely to ignorance on one side and to lack of experience on the other. He was pleased to see that a better spirit was being developed. During his recent visit to the Transkei he had expressed the hope that there would be greater co-operation between missionaries and public officials in native matters. In the past missionaries had not always met with full support either from white or Native.

Coming to the specific matters dealt with in the resolutions, the Minister said that in Education the Union Government now had more control since it provided the Provinces with funds for the expansion of Native Education. There was centralisation in regard to questions of policy and decentralisation in administration. The Financial Relations Act of 1922 provided that the Provinces must continue to expend on the Native Education at least as much as they did in 1921. This was some safeguard. A departmental committee was now considering taxation proposals to secure uniformity of direct Native taxation and to provide additional money for native development. £60,000 had been set aside this year in anticipation of this and another £60,000 would be available next year. As revenue from taxation came in, further amounts would be secured. The Government was thus afforded an opportunity of influencing the Native Education policy. Already conferences of the four provinces were resulting in uniformity of salary scales for teachers etc. The presence on the Native Affairs Commission of educational experts like Dr. Roberts and Dr. Loram was a very great advantage. "Things must have time to grow, but much has already been achieved," added the Minister.

As regards the Urban Areas Act, the Minister ascertained from Col. Godley that the Government regulations had already been drawn up and submitted to the municipalities. After Dr. Bridgman had urged that there were some things, such as medical examination of Natives, which might easily prove in the regulations to be causes of unrest, the Minister agreed to have all the Government regulations published in the *Gazette* and to invite observations thereupon from Natives and Europeans concerned.

As the time (seven days) mentioned in the Act in respect of the publication of municipal regulations was considered by the deputation to be too short a minimum, the Minister said that endeavour would be made to press each local authority to allow as much time as possible.

Replying to the question of ownership in locations, Mr. Malan said that as municipalities were to be called upon to purchase land for locations, it would not have been right, to compel local authorities to sell the land again to Natives and to have made it necessary to acquire fresh land again. It was pointed out by the deputation that the ownership question was accepted as settled by Parliament, but that the necessity now was for securing for the Natives the most advantageous leases possible. (To be continued).

Race Problem - 1924.

Africa.

"Civilised Labour.

[*Continued.*]

If it means employ the most capable workmen only, let it say so; but it will thereby throw thousands of workers on the scrap heap, and on the other hand will embrace quite a number of blacks. If it means employ the cheapest whites you can get, as its reference to juveniles implies, let it say so, but again it will throw out many whites, including many capable workmen, £30 men, and so on; and again, if you are on the save, why not employ blacks instead. In short, we are confronted with a mass of absurdities and contradictions, and all the REVERSE OF "PRACTICABLE in a capitalist world.

12-23-24

THE TWO STREAM POLICY

No, it is no use trying to maintain, as bourgeois South Africa and the Pact attempt to do, two different wage standards according to race. Appeals to white race preference or prejudice will not outweigh the inexorable capitalist demand for cheap labour. All experience here and now is showing that the remedy lies in quite the other direction—to ABOLISH THE DUALITY OF STANDARD BY RAISING INSTEAD OF STABILISING THE LOWER STANDARD. That means the powerful organisation of all uncivilised labour on militant class lines; which the Pact not only discourages, but will fire on as a "native rising" whenever it follows its natural course and threatens to become strong enough to "aim" with some effect at a "civilized standard" instead of remaining "uncivilised" and drawing all men down unto it." Every school boy knows that the minimum, not the maximum, standard always prevails with the employer.

And so the weary Sisyphean round goes on, rolling "civilised" labour up the hill only to see it fall down again, pouring civilised labour into a sieve full of "uncivilised" holes. And all because "civilised labour" will not learn to recognise and co-operate with "uncivilised," but remains transfixed and paralysed when some petty-bourgeois poltroon calls out, "Do you want your daughter to marry a black man?"

Do you think I would work alongside a Kaffir?" or "Do you want to make the nigger my equal?"—as if these things were not happening daily ("marriage" is certainly a euphemism) and as the very result of this two-stream policy which deliberately maintains an "uncivilised" standard side by side with a "civilised one!

CIVILISED AND UNCIVILISED.

So this is the famous White Labour Policy! By its fruits ye shall know it. It is just a "Labour Aristocracy" policy, that's all. In its eyes other white workers no less than black, e.g., poor whites or relief workers, are neither workers nor civilised at all, but just charity boys; and why "charity?" BECAUSE NATIVES CAN BE GOT TO DO THEIR JOB CHEAPER STILL.

The price of Native labour, "uncivilised labour," that is the determining, basic standard, no matter what Government circulars may say. And you dont get rid of "uncivilised labour" by making a show (and it is only a show after all) of sacking uncivilised labourers, ANY MORE THAN YOU CAN GET RID OF POVERTY BY SACKING THE POOR FROM THEIR JOBS. They continue to sell their labour all the same, willy nilly, only a bit cheaper than ever perhaps as the result of the Government enforced unemployment; and so the result is only greater poverty and lowering of standard all round than ever.

Why doesn't the Government instead of attacking the uncivilised labourer, attack the uncivilised labour, the uncivilised standard, itself, by doing the only possible thing—civilising it, i.e. raising the rate of its pay?

An African Convention.

SECOND SESSION.

The second session of the above Native Convention began its meetings at 8 p.m. on 16th December, at the Wesleyan Native School-room, King William's Town. Chief Tele (chairman) presiding. Delegates from various parts of the Union to the number of 26 responded to the roll call and these represented all existing political and non-political native organisations. In spite of the very inclement weather keen interest was evinced, in that delegates travelled many miles in pouring rain to attend.

12-23-24

The proceedings were of a most orderly nature, quite unlike the first meeting held last May, and the convention sat till 11 p.m., adjourning till 9.30 the following morning and continuing all day till 6.30 p.m. The following resolutions were unanimously passed and transmitted to Government and the public Press for dissemination.

(1) Additional Office-bearers. — These were elected as follows: Chief B. Tele, President; Messrs. E. S. Makalima and M. E. Xala Pelem, Vice-Presidents; A. M. Jabavu, Secretary; E. R. Maliza, Asst. Secretary. The Secretary to be treasurer as well.

(2) The constitution was given to a special committee to draft and submit to Convention, subsequently being adopted and passed.

(3) Women's Suffrage. — It was decided this matter stand in abeyance, as nothing more has been heard of it.

(4) Manifesto submitted to Parliamentary delegates last June. — Reports of how this worked were given and it was found that Parliamentary delegates in different constituencies adopted varying methods of treating the manifesto.

(5) Native Taxation.—Resolved: That in the vital question of Native taxation no departure should be made from the general traditional principles underlying the Native taxation system. The principle of uniformity of taxation per capita, unless it takes cognisance of the circumstances and ability of the Native people to pay, is a most unreasonable and most unfair system conceivable in the light of democratic ideas of government. The taxation of males of 18 years of age is viewed by convention as being contrary to all principles of justice obtaining in the traditions of Native and other races, and as such uncompromisingly opposed by the Convention.

(6) Projected Legislation by Government. — This Convention respectfully urges the Government to arrange for full consultation with the Natives of all Provinces before any changes are introduced into Parliament until the Council system (1920) is applied.

(7) Native Councils. — This Convention desires (a) to make an earnest appeal to Government not to delay any longer the wise and statesmanlike reforms in the Native policy of the country contemplated and embodied in sections 5 and 14 of the Native Affairs Act No. 23 of 1920, reforms which, by common consent of reputable students of the Native question, are so well calculated to bring about that contentment of the Native population, and to restore that lost confidence of the Native in the justice of the European, which were the ultimat, desire of the legislature in the enactment of this provision. The convention advocates immediate establishment of councils primarily upon the ground that nothing in the Act forbids the introduction of these councils until such time as their establishment shall have received the approval of the generality of Natives.

(8) Government's Labour Policy.—That in the name of organised Native labour of the Union, and the intelligent Native public in general, this Convention desires to place on record its emphatic opposition against the most inconsiderate, inhuman proposals issued by the Government in which it is decided to replace Native workers in South Africa by Europeans—a policy hitherto unknown to modern democracies of the world. The Convention in appealing to white South African employers of Native labour declares the Government's policy to be unconstitutional.

(9) Incorporation of Native Provinces into Union.—This convention categorically opposes the incorporation of the Crown Protectorates of Basutoland, Bechuanaland and Swaziland into the Union of South Africa until such time as the Native citizens of those territories desire such inclusion.

(10) Enrolment of Native Voters.—This Convention resolves that all Native males eligible to be enlisted be educated and induced to do so through the agency of local organisations.

(11) Magistrates Court Act, 1917. — The Convention resolved that the above law as affecting Natives be referred to members of Parliament representing native constituencies.

(12) Jury System.—The Convention resolved that the Native people be apprised of the privilege an accused person has of refusing trial by jury.

(13) Curfew Regulations.— The Convention decided unanimously that as a first step a deputation of five members interview the Mayor of King William's Town on Act No. 30 of 1895, as this Act operated inconveniently for Natives.

(14) Flaw in Urban Areas Act.— This Convention respectfully urges the Government to so amend Section 17 sub-section (b) of the Native (Urban Areas) Act as to allow the accused person to have a right to appeal to the Superior Courts of the Union; and that this resolution be sent direct to the Native Affairs Commission.

(15) Land Bank Facilities. — The Convention resolved that the Government be respectfully requested to grant Natives a share in the privileges of the Land Bank according as Europeans are assisted, the advances to be made through the agency of local and district Native Councils and Native Farmers' Associations. Natives own farms, large and small, sufficient as guarantee for advances made by Government.

(16) Native Affairs Commission. — This Convention respectfully submits to the Government the desirability of initiating a well considered Native policy best calculated to command the confidence of the Native leaders and the Native community in general by (a) appointment of one or more of Native members on the Native Affairs Commission constituted under Section 1 of the Native Affairs Act; (b) appointment of Native officers for the purposes of sub-section 2 of Section 11 of the Natives (Urban Areas) Act; (c) increase of the Native personnel of the

Public Service, particularly interpretership in the law courts, and the grading of the latter posts on the basis recommended in paragraph 942 of the Fifth Report of the Public Service Commission as a matter of urgency; (d) the laying down by regulation of a detailed procedure for election of representatives to the Government Conference convened in terms of Section 16 of the Act for the purpose of providing a means of delegates thereto obtaining a mandate from their respective bodies.

(17) Johannesburg Conference.—The Convention supports the resolutions passed at the Johannesburg Joint Conference on Native Affairs.

(18) Secondary Education. — This Convention urges upon the Government to establish Native Secondary Schools in the principal towns of the Union in order to feed the South African Native College.

Migration to the Towns.

Our neighbours everywhere in West Africa, the Boers, are beginning to be greatly disturbed at the townward drift of the younger members of the rural population, which is one of the results of the greater facilities for travelling, education, and what is generally called Progress—with a capital P. This phenomenon is not confined to West Africa, but has been a marked feature in all the leading European industrial countries for some decades. It is, however, a much more serious matter in its effects in West Africa, owing to the sparseness of the population and the predominance of agriculture, which must, for a long time to come, continue to be the chief occupation of the people. There are no industries in the towns to absorb the drifters and provide them with a livelihood. The result is to create a crowd of idlers in the towns who easily fall into criminality. The French, with their bureaucratic ideas of government, are trying to control, or even to counteract, the movement by police regulations. The fault lies in the education given and can be checked only by educating and training the farmer's son as a farmer, retaining in him that love of the land which is so strong in the "natural" unsophisticated African. The French, like all the Celtic races, have the same love of the soil, and should be well qualified to preserve and strengthen it (if possible) in their colonists.

THE NEW AFRICAN LANDS COMMITTEE.

OUR correspondent at Liverpool writes that there is dissatisfaction in British West African trade circles at the composition of the new committee to inquire into West and East African land questions. (The names of the committee are given in another column.) If our correspondent is well-informed, as no doubt he is, such dissatisfaction, we are convinced, is due to absence of full information. We are confident that solid and lasting good will result from the committee's inquiries. Further, we consider it a reasoned certainty that the committee's recommendations, when they come to be presented, will represent that steady tendency in favour of the application of West African land policy to the African tropical areas as a whole which we regard as vital to African and British interests, which are inseparable. We infer this, partly from the political past of the majority of the committee, partly from the fact that the Colonial Office has sent to Tanganyika so strong a man as Sir Donald Cameron, closely associated with the Nigerian system, and partly from the general trend of events. Those who think that in the year 1924, with the political position what it is in Kenya, in India and in Egypt, any conceivable British Government is likely to do anything to weaken the hold of the African races over their land, do not understand the simplest political signs of the times. The tendency of the policy of all responsible parties will be all the other way.

Very slowly, but surely, most of us—by no means all, for some have not given so great a matter the thought it deserves—begin to grasp two fundamental truths. Possibly the late Lord Salisbury was the first eminent Englishman to realise them, as Sir Frederick Lugard was the first English Colonial statesman to apply them steadily and fearlessly. It is most doubtful if they ever even occurred to Rhodes or Stanley. The first is that we do Africa and Britain and mankind in general a grave wrong in trying to make Africans copies of Europeans. The mere impact of our particular brand of civilisation will do plenty—too much—in that way, but so far as we can we should help them to be more and more genuine Africans, working for Africa on African lines. And the second of these truths is that it is no British (still less African) interest to make even one more individual African landless, and, therefore, hopeless, but, on the contrary, *it is a direct, abiding British political and commercial interest to strengthen the hold of African races upon their land wherever possible.* It is a political interest (using both words in the widest sense), because history proves that there can be but one end, and that a bloody and disastrous one, to any process that drives most of the people of an African country off the land. It is a commercial interest, because we, a nation which in tropical Africa can never be more than a trading and administering nation, have everything to gain in our import and export trade from the existence, rooted to the soil, of African races, prosperous and contented, and therefore active as producers and as buyers of imported goods; and everything to lose by any policy which loosens the people's hold over their land and leaves them unfriendly and discontented. These principles, we have no doubt, were brought out during the African land inquiry which began in 1912 and ended during the war, the report whereof, owing to deaths among the committee and to the fact of the war, has not so far as we know ever been published. They are principles to which all of us who wish well to tropical Africa should hold firmly, and we do not doubt that the new committee will assert them plainly and emphatically.

Native Education in West Africa

A promising beginning in the making of a comprehensive governmental educational program for natives in the Gold Coast Colony, West Africa, was published recently by Sir Gordon Guggisburg, Governor of the colony. Since the introduction of cocoa by a native about 1885, this British colony has grown in agricultural wealth and trade so that governmental revenues in 1923 amounted to over 3½ million pounds sterling. The expenditures of the Government for education have increased from £17,000 in 1910 to £56,000 in 1920 and to over £120,000 in 1923. More than 28,000 African boys and girls in this colony are receiving literary education in the elementary schools. Some of these as well as some secondary schools are supported by missionary societies. There are few governmental secondary schools, however, and students desiring college and professional training can secure it only in Europe.

Governor Guggisburg proposes to obviate the necessity of sending natives to Europe for their secondary education by developing a system of secondary schools and a university. The foundations for this development are already begun in the construction of a "University College" and a million dollar hospital at Achimota, eight miles from Accra, one of the main seaports of the colony. Achimota can be reached both by automobile road and by railroad. The buildings are well laid out with space for expansion along lines of modern architecture with all modern improvements. The first group of buildings will consist of administration and classroom buildings; arts, crafts, and laboratory buildings, and eight houses to accommodate sixty students each with a headmaster's quarters in each house. There are also dining-halls and about twenty other quarters for teaching and administrative staff. These buildings are to be completed by the end of 1926 and the first term of the college is to begin in 1927. This college is to prepare teachers for the secondary schools, governmental officials and leaders in agriculture, trade and the professions. Character training, with training in habits of thoroughness, order, punctuality, temperance, reliability, respect for parents, and "the correct appreciation of respect for responsibility" will be one of the objects of the whole system.

The Governor gives credit for a great deal of his plan to the Educational Commission of the Phelps-Stokes Fund which visited the colony about two years ago. The whole plan as outlined comprises first, primary education which includes elementary literary instruction and instruction in local industries, such as basketmaking and provides for junior trade schools as well as elementary classes for semi-skilled railway workers; secondly, secondary education, including support of missionary secondary schools and three women teachers) were opposed to co-now existing, the improvement of the government Accra education at Achimota. The weight of opinion was that Technical School and establishment of a secondary school education should start at the bottom in primary schools of agriculture and forestry; thirdly, higher education cen in the hope that the time will gradually come when Achi-tering at Achimota in a college and appropriate technica mota will be opened to both boys and girls. The Gov-and professional schools. "The whole aim will be to ob ernor feels that although the slight risk of coeducation in viate the necessity of Africans proceeding to Europe t higher education should be taken at Achimota, the con-secure their education." sensus of native and European opinion is so strong against

Curiously enough, at the beginning, at least, girls and it that the erection of buildings for women at Achimota women are to share only to a limited extent the oppor will be deferred. Native education, the Governor con-tunities of this promising scheme. There have been reccludes, is "the keystone of progress" in the development ommendations for a training college for women teachers of people not yet able to stand alone but the views of nineteen witnesses at hearings (including four chiefs, three representatives of religious denom-

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Very slowly, but surely, most of us—by no means all, for some have not given so great a matter the thought it deserves—begin to grasp two fundamental truths. Possibly the late Lord Salisbury was the first eminent Englishman to realise them, as Sir Frederick Lugard was the first English Colonial statesman to apply them steadily and fearlessly. It is most doubtful if they ever even occurred to Rhodes or Stanley. The first is that we do Africa and Britain and mankind in general a grave wrong in trying to make Africans copies of Europeans. The mere impact of our particular brand of civilisation will do plenty—too much—in that way, but so far as we can we should help them to be more and more genuine Africans, working for Africa on African lines. And the second of these truths is that it is no British (still less African) interest to make even one more individual African landless, and, therefore, hopeless, but, on the contrary, *it is a direct, abiding British political and commercial interest to strengthen the hold of African races upon their land wherever possible.* It is a political interest (using both words in the widest sense), because history proves that there can be but one end, and that a bloody and disastrous one, to any process that drives most of the people of an African country off the land. It is a commercial interest, because we, a nation which in tropical Africa can never be more than a trading and administering nation, have everything to gain in our import and export trade from the existence, rooted to the soil, of African races, prosperous and contented, and therefore active as producers and as buyers of imported goods; and everything to lose by any policy which loosens the people's hold over their land and leaves them unfriendly and discontented. These principles, we have no doubt, were brought out during the African land inquiry which began in 1912 and ended during the war, the report whereof, owing to deaths among the committee and to the fact of the war, has not so far as we know ever been published. They are principles to which all of us who wish well to tropical Africa should hold firmly, and we do not doubt that the new committee will assert them plainly and emphatically.

Native Education in West Africa

A promising beginning in the making of a comprehensive governmental educational program for natives in the Gold Coast Colony, West Africa, was published recently by Sir Gordon Guggisburg, Governor of the colony. Since the introduction of cocoa by a native about 1885, this British colony has grown in agricultural wealth and trade so that governmental revenues in 1923 amounted to over 3½ million pounds sterling. The expenditures of the Government for education have increased from £17,000 in 1910 to £56,000 in 1920 and to over £120,000 in 1923. More than 28,000 African boys and girls in this colony are receiving literary education in the elementary schools. Some of these as well as some secondary schools are supported by missionary societies. There are few governmental secondary schools, however, and students desiring college and professional training can secure it only in Europe.

Governor Guggisburg proposes to obviate the necessity of sending natives to Europe for their secondary education by developing a system of secondary schools and a university. The foundations for this development are already begun in the construction of a "University College" and a million dollar hospital at Achimota, eight miles from Accra, one of the main seaports of the colony. Achimota can be reached both by automobile road and by railroad. The buildings are well laid out with space for expansion along lines of modern architecture with all modern improvements. The first group of buildings will consist of administration and classroom buildings; arts, crafts, and laboratory buildings, and eight houses to accommodate sixty students each with a headmaster's quarters in each house. There are also dining-halls and about twenty other quarters for teaching and administrative staff. These buildings are to be completed by the end of 1926 and the first term of the college is to begin in 1927. This college is to prepare teachers for the secondary schools, governmental officials and leaders in agriculture, trade and the professions. Character training, with training in habits of thoroughness, order, punctuality, temperance, reliability, respect for parents, and "the correct appreciation of respect for responsibility" will be one of the objects of the whole system.

The Governor gives credit for a great deal of his plan to the Educational Commission of the Phelps-Stokes Fund which visited the colony about two years ago. The whole plan as outlined comprises first, primary education which includes elementary literary instruction and instruction in local industries, such as basketmaking and provides for junior trade schools as well as elementary classes for semi-skilled railway workers; secondly, secondary education, including support of missionary secondary schools and three women teachers) were opposed to co-education, the improvement of the government Accra and Achimota. The weight of opinion was that now existing, the establishment of a secondary school should start at the bottom in primary schools Technical School and forestry; thirdly, higher education cen-in the hope that the time will gradually come when Achimota of agriculture and forestry; thirdly, higher education cen-in the hope that the time will gradually come when Achimota tering at Achimota in a college and appropriate technica mota will be opened to both boys and girls. The Gov-and professional schools. "The whole aim will be to ob-ernor feels that although the slight risk of coeducation in viate the necessity of Africans proceeding to Europe tchigher education should be taken at Achimota secure their education." sensus of native and European opinion is so strong against

Curiously enough, at the beginning, at least, girls ancit that the erection of buildings for women at Achimota women are to share only to a limited extent the oppor-will be deferred. Native education, the Governor contunities of this promising scheme. There have been rec-cludes, is "the keystone of progress" in the development ommendations for a training college for women teachersof people not yet able to stand alone. but the views of nineteen witnesses at hearings (includ-ing four chiefs, three representatives of religious denom-

Race Problem — 1924.

Africa.

Richland County Negro Tells of Black Republic

Missionary to Liberia on West Coast of Africa on Visit to Columbia—Finds Hundreds of Witch Doctors. Ants Invade Sleeping Room.

Stories of witch doctors, of ants that travel in armies of millions, of snakes and scorpions and of a people just emerging from barbarism were told yesterday by the Rev. G. Augustus Burke, a native of Richland county, who has returned to Columbia after four years spent in Brewerville, Liberia, on the west coast of Africa.

Burke was graduated from Benedict college about four years ago and was sent to Africa by the officers of the Lott Carey convention of Virginia and is now in this country on a year's furlough. He and his wife, who is a graduate nurse, are spending a few days with the Rev. Richard Carroll in Kensington. He will make several addresses in Columbia before going to other cities.

"Brewerville," Burke said yesterday, "is a town of about 700 people. There is one white man, a trader, in the village.

"Liberia is about the size of Ohio and the whole machinery of government is operated by negroes. The flag is the same as that of the United States except in place of the 48 stars there is but one. Practically all of the white people in the republic are traders. Liberia has a president, C. D. King, and a congress and its government is patterned after that of this country."

Some of the people are civilized, others are semi-civilized and others are without civilization, he said.

The Leopard Society.

When asked if cannibalism was practiced in Liberia, Burke said that the government had about wiped it out. He said 87 alleged cannibals had been captured some years ago and a number of them had been shot, this action on the part of the government having served to put a quietus on the practice.

"Most of the cannibals belong to the Leopard society, a secret organization among the aborigines. When members of this society are out after human flesh, they put on the skin of a leopard and through long practice have become so skillful in imitating the movements of that animal that the deception is not easily penetrated unless one is close at hand. At a little distance they seem in truth to be leopards. They hide near the path which the victim is expected to follow and spring upon him suddenly and kill him with a knife. If any one sees the attack, the 'leopards' fly immediately, leaving their prey behind, but the native who saw the attack tells the authorities that the man was slain by a leopard. If, however, the 'kill' is made without detection, the victim is carried away and eaten. This practice of course obtained only among the lowest of the natives and the persons attacked are those against whom the 'leopards' have a desire for personal revenge.

"I attended the trial at Monrovia, the capital, of one man, who was charged with having invited an acquaintance to eat his wife. One of the men was convicted.

"I have heard the natives talk of the 'water people' also. This tribe as I have heard of it lives along the river banks and its members are expert swimmers and divers. They have their holes under the bank with the entrance below the water line. When they see a boat of an enemy coming, they dive under the boat and with a stick curved like the handle of an umbrella, overturn it and the inmate is carried beneath the water and drowned and the body is then taken to the hole under the bank. I have only heard the people talk of this tribe—they are said to be among the most uncivilized of the natives.

Hunt With Muskets.

"A European rifle is used in big game hunting—the rifles of American make are of a caliber too small to stop the elephant. The native uses a muzzle loading musket. He nearly fills the barrel with powder and rams it down and then inserts in the muzzle an arrow, with a sharp point.

"When he is ready to hunt for the elephant, which is rather near sighted, he loads his musket and employs an assistant to follow close behind him with a sack of medicine. The native is convinced that when he sits down on this bag of medicine, the elephant can not see him. I don't know what the elephant thinks about this witchcraft business. The native creeps up very close to his quarry and takes very careful aim at some vital spot—either the heart or the brain—and then pulls the trigged. The gun goes off with a tremendous report and the arrow enters the elephant's body right behind the fore leg, and as the elephant rushes back and forth in his agony, the arrow is pushed forward and backward, thus making a great wound in the side of the animal and soon causing his death.

"Pitfalls are dug when the hippopotamus is hunted. There are also many leopards, antelopes, wild cows, fiercer even than the lion and a more dangerous quarry, and crocodiles are very numerous.

Detection of Theft.

"The natives employ psychology of a crude sort in detecting thieves. When some article of value has been stolen, a witch doctor is called in to assist in its recovery. He at once calls all the people together—if a man objects to attending the meeting, then he is charged with the theft.

"When all the people are together, the witch doctor gets up on a stand. He is arrayed in a terrifying costume, his object being to look as much like a devil as possible. He wears a mask over a part of his face and on his head has fastened two horns and presents an appearance to chill the heart of the wrongdoer.

"Then in a loud voice he says, 'I have here some medicine—every one of you must drink of it. If you are innocent of the theft, this medicine will not hurt you. But if you are guilty and drink it, you will surely die.'

"And the people, the innocent, flock around and drink, but when the guilty person approaches, his nerve breaks—he fears the test, and rather than drink his own death, he says, in a rather meek voice, 'Let us fix a palaver,' and he arranges to make restitution.

Armies of Ants.

"The first year I was in Liberia I spent on Bushrod Island, named after Bushrod Washington, the first president of Liberia. I went there on account of the health of my wife.

"When I was there I saw a boa constrictor as large around as a nail keg.

"The constrictor of Liberia can kill a deer and devour it, but he is very careful where he gorges himself, for when he has eaten his fill, he has difficulty in traveling and he may be overtaken by the driver ant.

"The driver ant is no mean antagonist. They travel in companies of millions. You can see them in a chain about as wide as your two fingers, moving steadily along, close together. If you get at the head of the column and move back over it, you will find that that rapidly moving line extends over several acres of land and it is impossible almost to stop them. If they come upon a boa constrictor which has recently fed, and is thus temporarily incapacitated for flight, they will kill and devour him in short order.

"One night, the drivers entered my house. I woke up about the middle of the night with the ants all over the bed. I jumped for my clothing and found them covered with ants—they were in the room by the millions. The only thing to do was to leave the place to them and let them take their case. When on the move, these driver ants seem never to sleep and travel night and day in that thin column about two inches wide. Where they come from or where they go, I can not say.

"There is another ant known as the 'bug-a-bug' among the natives. He is similar to our flying ant and is eaten in quantities by the natives. They dig a hole in the ground and at night fasten a torch over the hole. The ants, flying about, are attracted by the light and their wings are singed when they fly through the flame and they drop into the hole. When a sufficient number has thus been captured for a meal, the native gathers them up, carries them to his hut cooks them and refreshes himself. These 'bug-a-bug' ants are very destructive to books. They will fly in a house and devour the books with remarkable rapidity and sometimes also attack the furniture. They are winged insects and when they begin flying at night, windows must be kept down if they are to remain outside your room.

"The 'bug-a-bug' ants live in a hill higher than a man can reach. The dirt in their hills is very cohesive; the natives take it, mix it with a little water and it is used as a sort of cement in building their houses.

Scorpion Stops Prayer.

"Scorpions are not very numerous—I have only seen a few.

"One night I had a class of 17 young men. The class had assembled about 7 o'clock and was to be dismissed about 10, and as the hour for dismissal had arrived, I was preparing to offer a prayer as was the custom. The prayer had just been started when one of the young men dashed from his side of the room towards the door exclaiming, 'Look there,' and on the wall near where he had been was a brown hairy creature somewhat like a large spider. That prayer was not said, for we lost no time in leaving the building.

"The men hesitate to attack a scorpion for it can jump long distances and its sting is as serious as the bite of a snake. As I said, however, there are not many scorpions in Liberia, at least I have seen only a few.

Many Skin Diseases.

"The people," Burke said, "suffer from skin diseases. They have sores over their bodies—this is due I think, to their diet—there is not sufficient variety in it—they eat too much starch.

"Many suffer from fever also. Liberia is not far from the equator and the mosquitoes are numerous. There is some sleeping sickness—the mother of one of the girls in the schools died of this disease, which is caused by the bite tsetse fly.

"The civilized people dress about as do the civilized people of any warm country, but the uncivilized wear practically no clothing.

"There are witch doctors by the hundreds in Liberia. They belong to a secret society and study the use of herbs for the treatment of the diseases of the people.

"The natives are very strong and muscular, and I believe that if some of them were given training in the art of self defense, they would be able to knock out any prize fighter in this country.

"The use of 'beauty clay' in this country may be of recent popularity but not so in Liberia—I really think the use of clay to beautify the skin, as practiced in America, originated in Liberia.

"Many women of Liberia use a clay with which is mixed some liquid from the bush. They plaster it on their faces and arms and it renders the skin very soft and smooth and also changes it to a lighter shade. The native of Liberia is very black, but when this clay has been used for some time, the shade becomes much lighter.

Wives and Social Standing.

"The social status of an individual is fixed by the number of wives he has. Banjo Si, who is a paramount chief, that is, he is in charge of chiefs of several villages, has 67 wives. A man buys his wives, the usual price being about three pounds or about $14.60. If a native is suspected of being too familiar with the wives of a man, he is asked directly if he is guilty and if he confesses he is fined $14.60. If he denies the charge, a trial is held and the woman is called upon to testify and, as it is her business to bring in all the money possible for her husband, she testifies that the man is guilty and he is fined not only the $14.60 but also is required to pay the costs of the case.

"Dancing is one of the chief amusements of the people. There is no scarcity of intoxicants. Whiskey of all kinds may be obtained and men and women drink. Much of this whiskey is imported and, in addition to it, there is the native palm wine, which is extremely intoxicating. The palm tree is boxed somewhat in the same manner as the pine is boxed when rosin is being drawn, and the juice that runs out ferments in about five hours. It makes the imbiber dead to the world. On one occasion seven men had been drinking palm wine and they had all fallen down helpless near the river bank. The tide was coming in and would soon have covered them had not two of us dragged the men to safety. They were so drunk that they could hardly raise their arms.

"Tobacco is used by men, women and children. Some smoke, some chew and others use the tobacco in the form of snuff. There is a native game also somewhat like checkers, but I have never been able to understand it.

"The people are very industrious. They have large rice farms, each man working his own farm and also a part of the farm of the king. The men cut away the brush and trees with cutlasses and the women scratch in the rice with short handled hoes, bending far over to do the work. As no fertilizer is used, it is necessary to clear new ground frequently."

Among the natives slavery is practiced in a disguised form, Burke said. Children are pawned and, unless redeemed, are the property of the holder until death and receive no wages, other than their keep, throughout their lives.

Many of the people of Liberia, Burke said, look on the members of the white race as their enemies, but he said he was endeavoring to change this viewpoint and to show the people that the whites were friends.

AFRICA

Moslems and the Press

EGYPT is controlled, Rev. Dr. Zwemer says, "not so much by laws and religions as by the newspapers. These batteries have unlimited range, and seem to have endless quantities of ammunition." The Moslem press was never so active. In the native booksellers' quarters, great packages of literature are seen ready for the post and addressed to Timbuctoo, Brazil, South Africa, Mesopotamia, and India. The Nile Mission Press and the American Press at Beirut are also sending out large quantities of Christian literature. The Egyptian secretary of the Society for the Prevention of Cruelty to Animals, a young Mohammedan, recently ordered 1,000 copies of "Black Beauty" from the Beirut Press and the large volume recently published by the Nile Mission Press on the deity of our

Lord is having a remarkable sale. The monthly Christian paper, *Orient and Occident*, has become trilingual, and in French, English and Arabic is bridging the chasm between the East and West and leading young men to consider the claims of Christ. Moslems themselves are aware that the press is the deciding factor in the coming struggle. The editor of the *Islamic Review*, in London, writes concerning their propaganda:

The immensity of the task that lies before us compels us to the admission that we are scarcely able to meet the demand single-handed; and all the more so because of the lack of adequate means. We invite, therefore, one and all, each and every servant of Islam, to help us in the cause. The only means of access to the otherwise impregnable heart of the West is literature. Can we produce it in a quantity sufficiently large to meet the demand? The answer lies with our Moslem brothers

Plans for African Education

AN important step in the development of education in Africa has been taken in the appointment by the Secretary of State for the Colonies in Great Britain of an Advisory Committee on Education in the Crown Colonies in Africa. Except in the definitely Mohammedan areas about nine tenths of the whole of native education throughout the continent has been hitherto carried on by missions. The appointment of this committee is an indication of the increasing interest of governments in the subject of education, and since missionary interests are represented on the committee, it provides an opportunity for consultation between the Government and missions on educational matters. Its announced purpose is "to study the problems of native education in Africa and to facilitate the cooperation of governments and missions in the development of a constructive policy of education on sound lines."

Treatment Of Natives.

The Rev. Canon Palmer, a missionary of Pietersbury, had some strong remarks to make at a missionary meeting at Cape Town on the 20th Jan. regarding our Imperial responsibilities in regard to the Natives. As to missionary work itself, he said, they were not at all afraid of criticism which was based on knowledge, but much of it was based on what the Bishop of Pretoria had called, "parrot cries by ostriches."

With regard to our Imperial responsibilities, said the speaker, we English people, unless we are prepared to make the Native question seriously and are prepared to insist upon justice for the Native people, and provide opportunities for the development of the people, we have no right here at all. (Applause) We had better get out and let some other nation more worthy of the responsibility step in. The Native tribal life was fast disappearing. Bit by bit their contentment, their discipline, their morals and their health were gradually disappearing. Is it not true, the speaker proceeded to ask, that the so-called education we are bringing to the Native people, the so called civilisation, is it not true that they are responsible for the prevalence of disease that we see to day, the breaking down of tribal life and the vast wave of immorality sweeping over the country? What is it that has brought the Native people so low? The first thing is that the amount of land placed at the disposal of the Native is so small. The discovery of gold in Johannesburg and diamonds in Kimberley broke down that tribal system, and resulted in the ruth of Natives to the towns. In other days tribes were self-centred, self contained, and lived under the Native chiefs. Undoubtedly there was a great deal of cruelty, but the people were healty, and lived good, disciplined lives. Young men and women were carefully tested and and looked after and misbehaviour was punishable by death. It was not always enforced, but resulted in expulsion from the tribe. However, when they discovered they could get out to work for the white man's gold they went. Youth were able to support themselves, and there was no fear of the consequences, and the result is that to day you find Native people in towns absolutely detribalised. Some do not even know the names of their chiefs, and it is only those who know the Native people who can recognise what that means.

These Native people go into the towns and learn to drink and indulge in immorality. Go to the Lazarretto, at Rietfontein, and see them down with an awful disease, and you will be told there was no such thing as that disease amongst the Native people until the advent of the white people. I ask you where is your Christian and Imperial responsibility? Are you prepared to stand with idle hands and do nothing? You hear sometimes inflammatory speeches by Native agitators. We have had them in our own Church conferences. When you know Native people as I know them, and what they have had to put up with, it makes you wonder what would happen to us if the same treatment were meted out to us. We should foam at the mouth.

Continuing, the speaker referred to the Native Land Act of 1913. It came as a bolt from the blue. It had never been talked about or explained, and it resulted in hundreds of Natives being driven from their farms homeless with nowhere to live and nothing to do but sell themselves as serfs, and that under the British flag. In 1914 the Natives banded themselves together as never before. Our strength has always lain in the disunion of the people. They came together in a most amazing way and said the King is busy with his enemies,; we can wait "Never a word of agitation was heard until the War was over and," said the speaker with emphasis, "I maintain they are entitled to far better treatment than they are getting to day. Have you ever thought what the effect of self-government in South Africa has been to the Natives. You thought when the British gave us self government it did a mighty fine thing for South Africa. We all have our opinions upon that. Well, so far as the Native people are concerned it has deprived them of any Court of appeal, and the parties in power at present to have shown extraordinary little sympathy for the Native people, who cannot understand why to day they cannot appeal to the King. They are heavily taxed and have no representation, and they are groaning under a sense of injustice. And can there be anything more dangerous than that in a country where they are so largely in the majority. In the Transvaal Native people paid in poll tax £420,000, and for every pound he pays he gets a tickey back for his education. Three-quarters of the amount of taxation was absolutely unaccounted for. "The Transvaal is a fine place for white people. You get your education free for your children, even in high schools, but the Native people pay for it,"

In conclusion, the speaker made an eloquent appeal of behalf of Native missions, and said it was pre-eminent a job for the laymen and they should not leave it to the missionaries and parsons....

"The Natal Mercury."

Welcome Back:

We welcome back to the shores of Africa the Rev. Melrose G. Sishuba a Native of Queenstown, who after an absence of eleven years in America returned by the R. M. S. Saxon this month with the degrees of B.Th. and D.D. from the Roger William's College. He is going to work in connection with the Ethiopian Church of South Africa with head quarters at Queenstown. By the same boat there arrived Mrs Jabavu, the wife of Prof. D. D. T. Jabavu of Fort Hare College, who had been on an extended visit to Great Britain.

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Basutoland Council

NOTES IN THE HOUSE.

(Continued)

Cr. Potfol Letsoela, contrary to expectations said he was sorry to see Cr. Phamotse insisting on this matter which aimed at depriving Chiefs of their rights and giving them to their people. If Cr. Phamots's request was granted then the sons of Moshesh should agree to forego their rights and allow the commoners to rule the country. Cr Hlaban to of the P.C.'s requested Phamotse to kindly drop his reques and abide by the H.C's arbitration They were afraid of meetings being held in Camps because it was no quite in order Chief Sekhonyana said that the B.P.A. was granted one representative in the Council at their request They did not ask to be allowed to "tout" for members in their villages otherwise they would have been refused. He was of opinion that the matter had been fully discussed and the B.P.A should be satisfied. They the Chfs were progressive men and they were quite sufficient to carry out their duties to the people. If the B.P.A were not satisfied with their administration of justice then he would advise them to attend their courts and help them to try cases Cr. Lebeko of Chf. Sempe's that hot-bed of discord and dissension and Cr. Matete of the Great Triumvirate supported their young leader. Cr. Abel Matete agreed with Cr. Phamotse that the restrictions should be removed and that the B.P.A should be given a central site somewhere in the country where they could build a house for the holding of their meetings. Cr. Rev B. Leshota, a renegade from the B.P.A. said he was an old member of the B.P.A. which had never been acknowledged by the authorities when the late Cr. Rev C. M. Sebeta was president. He, without a shadow of truth, remarked that it was only recently that the B.P.A. had received official recognition and the result was that it began to cause trouble to the authorities. He, as an old member of the B.P.A. foolishly asked what conditions were made with the B.P.A. when it was acknowledged? Cr. Khoyane was of opinion that because Cr. Phamotse had clapped his hands at the conclusion of this discussion last year that was a sign that he was satisfied with the decision of the Council and Chf. Makhaola agreed with Cr Khojane and explained that he was surprised afterwards when he received Cr. Phamotse's letter complaining against the decision of the Council Cr. P. Molise, another renegade from the B.P.A. and one of its foundation members spoke an untruth when he said that it was the B.P.A. who selected the Camps as their meeting places on account of accommodation and food. Chf. Josefa Masupha likened the B.P.A. to a young horse that is being broken in which is never thrown away by the owner because it will not go straight at first. He advised the P.C. to treat the B.P.A. gently and bring them to the right road. Cr. Tautona of Chf Makhaola referred to the H.C.' despatch wherein he said that he believed the B.P.A. had good and worthy objects in view and that their aim was to promote general welfare of the Basuto nation without stirring up strife, or attempting to undermine the authority of the chieftainship. He regarded this as an advice by the H.C., and he personally did not fear if the B.P.A. were allowed to go everywhere in their villages. If the Chfs. knew that they were acting properly and justly and were keeping their house in order what was there to fear from the B.P.A which they would see? If they, the B.P.A did anything contrary to the laws they could be arrested and charged He advised that they should be allowed to go anywhere. Cr S. Maphathe of Chf Mojela, an old member of the B.P.A who has temporarily left it because he had been threatened with dismissal from the Council by his Chf, expressed a surprise that Cr Tautona should be the only Councillor who had differed from the rest of the Councillors. He said he was against what Cr Phamotse had said and he therefore concluded that the B.P.A was disputing with the P.C and showing disrespect to him. Cr. Rapase of Chf. Makhaola asked Cr Phamotse to accept what has been given him and he would be given more later.

Ch. Makhaola explained what he had said last year and about the clapping of hands by Cr Phamotse He agreed with Cr. Rapase that Cr Phamotse should go slowly and carefully and he would be allowed more sites. He objected to the use of the word "bondage" Cr. Phamotse was not asking but disputing He said he did not agree with those who said that there was nothing to be feared by allowing the B.P.A. to go everywhere The B.P.A should be satisfied with the little they have been given. He did not think Cr. Phamotse was a Mosuto because he was disputing with his Chf. Not being satisfied with confining himself to the subject before the Council, he went off the track like a race horse bolting from the course and treated the House to his experience Cr Phamotse which he gained at his recent visit to Leribe district. He told the House that the people in Leribe were crying against Cr. Phamotse that he was killing them This only showed the weakness of the Acting President in not calling him to order and requesting him to withdraw his aspersions. One could see an amused broad smile of Cr. Phamotse and a nodding of the head and those who knew him anticipated a severe chastisement of Chf Makhaola for this ill considered assertion of his which he presumably made in order to blacken Cr. Phamotse and his cause as much as he possibly could fearing lest the P.C or the Acting President might follow the advise of his Councillor. Cr Tautona, Before calling upon Cr Phamotse to reply the Acting President in reply to Cr Leloko's question as to whether it was permissible to allow Cr Phamotse to reply said that it was a rule of debate to do so and he then called upon Cr. Phamotse to reply.

12-24-23

12-24-23

Native Farmers.

The 26th quarterly meeting of the Middledrift district Native Farmers Association was held at Ncwázi Location on the 24th ultimo the chair being occupied by the Rev. Viceroy Kwatsha M.A. General regret was felt at the agricultural retrogression of the venue of the meeting due largely to the intellectual backwardness of the Acting-headman, this being a practical lesson on the importance of the better education of Native chiefs. The solitary member Mr. D. P. Mkosana, a local progressive teacher was highly admired for his good work in patiently exhorting his stubborn and conservative fellowmen, and in his successful teaching of garden culture to his school boys who had, in consequence, develop-

ed kitchen gardens around their homes to the delight of their mothers. Imvo

After the minutes were read and confirmed, the Secretary (Mr. D. D. T. Jabavu) reported that not only had more new associations sprung into existence following the lead of this district, (as seen in Berlin and Grahamstown districts) but he had received enquiries from Morija in Basutoland, Hukuwa in Hackney, Bethelsdorp near Uitenhage, and in Ntselamanzi, near Lovedale, with the object of starting new branches. 12-25-24

Complimentary remarks were made with reference to the Kentane district which had bought 120 more copies of the Xosa agricultural manual, contributed excellent literature in IMVO through its energetic members Messrs Mazwai, the Secretary and L. L. J. Mjamba and had actually moved the Transkei General Council by means of an epoch-making resolution to take definite steps to advance Native agriculture officially in magisterial districts.

The Secretary then explained the movement of the Cattle Breeders' Association aiming at the elimination of the scrub bull. He read his communications with Mr. B. O. Schonegevel of King Williamstown on the subject and after considerable discussion it was agreed that the movement be supported and that the Committee should press for adequate commonage for such class bulls with Government stud farms to improve Native stock. The Secretary further explained how the Government had splendidly resisted the sinister machinations of Cathcart, Kei Road, Stutterheim and East London European Agricultural associations who urged the cancellation of the trasnfer of "Merriman Farm" as pasture land for Natives who had been iniquitously deprived of their grazing rights by the Forest Department at Keiskama Hoek. He reported that he would reply in IMVO to other adventitious objectors such as Dr. Macdonald P. A. Taylor, A. Lister and the editor of "*Umteteli*" who sought to justify the pernicious action of the Department of Forests without knowledge of the real issue as explained by Major Ballantine before the Kei Road Farmers and by the IMVO time and again.

A series of resolutions were then passed unanimously under the heads of (1) Locust Destruction, (2) The Elimination of Scrub Bulls, (3) Ciskei Native Agricultural Show, (4) Zibi Rustenburg Farms Scheme. (These have been published in full in the IMVO issue of 11th instant, and they bear striking testimony to the progressive attitude of the association.)

Affectionate sympathy was expressed with regard to Prof. Alexander Kerr who was laid up in a critical condition with Enteric Fever at Fort Hare. It was the sincere desire and prayer of the meeting that this great benefactor of the Bantu be spared by Providence to live and continue his excellent work at the Native University College.

A helpful discussion was held on the causes of famine among the Natives, led by Mr. Reuben Mampunye.

Subscriptions realised £2-16/-, the balance at bank being £24 0 6d. Mr. Stanford Sonjica, Government Demonstrator, gave an instructive lecture on the sheep. Prominent in discussion were Messrs. S. Tontsi, S. F. Sonjica, S. Macaula, W. Njaba, D. Time, W. Mbilini, C. Magodla, C. Maseti, Rev. C. Mvunyiswa, A. Mabuto, E. Shosha, F. Cweba, S. E. Mqayi and D. Mkosana.

Next meeting was fixed for the 23rd February at Rabula (Ngudle's Kraal.)

Farewell Address.

Osborn Wesleyan School
Mount Frere,
1st June, 1923.

B. Whitfield Esq.,
Resident Magistrate,
Mount Frere.

Imvo

Sir,—We, the undersigned representatives of the Mount Frere District Teachers' Association, have thought it our bounden duty to give expression to our feelings of the high value of your services in the District. 12-25-24

Your transfer to the District of Mount Fletcher has taken us by surprise, but though the representations of the friendly feelings of the white and the native residents have been made to Government for your continued services in the District, and have not been acceptable, still they are proofs of satisfactory performance of your duties in relation to those over whom you have presided in your official capacity as Magistrate of the District.

The kindly feelings so represented are not thrown away into the deep sea by the Government, but they are a treasure for reference in the near future.

We do not wish to make a comparison between you and your predecessors, nor is it necessary to do so, but it is sufficient and only too true to say that there has never been before such a consensus of friendly spirit shewn to them, as is the case to-day on your departure to your new sphere of work.

Your administration in the District is leaving behind a record of progress and the maintenance of peace. Before your transfer to this District, the assegai had been soiled with the bloodstain of human life, but by promptness of action and the tactful dealing with the tribe, the same assegai is cankered with rust in the roof of a Baca hut.

Your devotedness to duty has manifested itself in the hard work of riding about, and settling disputes in the various locations of the District. May the sun never set on you! Your magisterial authority has represented the true British spirit of fairplay to all classes of people irrespective of colour.

Your excercise of legal power on the bench has displayed the highest ideas of justice, not pampered by any external force of influences.

The unshaken policy of justice seems the outstanding feature of your administration. Justice is beauty: Beauty is justice, and it gives birth to peace, but injustice broods and breeds rebellion, and by a driver of the law, hostile to the black man, is exercised as a scourge of revenge upon the weak, the poor and the helpless. Injustice is the lowest and meanest of weapons that a Magistrate can use to his people, and it degrades him to the standard of a sheperd who picks up stones, and hurls them at his sheep. There is no justification for sheer injustice, for higher powers are ordained of God who is just in his judgment.

Of injustice, one writer says with feelings of extreme pain, 'Look here, you may set any fields on fire, and give my children to the sword., you may drive me forth a houseless, childless beggar, or load me with the fetters of slavery; but you never can conquer the hatred I feel to your oppression".

In your official supervision, the natives are safe: their interests are safe, and they have a true father.

The lustre of your administration is greatly enhanced by the excellent, precious virtues of inexhaustible patience and sympathy which are the qualifications most needed in a ruler.

Such is the man for whom the natives are crying out: free from bids against the black colour: free from the policy of repression which is due on the part of others to fear of the future predominance of the native race. Remember all nations individually must reach their destinies, before they die out, otherwise they will break down all barricades on their way to their fate.

We cannot wind up our address without mentioning with thankfulness the privilege, which you extended to the Native Teachers of the District and General Council.

We wish for you and family good health and strength physically, and every success in your new sphere of labour, may your life be long and happy, and your service be a tower of honour and glory for the native people, with whom, from time to time, you will come in contact.

We are, Sir,

Your obedient Servants,

C. N. FALATI, Secrectary 'Pro tempore"
J. H. MATSHWA, Chairman
D. J. MAPEKULA, Hon, Secretary
S. S. CILIZA, Hon. Treasurer
J. B. JOJOZI, Committee member
J. MANTAME. Committee member.

National Organization—1923.

Race Problem – 1924.
Africa.

"MY TRIP TO AFRICA"

:-: By :-:
Thomas Cole

"Wild Africa, Beautiful Africa, Wealthy Africa--It is a Revelation"

THE African Pioners or Union Co., went to that far and distant Mother Country of the American black man to engage in civilizing and bettering the living conditions and increasing the industrial pursuits of the Gold Coast colony, Secondu West Africa. In landing at the sea port situated on the Gulf of Guinea, the first of my surprises was a black man at the wheel of a tug boat, stearing alongside of the passenger boat after she had anchored and made ready to receive and land passengers on shore. Then I observed the surf boats which load and unload the cargo boats. On entering the customs, I observed nothing but black men as custom officers. I felt that we would not have much work to enlighten the natives on civilization. Later I found they were more diplomatic than Americans. I then realized that I had lived to place my foot on the great Afriacn soil, the soil that never ceases to produce the whole year round. As soon as members of the group became settled and I began to wander around and look at the strange sights — for everything was strange, and some things beautiful, such as the woods and the foliage—indeed it looked just like a Paradise and so much better than the appearance of the inhabitants I could not harmonize the people with the scenery.

Natives Interesting.

But the natives were a quiet, peaceable body of people. Their dress and make-up was very puzzling at first, but everything eventually became natural. In conversation with the natives, who spoke English, I found them very interesting and very industrious. Practically all the business is carried on by the natives. After becoming fully acquainted with the situation, I found that the natives were the back bone of the Gold Coast. They operate the Cable Office, Post Office, Custom Office, railroad. They are the town consul, police chief and police officers. I was more than agreeably surprised and it really made me feel more at home and believed it certainly looks like success for our business. But these were the outside conditions. The natives get small salaries for the services they give, but their cost of living is far cheaper than what it would take an American or Englishman to live on. Their wages or salary ranges from three (3) to seven (7) pounds a month. This refers to the clerical work. The mechanics receive from three (3) to seven (7) shillings per day's work. They are good, neat workmen; plenty of them; quick to retain knowledge and eager to learn more. The laborers receive from one to two shillings a day. They are as fine specimens, physically, as any one wishes to see. The English have taught the natives to do business and that is one thing they know.

Morale Good.

The morale on the streets in the day is better than we have in some sections of our big cities. The men rule in that country. The women are more like slaves. The dress of the natives, such as clerks and lawyers, are just the same as the English during working hours, but after that they fall back to their native garb, which is cloth in which some of the colors would give you the blind staggers. The native women are the traders. They bring all the produce to market on their heads with their young babies lashed to their backs. All the marketable foods are brought from the country, which is called the "bush." There is no end to the amount of weight that can be carried on their heads. They are just as straight as an arrow; their dress is two pieces of cloth; one piece to cover the lower body and one to cover the upper body which includes holding the babies to the back while they are on their journey to and fro. They do not wear shoes. They are barefooted at ALL times. The main native foods are plantine, fish, hogs, goats, sheep and Kankie chicken. Staple foods: Plantine, Kankie smoked fish. The country is very rich. Every thing grows all the time. There is no cultivation required. Everything is planted and it grows and they just gather some. The general resources are wonderful. There is enough in the Gold Coast district to supply the world for one hundred years. Seventenths of the cocoa used in the world comes from the Gold Coast. It is rich in rubber, mangaruse, cocoa bean, gold and polim punell. They are all staple goods and can be had for shipment at any reasonable time, but you must have money and not change. (Five thousand dollars is change.) The proportions are big and it takes big money to handle them. The African Union Company has the concessions, but not the money. The country is no place for a poor farmer to go without money. Bear this in mind. The living conditions among the natives will not do. They will have to be trained and educated from that condition and they will need American colored women to do that.

They are willing listeners to anything the American black man or woman says.

(To be continued)

Basutoland Council.

NOTES IN THE HOUSE.

(Continued)

MISCELLENEOUS.

The Committee which had been appointed to draft a despatch to the H C. reported and after the draft was read the P.C. addressing the A.R.C. said: I am not going to speak on this letter. There it is. You are the way. You know our customs. I cannot teach you your duty." And then he proceeded to thank the Council for the work it had done during this 18th session and also the acting President for the manner in which he had conducted their deliberations. In reply the President said it would be a pleasure to him to forward the letter from the Council to the H.C. and will add what he knew was the wish and thought of the Council He had already told the Council that it was not the intention of the Government to lessen the power of the P.C or of any other Chief and he would point this out to the H C.

VALEDICTORY.

Continuing his speech the A R C. said that this has been a long and arduous session—this being the twentieth day of its sitting. They had got through most important work and he felt they had done some good. He thanked them for the ways they had carried their discussions and for listening to him. They had given their honest criticism and little advice whereby they had increased their value as Councillors. He was one of the oldest of their officers (30 years) and he was struck by the difference in their thoughts. They had clearly shown to him that they did not trust the Government as they used to do. There is suspicion at the back of their heads that they were not what they used to be. He honestly prayed them to trust the Government and not try to get pitfalls. He assured them that any thing done by the officers, the R C. or the H C. was done for their benefit. It was of course difficult for Councillors to understand words in the Proclamations. He stated that his Chief, Sir Edward Garraway had their interests at heart. The few years they had before them in the service of this country he assured them they would work for the Basuto interests. He wished to remind them about the Scab Proclamation which was now law. They must get their flocks cleansed and help one another and they would never regret it. He reminded them not to forget about the locusts, the Government was trying to get poison.

Turning to the P. C. he thanked him for the way he had attended the Council. He as Ch. Councillor by his regular attendance had shown an example to the other for he had never left his chair. His attendance had been of great help to him (the A R. C.). He wished to give public thanks to Chiefs Makhaola, Sekhonyana, Masupha and others who went to Leribe. He however regretted that their labours had not yet born-fruit, which was not their fault. He greeted them all.

Thus the eighteenth session of the Council closed.

British Commercial News.

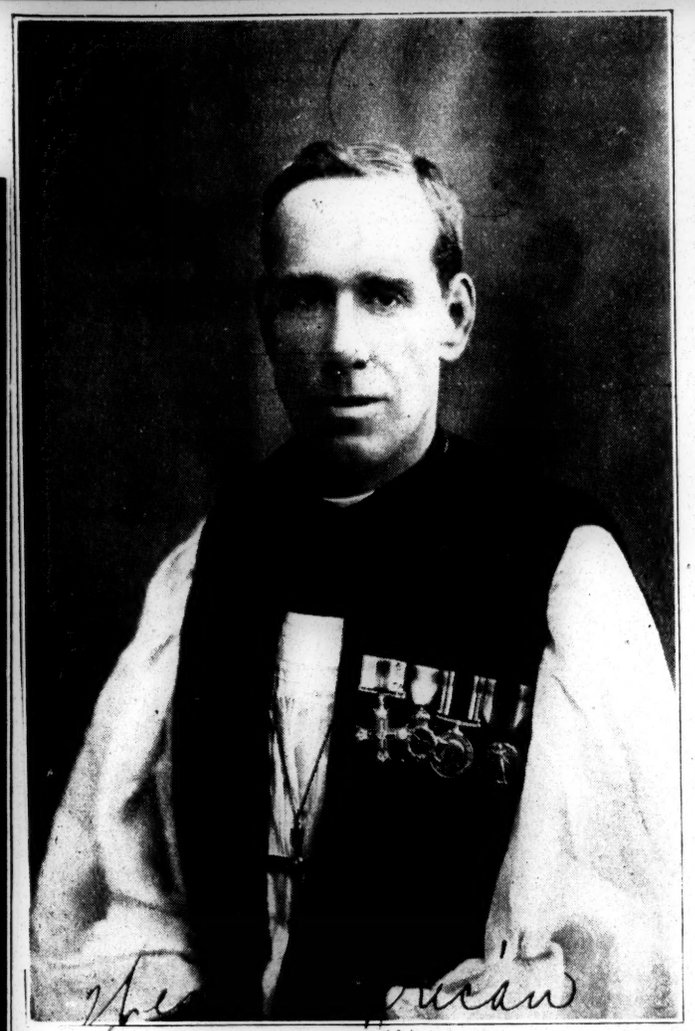
HINTS FOR EMPIRE EXHIBITION VISITORS

ENORMOUS numbers of visitors are due to arrive in Great Britain early in 1924, having been attracted wholly or partially by the British Empire exhibition. This exhibition by the way, will include a very representative collective exhibit of British motor vehicles of all classes, organised by the Society of Motor Manufacturers and Traders. The purpose of this article is, however, to give useful advice to motorists who intend either to bring over their own vehicles or to purchase cars for use while in Great Britain, subsequently taking them home with them. Probably the majority coming from the more distant countries will not consider it advisable to bring over their own on account of the cost and the risk of damage. In this case, the best thing to do is, on arrival in Great Britain, to get into touch with the Automobile Association, of Fanum House, Whitcomb Street, London. The technical department of the association will advice, if desired, as to the selection of a car, having regard to the use the visitor proposes to make of it during his stay, and also to the local conditions which must influence its future use in his own country. The subscription is a small one and, once the motorist has become a member of the A.A., he can get all the advice he requires as regards the organisation of tours, selection of hotels, and so on. Also he will receive the help of the A.A., road scouts, and will, in fact, find everything made easy for him in every possible way.

Assuming that the visitor intends to bring his own car to Great Britain, he should write in advance to the A.A., stating that he wishes to become a member during his stay, and asking to be met at the port of arrival. There the Association's official will hand out the necessary registration cards and circulation permits, together with the requisite number plates, and the motorist is then free to proceed within five or ten minutes of his car being landed, provided only that he is not subjected to delays at the Customs. The most serious source of possible delay lies in the fact that any one bringing in a car must deposit the amount of the import duty. In the maximum, this is one third of the value of the vehicle, but the duty in respect of cars brought in from other parts of the British Empire is somewhat smaller. The point is that, if a cheque is tendered, the Customs officials will not clear the car until the cheque has been passed through the bank, and very vexatious delays consequently result. Thus, the visitor is advised to carry with him money in a liquid form in sufficient quantities to cover the maximum duty.

It will be observed that, so long as the A.A. know that the visitor wishes to become a member, they will begin to act for him immediately, without requiring his subscription to be paid before they take the preliminary steps to facilitate his landing. If the visitor, after seeing as much as he wants to of England and Wales, Scotland and Northern Ireland, wishes to proceed to France and other Continental countries, he should apply to the A.A Foreign Touring Department, who will supply him with an International Travelling Pass (this takes the place of driving licences in every country), and with Customs papers (triptyques for the separate countries, or a carnet for several countries combined). These papers will enable his car to pass freely across the frontiers of the principal European countries and avoid the need of registering in each country. The A.A. Touring Department will also arrange for the shipment of the car across the Channel, and will supply itineraries with full details of the recommended roads in all countries. A.A. hotels and agents are appointed in France and other countries of Western Europe.

Mr. Frederick Palmer, C.I.E., the distinguished engineer who leaves for the Gold Coast on April 2nd at the request of the Secretary of State for the Colonies to report on Takoradi harbour. Mr. Palmer's career was described in these columns last week.



The new Bishop of Accra, the Right Rev. J. O. Aglionby M.C., D.D., who sailed for the Gold Coast this week. Various presentations were made to him at Sunderland (as described elsewhere) at a farewell gathering prior to his departure.

Chief Ojora. It will be noticed he is not in full White Cap Chief regalia as his appointment was made after Government recognition of Prince Ekeko was withdrawn.

Mr. W. N. Latterodt, son of the well-known photographer at Accra, is studying the science of photography at the Regent Street Polytechnic. He returns to the Coast shortly to put his knowledge into practice. See elsewhere.

Race Problem - 1924.
Africa.

KENYA COLONY (B.E.A.)

KENYA FRANCHISE.

Swaraj Agitators at Work.

White Settlers' Views.

In the following article the "Times" Nairobi correspondent describes the attitude of the European and Indian communities in Kenya to the new franchise and representation law, passed at the beginning of January. In accordance with the decisions announced by the British Government in the Kenya White Paper of August last, separate or communal rolls have been made of the European, Indian, and Arab voters. The new Act, while retaining an official majority in the Legislative Council, provides for the election of eleven Europeans, five Indians, and one Arab as members of the Council.

A Committee is being appointed by the Government of India to confer with the British Government on the Kenya Immigration Bill; this Committee will also make representations in regard to the franchise.

View of European Population.

NAIROBI, January (by mail).

The new Constitution has been accepted by the European population as carrying out the intentions of the British Government. It follows the White Paper so closely that the critic has been disarmed; its phraseology is so perfect that it has given rise to less debate than unimportant Bills which preceded its passage through the Legislative Council. Politically, the Europeans in the Colony are not so acutely sensitive to-day as they were a year ago, and as the new Constitution did not curtail the share already exercised by the whites in the administration of the country its passage caused little stir.

The non-official members of the Council, headed by Lord Delamere, expressed the hope that the Immigration Bill and the Legislative Council Amendment Ordinance, i.e., the Constitution measure, would be passed together, but finally they agreed to separate treatment because, I am informed, having accepted the White Paper, the Europeans were most anxious to implement its provisions and would not lay themselves open to a charge of bad faith by encouraging delay.

The Indian community remains hostile to the new Constitution, and is intensely active, in view of the near approach of the annual Congress, which will, on this occasion, discuss the position in the light of the settlement, and, without doubt, will reject the White Paper, the Government, and everything connected with the problem—except their demand for the common electoral roll and equality. [The Congress, meeting after the correspondent wrote, passed resolutions in the exact sense indicated.]

Indian Demands.

Before its introduction the draft Constitution Bill was passed to the Indians by Government for criticism, and the Indians took the opportunity of asking as much as imagination could suggest within the limits of the measure. They were agreeably surprised when Government accepted every suggestion made and granted to the Indian community adult franchise to every man and woman without test or qualification of any description. Even the Arabs did not ask so much. They insisted upon a literacy test and two years of residence in the colony, and Government agreed at once, even with the additional proposal that the vote be confined to the male (Arab) population.

The inclusion of every Indian suggestion in the new Constitution gave Indians overseas the impression that the Kenya leaders had agreed to accept communal franchise, whereupon the local Asiatic agitators hastened to advise Government that, while the Indian community was grateful, the Constitution could not be accepted for two reasons:—(1) It assigned to the Indians a second-class citizenship; and (2) even five members in the Legislative Council was valueless representation, because they would always be overruled, and had no hope of making their voice heard. They have withdrawn their members from the Legislative and Executive Councils as a protest against the whole policy of Government towards Indians. I am now informed by their chief spokesman that Government will give the Indians more attention if they stay away than if they attend the councils.

What worries one more than all this petty pinpricking is the visit of a number of Swaraj firebrands to Kenya and the information that the Swaraj Party in India has prepared a programme for the Kenya Asiatic community. It is said to be much milder than the programme of the extremists in India, and that nothing more drastic than passive non-co-operation is contemplated, but direct connection with the Swarajists will undoubtedly alienate such European sympathies as still exist. The Indian members did not take part in the passage of the Constitution Bill, and at present there is no indication that they intend to return to the Councils, despite the Governor's appeal for a broader outlook and for co-operation among all communities.

Non-Payment of Taxes.

The position is complicated by the fact that the Indians have deliberately allowed arrears of site value taxation due to the Nairobi Municipality to lapse, and, owing to a flaw in the law, the municipal council—which has no Indian members at present—was unable to recover by Court proceedings. The omission has been rectified, but the Indians will still refuse to pay, because they cannot agree with Government in regard to their representation on the municipal council, and the crisis will arrive when the council attempts to recover the considerable sum outstanding.

The elections have been fixed for March 15, but it is unlikely that there will be any attempt by the Indians to make use of their new privileges, because they have been forbidden by their leaders to apply to be registered as voters. In one of the few Press references to the Constitution the "East African Standard" said:—

"We hope that, if the Indian community deliberately allows the date of the elections to pass, the Government will take up a firm attitude and refuse to be treated as a puppet in the hands of a few misguided Indian political timeservers. If, through their own actions, the members of the Indian community are unable to co-operate in the new Legislative Council, we hope that Parliament will not be forced into making arrangements to meet the Indian leaders when the latter decide that the time is ripe to accept the Imperial Government's offer."

The wisdom of the inclusion of a missionary on the Council to represent African interests is not challenged, but it is pointed out that it will be difficult to find a man who can adequately represent, from personal contact, the diverse needs even of the principal tribes.

GOLD IN KENYA.

Mild Rush from Nairobi.

NAIROBI, January 10.

Following on the activities of a number of syndicates prospecting in the Maizi Reserves, it is anounced that gold-bearing reefs have been discovered. That gold is present in payable quantities is, however, not yet certain. Notwithstanding this, considerable excitement has been caused locally, and there was a mild rush from Nairobi to the spot of some 200 miles distant. Claims are at present being pegged. Should the reefs prove to contain gold in payable quantities, the discovery will have a wonderful effect on development and progress in Kenya.—Reuters' Special Service.

Messrs. George W. Pope, L.R.C.P., R. MacDonald (Dar-es-Salaam), W. G. Taylor (Bagamoyo), Thomas A. Bowden, and D. O. Matthews (Entebbe) have been appointed members of the Royal Colonial Institute.

THE INDIAN QUESTION.

New Drafts of the Kenya Bill to be Discussed.

Sir Bayya Sarma, Emigration Member of the Viceroy's Council, announced in the Council of State at Delhi on February 6 that the Secretary of State for India, Sir Sydney Olivier, had wired to the Government of India to appoint forthwith, in accordance with the discussion of the Imperial Conference, a committee whose views regarding the new drafts of the Kenya Bill would be heard.

Reuter states that Sir Bayya pointed out that the Colonial Office would not proceed with the immigration ordinance until the committee had met in London and discussed the question.

Mr. Sethna, unofficial member for Bombay, who had tabled a resolution urging the postponement of the Kenya Immigration Bill, raised the question of the franchise, regarding which he complained that the new Colonial Secretary had stated that the settlement was final. Sir Bayya assured him that the committee would inquire into the franchise question with a view to the modification of the Franchise Bill, and Mr. Sethna thereupon did not move his resolution.

Kenya Settlers Uneasy.

Political affairs are again agitating the public mind, cabled the "Times" Nairobi correspondent on February 2. Considerable uneasiness and anxiety are observable, particularly among the farmers. The advent to office of the Labour Government was partly responsible for the disquiet, which was somewhat allayed when Colonel Wedgwood's position in the Cabinet became known, while the recent speech of Mr. Thomas, the new Colonial Secretary, upholding the decisions (relative to new railway and other development schemes) relieved anxiety.

The declaration of the Viceroy of India voicing objections to the Immigration Bill is, however, causing grave perturbation, which is not lessened by the non-co-operation policy adopted at the recent Indian congress at Mombasa.

The Press again insists that control of immigration is the corner stone in the development of African territories, and if fundamental alterations are made in the principle of the Immigration Bill, the Kenya White Paper may be reduced to a shadow, and there will be the likelihood of a repetition of the events of 1922. To prevent the growth of uneasiness a clear indication at the earliest possible moment of the fate of the Immigration Bill is most desirable.

The White Paper Explained.

The Kenya White Paper, issued in August last, gave the decision of the Government with regard to the rival claims of the European settlers and the Indians, which during 1922 had reached a crisis. This White Paper laid down the principle that the interests of the Africans—the natives of the country—were paramount. With regard to the franchise, it was set out that it was to be communal, as against the claim of the Indians for a common franchise.

On the subject of immigration it was declared that racial discrimination could not be countenanced. The Indians declare that the Immigration Bill prepared by the Kenya Government does in fact discriminate against Asiatics, and the Government of India has protested against certain of its clauses. Generally the European inhabitants have accepted the decisions of the White Paper, while the Indians, who have been given adult franchise for both sexes, have rejected the decisions, and still claim a common franchise roll.

The Kenya interest in Colonel Wedgwood's appointment arises from the fact that he is believed to favour equality of treatment of Europeans and Indians in Kenya.

Customs Changes.

The revision of the Customs of Kenya and adjacent territories discloses minor changes. The 30 per cent. duty on motor-cars is replaced by a flat rate duty of £15 a car, *plus* 5 per cent. *ad valorem*. This is expected to increase the importation of better class cars. The duty on timber is reduced from 50 per cent. to 30 per cent., the latter figure being considered to afford sufficient protection for the local industry. The duty on building materials and wires is also reduced. The estimated result is a decrease of £7,000 in revenue.

Justice:

In a letter to the *Cape Argus* on 4th October "Lawyer" writes as under:—

I notice that at the recent Circuit Court at Umtata, sentences of flogging for theft were very common, thus:

Vontfolo, Native, convicted of stock stealing; sentenced to four years' hard labour and ten lashes.

Joshia Misipi, Native, convicted of horse stealing; sentenced to four years' imprisonment and ten lashes.

Freddie Paulson, Coloured youth, convicted of theft from an hotel: sentenced to two and a half years' imprisonment and ten lashes. On the other hand:

Carl Bassenger, European, found guilty of stock theft, building breaking, and delivering guns to Natives; sentenced to two years' imprisonment and a fine of £5 12s 6d.

The Judge (Mr. Justice Sampson) thought fit on this occasion to deliver a homily on the importance of treating Natives justly. I should like therefore, to ask why flogging is a fitting punishment for theft. He does not sentence white thieves to be flogged. Is not our system of justice in principle colour blind?

In my humble judgment, flogging should be reserved exclusively for crimes of violence. But so long as the law remains as it is, it is wrong to flog only Black or Coloured offenders.

Such confidence as the Black man still retains in the white man's sense of justice will be fatally undermined, unless Judges realise that they have no right to exercise the discretion they enjoy so as in effect to create a Colour distinction where none exists in in the law.—A. P. O.

Where Nationalists Rule.

Those Coloured people who have recently acquired a decided leaning towards the Nationalist Party, should bear in mind that, despite General Hertzog's oft repeated declaration that Coloured people should be treated with special consideration, there is no school in the whole of the Free State for Coloured children. The miserable sum of £5,333 is spent on Native education, over £900,000 on the European children, and not a farthing on the Coloured child. In Kenya, the colony which Nationalists dangle before our eyes as the country of British misrule, the Education Vote for 1923 is made up as follows:

European Education	£18,043
Indian Education —	£9,790
Native Education —	£21,321

Kenya spends £31,000 on non-European education; Hertzog's land £5,333 only.—A.P.O.

Bantu Lore Boycott.

The department of African Life and Languages in the University of Cape Town has recently announced its second competition for the best collections of native lore or history from native sources with a first prize of five pounds, the manuscript to remain the property of the University.

Judging from some correspondence in this journal it is evident that there is a complete movement, among the best writers of Bantu folklore that we have in the Xosa language, to boycott the competition for two reasons. The first is that last year the manuscript was returnable to the writer after the competition was over; but this year it remains with the University. The second is that the first prize of £5 is too small a compensation for the writers who are obliged to incur much expense in travelling among their people to collect the stories, to say nothing of sub-edition work, transcription, and time involved in the task.

There are two sides to every question. On the one hand all those interested in Bantu literature must feel highly indebted to the University of Cape Town for having gone as far as it has done to induce the Natives themselves to get busy saving their own treasures from oblivion. For without the bait of five pounds offered last year the stories written last year would have been eternally lost. The cause is one worthy of personal sacrifice on the part of Native writers. They should not do this only for the sake of filthy lucre, but as a patriotic task to raise the value of Bantu studies, just as the earliest scribes of Anglo-Saxon and Medieval English did in their days to save to linguistic history of their country. On the other hand the University authorities enjoy handsome financial support from the Government, money ultimately derived to no small extent from Native taxation direct and indirect. The department with its professors is by no means financially embarrassed; whereas the Native writers, to put their case mildly, are by no means men of luxury and ease. In their case the labourer is worthy of his hire. A compromise, to our mind, is quite possible. Fifty pounds for the first prize with a number of five pound consolation prizes would meet the case, and then the University should rightly claim to retain the original; for in a prize of fifty pounds, it would be worth the while of the competitors to spend a pound or two on a transcriber. We therefore hope the University authorities concerned will see their way to save the situation by adopting this suggestion and save this literature for future generations.

A Promise Fulfilled.

When the Rt. Hon. F. S. Malan visited the Eastern districts towards the end of last year he listened sympathetically to a catalogue of painful grievances recited by Mr. Charles Sinxo on behalf of the Fort Beaufort Natives who were being milked dry by the local Municipality in taxes for their stock on the commonage which had been mysteriously annexed by the town council. The case was put with such clearness, respect and exemplary moderation that the Minister confessed he had been touched to his heart and promised on the spot to do all in his power to alleviate the lot of the Natives concerned. True to his promise Mr. Malan has lately offered them some land in Peddie district to which they might move and become compensated for the land of which they had been deprived by the Fort Beaufort Municipality. Mr. Malan is nothing if not true to his word where he has made a definite promise and this is a case in point for which he has earned the thanks of our people for his humanity.

Indeed it would appear that the boot is now in the other leg for the Municipality, now realising the business loss to the district that must result from the exodus of hundreds of Natives away to distant Peddie, are hysterically offering inducements of grants of land for grazing and settlement so as to keep the Native population within its environs.

The position offers a salutary lesson to a municipality which has for years notoriously persecuted its Native neighbours without reckoning on the day of a change of fortune such as has now befallen Fort Beaufort.

Rand Indians Protest.

At a crowded mass meeting of the British Indians Association held recently at Johannesburg Mr. E. I. Aswat, the chairman, said dark days in the annals of Indians in South Africa were now dawning. The fact that they had assembled in such large numbers was significant that they realised the gravity of the situation. He laid stress on the fact that the community had to be ready to make great sacrifices if the Class Areas Bill becomes law.

Mr. Jacob Ebrahim Gardee, a well known merchant, said he was prepared not only to sacrifice his all, but also go to gaol if necessary, and exhorted that all Indians should follow his lead.

The following resolutions were unanimously passed amid great enthusiasm: "This mass meeting held under the auspices of the Transvaal British Indian Association hereby enters its emphatic protest against the Class Areas Bill, which is principally and solely directed to operate against the British Indians in particular, and aims at the ultimate expulsion of Indians out of the Union of South Africa by depriving them of their means of livelihood and thereby placing them in a totally impossible position and is therefore unacceptable to the Indian community. This meeting further records that the Bill is insulting and degrading to the honour and respect of the entire nation, and the Indian Empire as a constituent portion of the British Empire, respectfully urges the Union Government to drop the said Bill and calls upon the Indian and Imperial Governments to make the necessary representations to the Union Government to improve the status of the British Indians in view of the fact that further Indian immigration to the Union of South Africa is entirely stopped."

The Story of Indaleni.

We have received a neat little brochure of twenty pages explaining, with splendid illustrations, the work of the Native Girls' High School and Industrial institution at Indaleni, Natal, by the Natal District Missionary Committee. This is a type of useful educational centres of which we have no prototype in the Cape except for St. Cuthberts, Tsolo. The booklet is obtainable from Rev. A. W. Cragg, the Principal.

I. C. U.

The annual conference of the native Trade Union organisation called the Industrial Commercial Workers' Union was held at East London on the 18th January last. At noon the opening proceedings were marked by an address of welcome by Mr. James Stewart, M.L.A., who stepped into the breach as a result of the refusal of the local Mayor to welcome the conference. The opening address was deliverd by Mr. D. D. T. Jabavu, who in the course of an hour's speech stressed the wisdom of the use of moderate language and sane objects in a movement destined to play a great part in the upliftment of Native labourers. Brief addresses were also made by Dr. W. B. Rubusana, Rev. H. Dreyer, Mr, M. E. Johnson and Prof. J. S. Thaele, B.A., (America). In the afternoon, a demonstration was held in the Market Square when Mr. M. S. Masabalala was prominent among the open air speakers. Business sessions followed on the next week. It is clear that under wise united leadership the movements to organise Native manual workers have a great future in this country

Race Problem — 1924.
Africa.

SEMBEHUN AGRICULTURAL SHOW.

II.

By Constant Tuboku-Metzger.

After the Governor had addressed the large assembly of people and had declared the show open, all the Chiefs with their large retinue and the rest of the people started to go round the various barrè to inspect the exhibits, while His Excellency and party remained on the grand stand and the Band of the West African Frontier Force discoursed sweet music.

THE EXHIBITS.

The exhibits numbered 5,075 and were grouped into sections as follows:—

Section 1:—Agricultural Produce—Under this section there were arrowroot, plantains, swamp rice—brown and white,—upland rice, yams, sweet potatoes, koko (eddoes), cassava, Irish potatoes and Chinese yams. Among the exhibits of yams were some Ajantala yams of very large size, so much so that one of them was borne by no less than four men. It was about five feet in girt and three feet in length. The judges did not however use size as the basis for awarding the prizes but quality, as the yam for which the first prize was awarded did not weigh more than five or six pounds and was only about nine inches long and twelve inches in girt. The Irish potatoes exhibited were very good and compared favourably with imported ones. The extensive cultivation of them will no doubt bring profitable return to the planter as it is much consumed in the Colony.

Under maize were exhibited what was grown from imported seeds and indigenous seeds. Of the former class were the Wisconsin White Dent, the Natal eight rows and the Baylis cornflake. Guinea corn or kooskoos, bulrush millet another kind of kooskoos grown in stock like maize and fundi also came under this head. One could not but recall what the Governor said in his opening speech that more maize should be cultivated; this is sound advice as this crop can be used in a large proportion as our staple food and is also good for food for live stock.

Next came beans—Canadian wonder, Unia and other kinds,—cow and pigeon peas, chillies (small pepper) ground nuts, egusie, ginger, beni seed, cacao (the pods and the prepared beans), coffee (Stenophylla and Liberia), kola and coconuts. The N'Jala Agricultural College exhibited some well prepared ginger—in the best way of cleaning and preparing this crop—as well as fermented pepper and fermented cacao. The Judges used as a qualification for prizes the sizes as well as the method of preparation as in the case of the cacao there were over forty exhibits, and some though of good size and appearance were not properly fermented. There were several kinds of cocoanuts—the small sizes common in the Colony proper and some very large sizes peculiar to Sherbro. Cotton—the Quandi and Induli,—castor beans and sugar canes completed this section.

Section II.—Under this section were classified oranges, limes, bananas—in large bunches,—onions and eshallots.

Section III.—Native Products. This section includes all kinds of seed oil, fibres, dyes, gums and skins. The Southern Province seems to be very rich in oils and appears to be the best oil producing section of the Protectorate. Those exhibited varied from the most transparent of seed oil to the darkest colour of palm kernel oil commonly known as nut oil. There were palm oil made from the pericarp of the ripe fruit, coconut oil, ground nut oil, beni seed oil and shea butter. The competition in the various kinds of oil was very keen and the judges had no easy task to make their awards. The palm kernels were of good quality as well as the fibres which included piassava, raphia and various other kinds—from which good ropes were made and exibited. Of much interest were the various leaves from which dyes were made; they were classed as turmeric, indigo and anatto. A few logs of camwood, and rattan canes completed this section.

Section IV.—This section comprises Native Arts, Crafts and Manufactures and was very interesting. Under Carpentry and wood work were some tables and benches shown. A large bamboo seat was given a first prize, and for cabinet work the first prize was given to a Pujehun Carpenter who made a splendid cabinet which Commissioner Dawe used as a show case to exhibit over thirty samples of different kinds of rice. Mr. Dawe deserves credit for this sample collection of various kinds of rice cultivated in the Protectorate. This exhibit was selected for the British Empire Exhibition.

In the matter of Country Cloths the exhibits were excellent. The first prize was put on a white cloth similar in appearance to, but of much finer texture than the Kano cloth which is being used to make men's suits. So keen was the competition in this class that it was a difficulty for one to select two of them for the second and third prizes. Mats, baskets, shookoos, pottery, leather bags, bricks of clay, fishing and hunting nets, fibre bags were all exhibited. In the domestic line were some very fine laundry starch and various kinds of flour made from cassava, maize and banana and used for food. Carvings from wood formed a special feature of native craft. Such articles as helmets, combs, warri bowls, stools, minature human forms, bondu-devil heads etc., were all on show. In metal work various kinds and shapes of swords, knives and other implements were shown.

Section V. contained a few products grown by school pupils.

Section VI. showed a collection of various kinds of imported Agricultural Implements and Machinery consisting of such implements as hoes, spades, axes, matchets, pruning knives, ploughs etc. The machines, were operated under the direction of Mr. Moseley of N'Jala Agricultural College for the benefit of the Chiefs and people who looked on with no little interest. There were the coffee cleaning machine, which showed a distinct advantage over the hand method by the quantity of coffee that was continously being turned out from it, the coffee grinding machine, the palm nut cracking machine, another wonderful time saver, and a fibre making machine, worked by one foot and manipulated by the hands, showing also a distinct advantage over the ordinary way by the quantity of fibre that was being prepared in a short time. Of much more interest than these was a depericarping machine by which palm oil was made. It consisted of a roller with a worm-like screw revolving inside a drum. Here the boiled palm fruits here put and while the roller was being turned by the hand, the pericarps were separating from the kernels and the juice pressed out of it. The contents were then turned out into a large tub and the making completed in the ordinary way. Another machine of great interest was the machine for cleaning and polishing rice. Although this was not practically demonstrated yet the principles of it were explained to the spectators. The prices of all these were given landed in Freetown.

In another barrè Native Industrial Demonstrations were conducted. There were seen actually at work a tanner and leather worker, a woman dyer, women mat-makers and women spinners. The Native and the imported Spinning Wheels were both shown in operation. In another room were two weavers, one weaving cloth six inches wide from a native weaving machine and another weaving cloth twenty-six to twenty-eight inches wide from an imported weaving machine, in the former case however the cloth was of a stouter texture.

Mention may here be made of a pamphlet which was distributed by Mr. H. Ross, the Commissioner of the Southern Province giving information as to the progress of swamp rice experimental plantations in his province.

One who went round these shows could not but be deeply impressed and set to thinking about the vast possibilities of the country. One could picture big industrial yards in various parts of the Protectorate where things could be turned out in large quantities that would be sufficient not only for home consumption but for exportation. If the several things which were being turned out could be manufactured on large scales and on economic lines, one could not but perceive a time of great prosperity in the future. More things could be discovered and brought into use.

There is very great need for specialization especially by those who have the energy and the idea. Should the Government establish Industrial and Agricultural Colleges in different centres of the Protectorate on lines similar to the N'Jala Agricultural College, adding industries, where boys, who have had good elementary training in industry and agriculture could take advanced courses and specialize in different branches, one half of the work of the Commissioner of Lands and Forests would have been arranged for. There is a large and commodious building at Mabang belonging to the S. E. Thomas' Estate. A co-operative scheme between the Government and the Trustees of the Estate can be drawn up whereby that building will become a great industrial centre for the storage and use of raw materials.

With such an administrator as Governor, Sir Alexander Ransford Slater, who has been preaching the gospel of Agriculture in which he appears so keen, and such an official as Mr. Dawe who seems determined to unearth the avenues of the wealth of the Colony, the trustees of Thomas' Estate could be aroused and waked up and Mabang become a most attractive industrial centre in West Africa.

It is regrettable that it was not practicable for many visitors from the Colony to attend these shows particularly those engaged in teaching and interested in education and in the development of the country, as they would have learnt many lessons and acquired a broad outlook on practical lines of the possibilities of the Country to which they should direct youthful minds. It is not so easy for men of advanced years to adapt new methods but when once the right principles of agriculture and Industry have been well grounded into boys while they grow into men they are more likely to abide by as well as improve on them.

INFANT MORTALITY AND CHILD WELFARE.

One of the most important and far reaching proposals set forth by His Excellency the Governor in his Address at the Opening Session of the Legislative Council, was the establishment of an Infant Welfare Department in connection with the Medical Service of this Colony. It is proposed to be inaugurated by the insertion of "a modest item" in the Estimates of the current year. His Excellency has expressed the hope of this venture being the "harbinger of a long overdue campaign against infantile mortality in Freetown." In the last issue of the *Sierra Leone Royal Gazette* we notice the appointment of Miss B. O. Wilhelm Cole, an African lady who has obtained good midwifry qualifications in England. It is proposed that she should work under the direction of Dr. E. J. Wright, a popular and skilful African Physcian in the Service. We hail this very important and much overdue venture with great interest and delight and would watch its development with keen solicitude. The abnormally high rate of Infant mortality in this Colony has been a glaring menace to the continued existence of the indigenous inhabitants of the Colony and Protectorate; and it is certainly no credit to the professional pretensions of those in the medical profession and their Medical distinctions. Says his Excellency:—

> "The number of deaths among children under twelve months has not greatly altered in recent years but it is none the less distressing. In 1897 it was 335; in 1903, 254; in 1916, 257; and in 1922, 246 (plus 60 in Cline Town). The "Infant mortality rate"—i.e., the number of such deaths per 1,000 registered births, reached last year, if Cline Town is not included, the appalling figure of 418, and though it is certain that this exaggerates the evil owing to the non-registration of many births there can be no doubt that the true rate is lamentably high."

There is no doubt that this evil is of world-wide and general significance. At the Educational Congress held last month under the auspices of the Educational Associations in Industry and Commerce at the University College, Gower Street, under the presidency of Viscount Burnham, very interesting papers were read on the subject "The teaching of Mothercraft to Schoolgirls," before the members of the National League for Health, Maternity and Child welfare. Dr. Janet Campbell Medical Officer, Ministry of Health, and Chief Woman Medical Adviser to the Board of Education said, that it was worthy of consideration what was the best time for education in mothercraft to be imparted. She asked:—

> "Should they wait until the mother had already got her baby and was attending at an infant welfare centre, or was being visited at her own home by a health visitor, or should they try to teach her after marriage and before she had her baby? Or should they go one step further back and attempt to teach the adolescent girl either at a secondary school, or at a continuation school, at an evening institute, or at a club or some

such places? Or should they begin right away at the beginning and teach the older girls at the public elementary school, which was after all, the only time and place that they should be sure of getting the girls who were to be the future mothers and make a beginning with them."

She was of the opinion that such instruction should begin with the older girls in the elementary schools. Another lady, Miss MORSON, Superintendent of the Malvern Child Welfare Centre was of the opinion that girls should begin to learn the fundamentals of mother craft at the age of thirteen or fourteen. It seemed to her, that girls in the higher classes in the secondary schools, the boarding schools, the finishing schools and in the women's university should all be taught the elements of the mothercraft. The teaching appealed to girls very strongly, and one had no difficulty in arousing their interest. In conclusion she said, "the teaching of mothercraft would prove a great asset to the country in the future, and Government grant should be made available for the purpose." It is a far cry from the realms of realities so far as this colony is concerned in the realisation of such views as practical propositions. We have never been satisfied with the point of view that is being fostered in the minds of our girls attending Missionary Schools.

The effort to make them good and pure by a policy of severe restraint has helped to turn out adepts in hypocrisy of veiled immodest precosity. Throughout their entire school career this important duty of their life is treated by their teachers as a sealed book.

Thus their minds are allowed to develop false conceptions and as they grow up they take a view altogether erroneous and equally fatal to their interest and that of the community in which they are destined to play the role of future mothers. There is great and urgent need of a radical change in the envisagement of present day teachers of our girls. The aim should be to make those committed to their charge fully realise what service they owe to posterity in this direction and how they may most efficiently perform it. Ignorance and false modesty, we venture to state, have helped materially to the most distressing issues we are now lamenting. The question is of such vital importance and should not be left to lie dormant. Something ought to be done, not only by the Government but also of the Missionary establishments operating in the Colony. And we go a step further, it should be the concern of the leading women of the community to take an active interest in the matter, as is done in more civilised countries. We trust the scheme the government has now launched will commend itself to our people. There is need of the exercise of great care and discretion, and if success is to attend the effort every facility should be placed in the way of those who are made responsible for the materialisation of this all important movement. We agree with the views expressed by Dr. ALLAN the popular Medical Officer of Health, that the scheme should at the commencement be as simple as possible. Every thing should be done to convince the ignorant mass that their interest and welfare are the chief aim of the venture and a few successful cases will soon commend the project for their most sanguine and devoted co-operation.

We hope it will now be possible for the Female contingent—European and African, that form the staff of the Medical Service of this Colony to demonstrate their utility and justify the large amount of the Colony's revenue that is being expended on them by way of emoluments.

NATIONAL CONGRESS OF BRITISH WEST AFRICA.

General Secretary's Office,
Axim, Gold Coast,
West Africa.
1st November, 1923.

To the Editor of the WEEKLY NEWS.

Sir,—I beg most respectfully, to request that you may be so good as to publish in your Newspaper, for the information of the general public, the accompanying statement of contributions collected in the Gold Coast in aid of the Gold Coast Delegation to the last Session of the Congress in Sierra Leone and towards the General Congress Fund.

I send also for publication, the first selection of correspondence relating to the Second Session. In view of the great public eagerness, at home and abroad, for information respecting the Congress as is evidenced by the constant and the great number of applications to me for same, which, of course, could not be supplied to individual applicants owing to the prodigious work thus involved, I should be exceedingly obliged to you to give these enclosures prompt and early publication in full. 1-12-24

Thanking you in advance for the space requested,—I have the honour to be, Sir, your most obedient servant,

SAMUEL RICHMOND WOOD.
General Secretary,

QUITTAH.

FIVE SHILLINGS. E. Magnus George

ANLOGO (AWUNAGA).

ONE GUINEA. S. Athan Pomeyie, J. K. Manattah

ADDAH.

FIVE SHILLINGS. R. O. Coliku, A. A. Awodo, E. R. A. Ocansy, J. O. Agbettor, B. N. Perry, W. C. Simons, Edward Lamptey, J. F. Nartey.

TEN SHILLINGS. D. T. Akotiah, E. S. K. Akhureng, Jacob J. Simons, Kofi Baeta, G. B. A. Johnson.

TWENTY SHILLINGS. J. S. Amergatcher, C. F. Olympio

TWENTY-ONE SHILLINGS. Y.M.C.A., Addah.

LOME.

SIXPENCE. J. C. Badoh, S. Deros, S. M. Akakro.

ONE SHILLING. J. K. Afatohu, A. Dovey.

TWO SHILLINGS. A. Anderson Attighe, J. K. Biramah, G. Egan, J. Allan Quist, J. D. Dravi, J. F. Homawoo, J. C. Dodoo.

TWO SHILLINGS and SIXPENCE. A. M. G. de Sousa, Henry A. Mensah.

THREE SHILLINGS. C. C. Tamakloe.

FOUR SHILLINGS. M. A. Abibu, J. A. Atayi.

FIVE SHILLINGS. John K. Dyll

TWENTY SHILLINGS. Quarcoo Farson.

TWENTY-ONE SHILLINGS. J. J. Amorin, Small sums (illegible), Twelve shillings.

AKUSE.

ONE SHILLING. Jim.

TWO SHILLINGS. Kwesi, J. J. Wuadel, S. Kuami, Doghe, Kwashie, J. H. Torkoroo,

FOUR SHILLINGS. J. T. Carboo, E. S. Peeku.

FIVE SHILLINGS. Isaac Bosu Spie, J. P. Quarcoe, A. C. Ackinney, E. H. K. Halm, J. M. Johnson, S. E. Aforiyikpoo, Kodwo Mbio, S. W. Ayittah, S. E. Baah, E. G. VanLare, D.W.A. and two others illegible.

TEN SHILLINGS & SIXPENCE. H. G. Tay, J. E. Cato, Jr. T. Kuta-Delima.

ONE GUINEA. J. E. Sackey, D. D. Tamaklo, E Abegnego.

TWO GUINEAS. J. E. Cato. Small, sums signatures illegible, Twenty-four shillings: other small sums Twenty-seven chillings.

JUMAO.

SIXPENCE. Isaac Ghard.

ONE SHILLING. J. K. Amuah, C. Nortey, R. E. Obeng, E. A. Tago, J. F. Obeng, J. Forson Donko, S. A. Byron, Barnor Awiah, C. H. Badoo, M. D. Adja, N. W. B. Owusu, Kwame Tawiah, Adam Kwadjoe, James Holdbrook, E. J. Adoo, M. Danquah. Nelson Amah, Kofi Bediade David Asante, E J A Perry, W. D. Mensah, J. D. Ayanko, Kweku Saw, G. T. Korletey, Yaw Donkro, Kwadjo Broni, Forson Amofu, Yaw Nakroma, Ed. Namah, Kwami Opare, Addi Kwase and two other names illegible.

TWO SHILLINGS—Targber Quarshi, Julue Martey, Ada Bediako, Moses Djanay, R. W. Djamina, Y. T. Abbey. Emmi Dodoo, H. C. Ado, A. M. Joseph Kobi, Kwaku Barnor, E. A. Ofori, D. C. Armah, W. E. Sampson, W. D. O, Nattey, Noah K. Kwami-Ofori, Christian Y. Okpensi, G. C. Aytey, J. E. Obiri, E. A. Hanson, S. C. Mensah, E. A. Gyskow, Noah Anoh, J. M. Kwatia, Kwame Mensah, J. A. Danquah, and two others illegible.

TWO SHILLINGS AND SIXPENCE. S. O. Akyempong, Moses Oseiah.

THREE SHILLINGS. Yaw Oseih, Thomas Godfrey.

FOUR SHILLINGS. J. C. Chene, Martor Gberbi, Kwadjoe Frempong

FIVE SHILLINGS. Cudjoe Pinto, J. N. Asare, M. S. Kwakyo, J. E. Hammond, A Athia.

TEN SHILLINGS. H. J. Adu.

YILO KROBO SRAH

TWO SHILLINGS. A Quin, T. Ashantey.

TWO SHILLINGS AND SIXPENCE. M. E. Anim, J. B. Clemang Stephen Ado, Jr.

FOUR SHILLINGS. F. Lartey.

FIVE SHILLINGS. J. K. Dapa, E. A. Adu.

TEN SHILLINGS AND SIXPENCE. Mr. and Mrs. Stephen Ado.

FIFTY POUNDS. Konor Tetteh, Ologo Appedwa, IV. (Akim Abunkwa), Small Sums, Two Shillings.

SOMANVAH.

Small Sums, eight at One Shilling and one at Sixpence

TWO SAILLINGS. V. T. Tsitrata, G. Genega, Ed. Hiably.

TEN SHILLINGS AND SIXPENCE. F. C. Augusti, D. R. Opintam.

ONE GUINEA. G. M. Lawson.

KPONG.

TEN SHILLINGS. J. Clegg.

ONE GUINEA. J. L. Akiwumi.

POKI.

FIVE SHILLINGS. Rev. J. E. Allotey-Pappoe.

LARTEH.

FIVE GUINEAS. The Wesleyan Larteh Circuit Quarterly Meeting.

ASUBOI.

TWO SHILLINGS. Edward Ohene, Kpfi Amoafu, M. A. Budom, K. Asante, E. B. Adukumie, S. N. Acquah, E. M. Mante, J. O. Matthews, Qwaku Donkor, Charles Nattey, A. Quade, C. A. Alebor, W. Adoe, J. D. M. Ojoi, Akrofi, J. E. Arnor, Asong Kuasie, F. Q. Siaw, Kwadwo Yirenshi, Ohene Buobi and two others.

TWO SHILLINGS AND SIXPENCE. O. Y. Brown, E. A. Edwards, S. A. E. Kremete.

THREE SHILLINGS. Kwaku Afum, Yaw Takyle.

FOUR SHILLINGS. Ophei Kuasi, J. O. Nyampong, T. Crabbe.

FIVE SHILLINGS. Samuel Armah, Amonu Asimah, J. C. Perry, J. W. Kofie, Bismarck Hodgson, Yaw Asabere, Abia Tackie, T. M. A. Kotua, and two others illegible.

TEN SHILLINGS. H. D. Korang.

TEN SHILLINGS AND SIXPENCE. A. Okai, Ntow Kuasie.

ONE GUINEA. W. J. Crabbe. Small sums One Pound Eleven Shillings.

KOFORIDUA.

FIVE SHILLINGS. J. S. Kotay, Amonoo, A. W. Asare Lartey, Shaddai Shalldo, W. H. Abban, Laryea Torto, G. C. Tarkorin, M. E. Israel, E. W. Lawson, and two others illegible. Small sums names illegible, Four Shillings.

TWENTY SHILLINGS. J. Sarkodee Adoo.

NSAWAM.

Akwapin Union Society remitted by cable to Freetown Sierra Leone, Thirty-one Pounds ten shillings.

APPAM

SIXPENCE. Ayeko

TWO SHILLINGS Kobina Adoe, Kojo Sarsah, A W Simpson, Kweku Sah, A Friend.

TWO SHILLINGS AND SIXPENCE E J Auquah, R A Ainooson, J W Incoom, E G Bruce and Bedu

FIVE SHILLINGS E W Hinson, S H Amissah, T A Boison, J B Nunoo

TEN SHILLINGS F W Blankson,

TEN SHILLINGS AND SIXPENCE J B Simpson, Rev J A Assan, F B Munoo, F A Aggrey

ONE GUINEA S P Y Arkorful

FIVE GUINEAS A H Sackeyfio

ANAMABOE

Anamaboe Town Improvement Committee One Pound

PRESTEA

ONE SHILLING D W Harding,

TWO SHILLINGS S Blay

TWO SHILLINGS AND SIXPENCE Yamikeh Ackah, F B Eyeson

THREE SHILLINGS Quesi Invita

FIVE SHILLINGS Rev T S Quashi, S O Yankey, E B Famiyeh, Kofi Tsibu

TEN SHILLINGS AND SIXPENCE I C Amuah

ONE GUINEA J Q Borsah

ABUASI

TEN SHILLINGS B N Anderson

BEKWAI—ASHANTI

ONE SHILLING A Friend

TWO SHILLINGS AND SIXPENCE G Hagan, R E Egay

THREE SHILLINGS C H Minnah, A P Gorman, J Abam, F W Arthur, and three others

FOUR SHILLINGS B E Adwetewa, J B Acquah, A B Bentill

FIVE SHILLINGS H B Mensah, K B Asamuah A A Loo, Louis Ackon, Cudjoe Kuma, B A Amihere, A E O Cornelius, J Ben Aggrey, A T Yankey, K P Quansah, J A Harlam, and five other names illegible

TEN SHILLINGS One Signatory illegible

TEN SHILLINGS AND SIXPENCE. J D Eyeson, R D Arnartey, P A Oppon, T J Mitchual, J W Ankrah, G P Ampah, A Arthur, J W Garben, and two other names illegible

TWENTY-ONE SHILLINGS J Burges, J Martin

FIFTY SHILLINGS Chief Abenkim

SIXTY-FIVE SHILLINGS Chief Ahurin

TEN POUNDS Chiefs of Peki I and II

TWENTY-FIVE POUNDS Nana Kwami-Pokoo, Omanhin of Bekwai. Small sums Nine shillings and sixpence

COOMASSIE

TWO SHILLINGS A A Foans

FOUR SHILLINGS T B Asante, Osam Turkson, F Percy Brown

FIVE SHILLINGS E P Dontoh, Appia Nuama, J E Quacoe, E R Brace, A C Nelson, J E Etroo, C A Christian, J D MacArthy Boham, C E Agyakor

TEN SHILLINGS Francis Laz Mensah, R Ben Smith, John Acquay.

TEN SHILLINGS AND SIXPENCE W G des Bordes, J E Dontoh, A C Monney, Jr., J S Chartey

TWENTY SHILLINGS A Friend

ONE GUINEA John B Edusie

SECCONDEE

TEN POUNDS Nana Intsiful Essel II, Omanhin of Lower Wassaw

TWENTY-THREE POUNDS SIX SHILLINGS AND NINEPENCE Contribntions by Collecting Books

DIXCOVE

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Race Problem—1924.
Africa.

KINGWILLIAMSTOWN, FEB. 12, 1924.

Native Affairs.

It is gratifying to note that following the Dutch Reformed Churches' Federal Council Conference on Native Affairs last September, a deputation was amicably received by Mr. F. S. Malan, the Acting Minister for Native Affairs at Pretoria recently, to consult and advise on matters pertaining to Natives from the aspect of both Europeans and Natives themselves. The Government was represented by the Acting Minister of Native Affairs and Lieut.-Colonel Godley of the Native Affairs Department.

The trend of the discussion was pretty much on the same lines as that taken during the Conference; but the Minister's reply brought out some new aspects since then. Mr. Malan voiced a desire that missionaries in the Transkei could do more service by working in closer union with the public officials. Evidently during his recent tour of the Transkei the Minister found there was something wanting in this respect. This view we endorse, as our people have for years grown into civilised influences by the agency of the missionary, and the Government will therefore certainly find it easier to initiate legislation by not clashing with the missionary.

He (the Minister) was highly satisfied with the work of the Native Affairs Commission, which consists of experts in education like Drs. Loram and Roberts. With regard to the Urban Areas Bill, Mr. Malan admitted some clauses that caused some unrest, such as the medical examination of Natives, and the question of ownership of land in the locations. On the former the Minister agreed to have all the Government regulations published in the "Gazette" and to invite observations thereupon from Natives and Europeans concerned.

As the time (seven days) mentioned in the Act in respect of the publication of municipal regulations was considered by the deputation to be too short a minimum the Minister said that endeavour would be made to press each local authority to allow as much time as possible. This, however, is somewhat vague as there is no limit of time specified, and the Natives are left at the mercies of a municipality.

In replying to the question of ownership of land in locations, Mr. Malan said that as municipalities were to be called upon to purchase land for locations, it would not have been right to compel local authorities to sell the land again to Natives, and to have made it necessary to acquire fresh land again. The deputation pointed out that the ownership question was accepted as settled by Parliament, but that the necessity now was for securing for the Natives the most advantageous leases possible. To this the Minister replied that the Natives should be encouraged to build their own houses, and, under the Act, they would be entitled to compensation in cases of expropriation. The Government would draft a model lease, but of course, local authorities could not be compelled to adopt it. The Government was dealing with the matter of expelled Natives and was considering the proposal of farm colonies.

As to the application of the Act, the Government would be guided by the evidence of any municipality's desire to deal with the problem of Native housing

To our mind it would seem the Government is more open to receive recommendations from local authorities than to determine the issue at any rate to a large extent by Native desire. After all the Natives have to live in these locations and they know best what they would like. If the Government asked local authorities to consult with Natives and enquired and met as far as possible their wishes on the ownership and housing questions, the course for the Government to adopt would not be difficult to find. Compensation in cases of expropriation we are afraid will cause dissatisfaction among Natives as they will believe the valuations to be false and underrated.

On the question of land the Minister had no further information to give beyond the statement recently issued by the Native Affairs Department. Natives, he said, were too anxious to buy land. They paid extravagant prices and in several cases this resulted in forfeiture through failure to keep up instalments. The days of mere cattle wealth had gone for Natives. The Native population had increased, stock had increased, but the land could not be increased. Other methods of subsistence would be found.

At the close Mr. Brookes said that the Minister had urged better use of the land. What would Government do to help? To this Mr. Malan replied the Government was encouraging the training of Native agricultural organisers or instructors and that more would have to be done to train natives in agriculture.

We welcome this interview as a step towards the alleviation of the Natives' sufferings, and although we are a good way off from the desired end, it is highly pleasing to note the Governments' earnest attempt to arrive at a settlement.

Summer School at Lourdes.

The Second Catholic Summer School at Lourdes opened on the evening of January 2, 1924, to 9 January, with 310 Native Teachers and 55 Europeans including the lecturers. The welcome address was given by the Rector, Rev. Father Emmanuel, who expressed his good wishes in the following words: "We shall all be a family of one father."

The Rector introduced the lecturers to the teachers who were as follows:

FIRST AID: Dr. Le Roux (Kokstad)

SOCIOLOGY: Rev. B. Huss (Principal, Mariannhill Native Training College).

AGRICULTURAL ECONOMICS: Rev B. Huss. (Principal, Mariannhill Native Training College).

PSYCHOLOGY: Mr. D. Alexander, M.A., M.SC., (Headmaster of the Technical High School, Durban.)

CATECHETICS: Rev. Father R. Weinmann (Rector of Rates chita Mission).

POULTRY KEEPING: Brother Callistus (Mariannhill).

The spiritual addresses were given in church every day after holy mass.

Thursday, January 3, His Lordship Rt. Rev. G. Wolpert, A.-bott, addressed the audience on "Sincerity and Honesty". He emphasized on the duplicity of the Natives, and urged the teachers to practise the virtue of sincerity and honesty, that they should be an example to their people. The importance and the manner in which this address was delivered aroused a feeling of race consciousness in the Native Teachers.

Friday, January 4, Rev. M. Brano spoke on the holy sacrifice of mass.

Saturday, January 5, Rev. A. Feuerron Happiness

Monday, January 7, Rev. A. H. Ngidi on the Co-operation of the Missionaries with the Native Teachers for the mission work.

Tuesday, January 9, Rev. R. Weinmann on True Friendship.

Rev. B. Huss' lectures on Sociology and Agricultural economics were very wholesome and educative. They disclosed his unequalled efforts for the upliftment and the betterment of the Native race. His vast experience on Native life combined with his prolific studies impressed his hearers deeply.

The lectures on Psychology by Mr. D. Alexander based on right feeling, thinking and reasoning evoked much enthusiasm and interests. His allusions to racial prejudice and lack of foresight (where there is no vision, the people will perish), were tough to chew and bitter to swallow.

The lecturer on Catechetics instilled in the minds of his hearers the crying need of christian spirit among the Native races. He showed to the audience that education without christian religion must be a failure.

Rev. Brother Callistus gave useful and valuable lectures on Poultry raising viz. (a) Feeding (b) Housing, (c) How to provide nests, (d) Treatment of eggs. These lectures were an outcome of his long experience

The lecture on First Aid by Dr. Le Roux was very interesting and instructive.

The afternoon hours were devoted to lectures on Building Construction and the following Manual Training: Woodwork by Brothers Marcellus, Hildebert and Vincent; Basketry under the supervision of Bro. Clemens and Native assistants; Tinsmith: Bro. Theobald: Leather work: Bro. Godfrey; Graaswork; Sr. Ignatia; Cutting-out (Dressmaking) Miss Lily Vilakazi.

The evening sessions consisted of: Drama; Musical Drill, Action Songs, Bioscope entertainments and Addresses by Rev. B. Huss, Mr. D. Alexander, and Sr. Ignatia who addressed the teachers on Domestic Economy, which contained many useful hints on an ideal native home. The lecture called forth much discussion.

(To be continued.)

RACE CONSCIOUSNESS AROUSED AMONG NATIVES

Bantus of Union of South Africa Number Five Millions, While There Are Many Others of Them—Englishmen Aroused at Nationhood Movement

SEEK TO MEET CRISIS

By a Correspondent in Cape Times

Have we a native problem in South Africa sufficiently important to merit the attention of all thinking men among us? It is sometimes denied that there is such a problem, but if the definition be correct that a problem is a question or group of allied questions not yet wholly solved, then assuredly we have a native problem in this land. Those who best know the natives allege that the problem is existent. They are of deliberate judgment that it lies at the root of all statecraft and of all eco-

nomic and social questions. So convinced are these observers of the reality of the problem that in the interests of the whole community they have begun to press for the earliest and completest of solutions.

Bantu 3-1-24

Within this Union of South Africa are about a million and a half of people of European descent and some five millions of people of Bantu race. By Bantu is meant, of course, aboriginal people who have a common ancestry more or less remote, although in the process of the centuries there have developed important differences in speech, in tribal custom, even in physiognomy. In other parts of Africa, notably along the East Coast and inland from it to the Great Lakes, are many millions more of Bantu. These differ essentially in speech and custom from the Negro of the western side of the continent and from the Nilotic peoples north of the Lakes.

At the moment, however, the reference is to the Bantu tribes within the Union and adjacent to it. It is with these that our European population has close contact, and the problem that claims attention deals with them almost wholly. The initial difficulty in any sincere attempt to understand the problem lies in the fact that a mutual aloofness marks the relations of European and Bantu. From this aloofness result misunderstanding, misinterpretation, misjudgments, on both sides. Our effort should be to find some point of friendly contact, or, to employ a serviceable simile, to discover some fashion of bridge-building between the races. The natives of the Union cannot do without the European. The European depends upon the native for the labor in various forms necessary to the building up of the State in peaceful development and prosperity. But there are differences of origin, of speech, and of attitude to life that make mutual understanding very difficult. The average European knows the native only as a laborer or domestic servant; into the intimate life of the native he rarely enters.

With and Without Ideals

The average native knows the European mainly as a man of superior race who governs him, requires his labor, and, more or less, satisfactorily pays him for labor given. The leading ideal of the European, stated first from the individualistic point of view, is to advance his own position in trade or in professional life, and in doing this to deal out a rough and ready justice to the native he employs and controls. Corporately the ideal of the European is to consolidate in this land the dominant position he has in part achieved, to redeem from uselessness its vast spaces, to develop its latent of view the native man who, as yet, is scarcely touched by our culture, has for himself an ideal of the simplest resources, and to create here in South Africa a civilized domain, from which, at the earliest possible time, shall be eradicated the last relics of savagery. The average native has no such ideals.

Using again the individualistic point The acquisition of cattle, his chief form of wealth, is his first and commanding concern. With cattle he can obtain wives, and the female children of these in turn are certain sources of future wealth to him. Suitors for them must present to the father a stipulated number of cattle, and without this "lobola" no marriage can be sanctioned. Hence the father of several daughters is an important man among his fellows, and has an authoritative position in clan and tribe. One of the last things to be yielded by the Bantu is the practise of this custom of "lobola," or dowry. It lies at the root of native communal life, and the women are the most resolute upholders of the custom. There are some elements of value in it, for the man who obtains his wife by payment of dowry has given hostage for good behavior. He is under obligation to treat her with kindness and forbearance.

Tribal Influence

The native is not so definite in his ideas affecting tribal life. Before our European rule did much to suppress it or to lessen its authority, the tribe was a real and powerful entity in the life of the native people. The chief was supreme in his own province, although sagacious and experienced counsellors did much to curb the power of a chief of despotic tendencies. Because of the position and wealth of the chief, the tribe of which he was head filled a large space in the thoughts of the commoners among the natives.

By the operation of our civilized government the tribal life of the people and the power of the chief have been much circumscribed. The Europeans who live in intimate association with the native people sometimes regret that the ancient tribal mode of life has almost ceased to exist. In face, however, of the influence and power of our lands this lessening of chief and tribe was inevitbale. More and more it is laid upon the native that he must conform to our laws and to more civilized modes of life. The impact of civilization upon a people of barbarous antecedents could not fail to have this effect, and regrets that such changes have come are unpractical and in vain.

It was a feature of the native tribal system in the time of its fullest energy that a tribe was self-contained and had few points of contact with other tribes. There were occasional confederacies for purposes of war, and of this the Gaika-Sealeka union of fifty and more years ago was a notable instance. Generally speaking, however, such a confederacy was dissolved when the special emergency that created it had ceased to exist. The customary attitude of any tribe to its neighbor was that of war, war that meant the possibility of loot. The slenderest pretext sufficed for a chief to call out his fighting men, have them "doctored" for war, and then loose them upon the next tribe.

Civilizing Effects

Our rule has done much to efface the differences and hostilities between tribe and tribe, and the dangers and losses attending such conflicts have ceased. Consequently, and also because of the hygienic value of the laws we impose upon them, this Bantu population is enormously increasing. It is well established that unless a devastating epidemic, like that of 1918, appears, our native population doubles itself in about thirty years. The fact should cause grave thought. It vitally affects all matters relating to our administration of the native people. We have delivered them from frequent and destructive wars. Infanticide and the exposure of the sick and dying to wild beasts have been stopped. Not as yet with complete success, our laws have done much to destroy the habits and methods of that sinister personality, the "witch doctor."

All men and women among us of European race ought to be prepared for the consequences of the policy we have followed. That policy is sternly repressive of the worst and most revolting habits of a people long habituated to savagery. In another direction, that tending to a rising in the scale of civilization, the policy has within definable limits been stimulating and encouraging. It is not at all necessary to anticipate, as some have done, that within forty years from date this Union will have a Bantu population of forty millions, as against four millions of people of European descent. Such estimates have no foundation in discovered or discoverable fact. They border on the fantastical, and safely can be ruled out of any serious consideration of the inter-relations of the two races.

What, however, is established is that for reasons already given our native population is very rapidly increasing. The fact has a serious bearing on the efforts being made to establish our culture in this land.

Enlightened study and hard thinking will find a way out of the possibilities of danger that sometimes menace us. An attitude of languid indifference on the part of Europeans accentuates whatever elements of danger now exist. In the hope that a just and right way of escape from any pending danger may be found this article is written.

Race Consciousness

Another factor that adds to the weight of the native problem is frequently overlooked even by those who claim to understand the native. It is this: the natives who think about such matters are devoloping a race-consciousness that overlaps mere tribal distinctions. Today there are evidences of a reaching out towards a great Bantu nationality. There actually is a growing intercourse between some natives of the nion and natives of other sections of the Bantu race who live remote from the Union. This Bantu section of mankind is found in the Portuguese territories east and west, in Rhodesia, in Nyasaland, in Tanganyika, in Uganda and in Kenya. The Bantu differs widely and in some things essentially from both the negro of the Congo territory and the Nilotic peoples found beyond Uganda and Kenya.

At work among these scattered sections of the Bantu are emissaries of mischief. The announced programme of the Third International should not be forgotten. Its propaganda has actually begun. "Comrade" Ivon Jones, who now seeks to re-enter the Union from Moscow could easily have a disturbing and vitiating influence with more restless of our native people.

This revolutionary movement needs careful watching. It is good to know that the government is carefully watching it. Nothing should induce the government to underrate the danger of such a propaganda among our native people.

The drawing together in a conscious race-fraternity of the several sections of the Bantu cannot successfully be opposed. In it is a sentiment of a natural and commendable sort, and methods of repression would probably recoil upon those who employed them. What all of us need alertly to watch is any scheme for the leaguing of these people in hostility to the white man and his rule.

Pamphlets in the native languages are actually in circulation in our native territories that have this aim in view. These come from those who have boldly announced their intention of carrying on a subversive mission among the native people. The intention must be met and defeated. The alternative of passive acquiescence in the prosecution of such a mission opens vistas of disaster.

The possibility of this should awaken the most apathetic among us. Our duty to ourselves and to the natives demands that we shall not supinely let them be exploited in the interests of a revolutionary and most dangerous socialistic creed.

Speedy Solution Needed

All of us should do our utmost to find a safe way of escape from threatening difficulties. There are aspects of the native problem that press for speedy solution. The reflective among the native people (and these are more numerous than is generally supposed) insist that they have grievances against our established order of things that ought to be redressed. They speak, not always quietly and fairly, of the relation of the native to the land in certain parts of the Union. Wages, education, the question of segregation and the like press heavily upon them.

The day has gone and gone forever when the native can be regarded merely as a "zwart schepsel." We have discovered to him certain needs that he knew nothing of until recent years. His plea for more generous treatment ought not to be regarded with high disdain. The native is necessary to the fabric of our civilization in this land. The brain of the European has evolved our great industrial and mining enterprises. The muscle and energy of native labor have carried into effect the designs of the European. The labor is far from unskilled.

There is not an industry in all the Union that can be successfully completed without the manual toil of the native. Under the supervision of the white man he has constructed our railways and harbors, has made and maintained our public roads, has discharged a hundred and one tasks in factory and on farm. It is not the least of the privileges we possess in this land that we have near at hand a great reservoir of native labor. It is cheaper, more abundant and more efficient than in any other part of the world controlled by Europeans.

The European has obligations to the native, and he will be wise if he does not evade or ignore them. We hold in trusteeship great principles of civilization, not for ourselves only, but for those also who look to us for guidance and support. Our millions of native people will prove to be very much as we mold and fashion their thoughts. Many of them are now responsive to our leadership. Many more will be as we show ourselves accessible to them when they desire to state their opinions and judgments on matters that mean much to them.

Our wisdom is to counteract all personalities and influences that would have a deteriorating effect on native character. Successfully to do this we must study the native people, and with all possible sympathy try to understand their point of view. The issues of this native problem are vast indeed in their potentialities. True patriotism, wise statesmanship and an enlightened sense of the moral and economic principles in this native problem are all needed for its wise solution. At every point of our individual and corporate life this problem touches us. The help of every right-thinking man be given and woman in the land is needed to secure the utmost good feeling between European and native. Can any reason be given against the co-operation of the races?

Race Problem — 1924
Africa

GENERAL SMUTS' NOTABLE SPEECH ON MISSIONS.

FALLEN GODS—THE WHITE RACE IN SOUTH AFRICA.

MEMORY OF LIVINGSTONE AND MOFFAT A SHINING BEACON.

(Reproduced from a Cape Town despatch, in the Johannesburg "Star.")

There is one sense in which even his most ardent supporters can never seem to be quite sure of General Smuts. Not so many months ago he chose to climb to the top of Table Mountain to make what will probably always rank as one of the finest speeches of his career. In mail week he elected to deliver at a missionary meeting, attended by not more than three or four hundred people, such a wise, appealing and in some ways outspoken, analysis of native life in Africa as the whole Anglo-African community is likely to read with interest.

It was on a very light, easy note that the speech opened, not at all indicative of the serious reflections that were to follow. We had now reached that stage in South Africa, observed General Smuts with a smile, when we could afford to discuss the past as a matter of history, and one or two people in the audience shouted "Hear, hear."

"But there can be no doubt," went on the Premier, with his smile deepening into a chuckle, "that some of my own Dutch fellow-men, who have been mentioned to-night as being among the earliest pioneers of the London Missionary Society in South Africa, were queer people indeed. People with strange notions and strange practices. No wonder that it did not take a very long time before there was a clash between them and our staid, stolid and conservative colonial people of the old days. The history of the past hundred years, indeed, is strewn with the wrecks of the battles royal between the London Missionary Society and our good colonists; and among many people even now, I am afraid, it is that stage of the society's activity that remains uppermost in their minds.

2-16-24

"But there can be no doubt that even these good people to whom I have referred, these early missionary pioneers, were men of great zeal, men of great diligence, men consumed with fire for the Gospel, groping for light, as we have all been groping. They started in a virgin field with little to guide them. They applied the letter of the Gospel, the letter of the New Testament, to the conditions of Africa, and no doubt they made mistakes. They had the three Christian graces of faith, hope, and charity, but you may remember that a wise man said that there is a fourth grace, the grace of humour. I am afraid that Dr. van der Kamp, and some of those gentlemen, although I do not speak in disparagement of them at all, were without that. They took their task frightfully seriously. Above all, they took themselves very seriously, and although they were consumed with zeal for their society without this saving grace of humour, no doubt they made their mistakes, as the colonists on their side made mistakes too."

Rather vague and general as these remarks may appear to the reader unacquainted with the missionary history of Africa, of which the Premier certainly proved himself a keen and thoughtful student, there could be no doubt about the understanding and appreciation of his hearers.

The Prime Minister fell into that easy, facile flow of language which comes to him when he is most serious, and from a more or less formal address of welcome the speech quickly took on a note of quite national significance. Except for a stray reference to Dr. Livingstone's attitude to the Boers, and the Boers' attitude to Dr. Livingstone, there was no more laughter.

"But while we remember these things about the London Missionary Society," the Premier proceeded, "we must remember the other side. Among the men sent by the London Missionary Society have been some of the greatest men who have ever trodden the soil of Africa. No doubt whatever that there are names associated with that society that will live for ever in the history of South Africa and in the world of Christianity. I need not mention all those men. You know them. But I refer to a man like Moffatt. None greater, none holier than Robert Moffatt, a man whose personality, whose genius, is linked to that great work which a previous speaker has referred to in Bechuanaland and the north.

"Then there was Dr. Livingstone. Although, as you know from his books, which I have been reading ever since childhood, Dr. Livingstone seemed to take a positive dislike to the Dutch—it is curious what failings great men have—it was all due to a mighty hunter called Gordon Cumming, I believe, who went forth in the Transvaal with wagons full of guns to trade with natives for ivory, and when the Boers saw him they mistook him for Dr. Livingstone, and they didn't like him. But Dr. Livingstone treated them even worse, I am afraid, by holding them up for all time to a most undeserved contempt."

Still, the Prime Minister bears no malice towards Dr. Livingstone. He even went on to tell us how he has "tried to make amends."

"When I first became a Minister in the Transvaal," he recalled, "so far back now that I can hardly remember a British settler living in the Transvaal, by following hints in the correspondence of Mary Livingstone and by questioning old chiefs who knew Livingstone, I discovered the place called Mabutza, where Livingstone carried on his mission for many years. Most people were under the impression that the place was far to the west, but as a matter of fact it was in the Transvaal, and when the actual place was found I tried to right the wrongs of the past by having the place fittingly marked and looked after. Towards that a little contribution is still made by the Government, so that I hope Dr. Livingstone in the life to come, where he is now, will think a little more generously of the Boers."

No greater man, no nobler character, no man possessed of a greater zeal for great things, ever travelled the continent of Africa than Dr. Livingstone, thinks General Smuts. Livingstone became to the native mind a symbol of all that was most true, sincere, and trustworthy in the white man, and the native still remembers this. More so now, perhaps, since they have seen a great deal of the other side of the white man's character. That memory of Dr. Livingstone still shines like a beacon.

"For generations," General Smuts pointed out, "we, the white people on this continent, were looked upon as gods by the natives, and that was due very largely to the work of Dr. Livingstone and the men who followed him. Unfortunately, that is not the position now. We are not looked upon as gods any more. Perhaps it is better so, for neither man nor woman should be put on a higher pedestal than they deserve, and the native has gauged us quite well. He sees that we are not gods. He sees us as we are. But I am afraid in the change of the native attitude to the white man the tendency has been to go too far in the other direction. There are many natives to-day who look on the white man as an enemy to society, and look on the Christian religion as the white man's religion that should be destroyed.

"Native psychology has changed," he told his audience; "times have changed, and natives are no longer prepared to accept our word or Gospel at its face value. They are looking below the surface of things, and the work that is to be done in the future will have to be done much more thoroughly than it was in the past. There is an idea abroad, I find, that the natives of Africa are a most unhappy crowd, that there is no happiness at all in their lives, and that it is our business to bring brightness and sunshine into their lives.

"Now, ladies and gentlemen," said General Smuts, "I have seen a good deal of the natives of Africa, not only in South Africa, but farther north, and my impression is very clear that the only happy man in Africa is the black man. We whites are thoroughly unhappy. We are actuated either by the spirit of gain, the spirit of self-improvement, or by a divine discontent, or whatever else you may care to call it. We are always dissatisfied. The black man has an entirely different mentality. If you have travelled over the African continent as I have done, and seen him under the most difficult and dangerous conditions, it is possible that you will agree with me that the black man is essentially happy, and has a beautiful temperament—a temperament which, I think, is one of the finest assets in the world. He is made for happiness and made for enjoyment. He is not troubled very much by those inner problems that trouble us and make us a warfare in ourselves. Day by day, even after a hard day's grinding toil, give him a good square meal, and until midnight you hear him sing and dance."

And even though the native has not the worries of the white man, pointed out the Premier, he is by no means free from trouble. He is subjected to that perpetual nightmare of the African continent known as witchcraft.

"It is almost impossible for us," said General Smuts, "to realise the enormous power that spiritual world of magic and witchcraft has over the native. His whole life is spent under that blight. It is only his happy go-lucky temperament that saves him. . .

"It is the medical missionary who can do the most. You fight this spirit of magic, this profound belief in witchcraft, most effectively through the doctor and the nurse. I was very much struck in reading recently a book called 'On the Edge of the Primeval,' by Professor Schweitzer. From his work and experience in the far-away West Africa it is quite clear that the medical missionary is, to a large extent, the solution of the problem of the African continent. Our missionaries, therefore, ought not only to be versed in the Ten Commandments, the Gospel, and the three graces—all these things they should have at their finger-tips—but they should also have medical knowledge with which to fight disease and prove to the native that the white man's knowledge of science and medicine makes all this superstitition unreal and ridiculous."

General Smuts is no mere theoretical student of missionary work. He has been and seen the work that is going on for himself.

"Some time ago, when I was travelling through Zululand," he told his hearers, "I looked up the missions there, and I was very much surprised to find that, although the country was sodden with malaria and loathsome diseases of all sorts, I came across only one mission where there was a nurse. No medical man or person with medical training anywhere. There was not even a Government district surgeon, so that I do not claim any particular credit for the Government. I found missions everywhere, and large sums of money—thousands of pounds—must have been spent and must be spent annually in teaching native children to read and write, and so on. But amid all that vast area, and amid all that paraphernalia of mission life, there was only one person who knew the rudiments of medical science. I think that is a mistake. There can be no doubt that the success of Dr. Livingstone was largely due to the fact that he was not only a great Christian, but a great doctor. He could administer pills to the native chiefs when they were ill and in that way he fought most effectively the superstition which is the canker of native life on the African continent."

The Prime Minister had been speaking with such ease and facility that he seemed to have become altogether unconscious of how the time was slipping by.

"I am afraid I am beginning to preach myself," he remarked in apology to his audi-

ence, only to be immediately greeted with loud cries of "Go on, go on."

General Smuts went on to speak of the immense changes that are taking place to-day in the native life of Africa, of the break up of tribal life, the waning influence of the chiefs, and other similar phenomena which, in his opinion, are bound to have a profound reaction on the native mind.

There are people about who have patent remedies for all this, he pointed out, people who trot out long words which they think will settle everything. But General Smuts has no faith in these patent remedies.

"I do not believe," he declared last night, "that the difficulties that are now arising in native life, and in the groping forward towards a better native civilisation, will be solved by mere formulæ or words, even long words. What I believe in is a greater and larger heartedness among the white people of this country. We must have a more open mind. We are too much in the grasp of preconceived notions about the superiority of the white man, the claims of the white man, and so on. We are too prone to condemn the native because he does admittedly occupy a much lower plane of civilisation, development, and capacity than we do. On that account we condemn him. What we want above all is more large heartedness in South Africa, and if only that can be instilled into the white people of Southern Africa I think they will become in a large sense the missionary people of South Africa."

"You won't have a missionary society," said the Premier; "you will have a missionary people approaching these problems in a spirit of help and sympathy, and in the course of time not by patent medicines, but by patient handling, a solution will be found.

Not for Ourselves Alone.

We are not here for ourselves alone. We have come here to build up white civilisation. We want to plant the flag of European civilisation firmly and irremovably on this dark continent. We are not here to make puny efforts which will disappear in a century or two. We are for building up an abiding Christian civilisation in South Africa, but our mission is much greater than that. Our mission is to make this dark continent a continent of light, and to light the torch not only for ourselves but for the hundred million blacks who are living here too."

"And I am sure, ladies and gentlemen, that only in proportion as we solve this second problem before us shall we establish the first. We shall succeed in building up an abiding white civilisation in Africa only in proportion as we succeed in dealing with the native problem; in civilising the native, in raising the level of native life, wisely and well over the centuries. It is only as we succeed in that great missionary task that we shall succeed in that other task which lies nearer to us. Well, the beginnings are far off, and I suppose if Dr. van der Kamp came here to-night he would be shocked to see what has been achieved in a little more than a quarter of a century. An enormous task has been achieved, an achievement almost beyond human imagination. Let us hold on. Let us march on. Do not let us despair. There are many people who say that this is not a white man's country, that the black waves will sweep over it and barbarism will reign again. I do not believe that. Let us not fail in courage, but march forward all the time. The work that has been done in the last 100 years is a pledge of the achievement still in store. I would, therefore, ask the Congregational Union to go forward in that spirit of cheerfulness and faith and let the whole white community go forward in that spirit too. For I am sure that that spirit will carry us through, and will make of this African continent a very different place to what is has been in the past."

SOUTH AFRICAN CABLES.

OBITUARY.

CAPE TOWN, February 3.

The death is announced of Mr. J. Van der Merwe, member of the Union Legislative Assembly for Wakkerstroom.—Reuter.

THE OLYMPIC GAMES.
South African Lawn Tennis Team.

DURBAN, February 3.

The South African lawn tennis team for the Olympic Games has been selected. It will be composed as follows:—Winslow, Raymond, Richardson, Eaglestone, Condon, and Holthouse.

The selections have given great satisfaction, as they represent the cream of South African tennis.

It is understood that Spence, who is at present in England, will also be available to play for South Africa.—Reuter.

RUSSIAN RECOGNITION.

CAPE TOWN, February 2.

Sir Charles Hunter, President of the Association of British Creditors of Russia, who is at present in Cape Town, states that the Association is strongly opposed to the unconditional recognition of the Soviet Government unless acknowledgment is made of pre-war debts and confiscated properties are either returned or adequate compensation made for the same.—Reuter.

£1,500 FOR GEORGE GRAVES.

The Rhodesian Railways have paid to Mr. George Graves, the comedian, £1,500 as compensation for an injury to his finger, which he sustained at the Victoria Falls in 1922. The original claim (cables Reuter from Bulawayo) was for £4,000.

RAND BROADCASTER.

JOHANNESBURG, February 6.

The Associated Scientific and Technical Society of South Africa has decided to open a permanent broadcasting station which will probably be operating in a month's time.—Reuter.

INDIAN RETALIATION.
Countervailing Duty on South African Coal.

DELHI, February 7.

The Legislative Assembly to-day carried by 77 votes to 39, after a long discussion, a resolution recommending the imposition of countervailing duty on South African coal equal to the bounty it enjoyed in Africa from the railway rebate. This was in spite of a strong speech on behalf of the Government by Sir Charles Innes, who urged Calcutta traders to improve the quality of their coal, reduce prices, and make more use of the sea route to Bombay. He also said the Government would consider the question of imposing a small extra duty on all coal from South Africa if the above remedies failed.

Mr. Walter Willson said that Bengal coal was well able to look after itself. Bombay had always imported some foreign coal, and with other ports it should not be at the mercy of Bengal strikes.

Sir Campbell Rhodes spoke strongly against any retaliatory action, and advised Bombay to keep open this second source of supply.

It was contended by Indian members that the high price of Indian coal at the moment was largely the result of scarcity of waggons and faulty Government control. Some urged that this matter was a national affair, and there was apparently an undercurrent of feeling, though not fully expressed, against South Africa in the present political situation.—Reuter.

[The total imports from India for 1921 were valued at £1,914,000, an increase of £232,000 on 1921, but less than in 1919 or 1920. South African exports to India consisted almost exclusively of coal, valued at £418,600. The total tonnage of coal was 584,000 tons of 2,000 lbs., but the lower price reduced the export value to less than half the export for 1921. The total exports of South African produce were valued at £428,461, against £978,316 in the previous year.—Ed.]

UNION OF SOUTH AFRICA.

THE GOVERNMENT AND UNEMPLOYMENT.

HOUSE OF ASSEMBLY DISCUSSES AN IMPORTANT PROBLEM.

CAPE TOWN, February 6.

General Hertzog, the Nationalist leader, initiated an important debate in the House of Assembly to-day in moving a resolution expressing the opinion that "a proper and comprehensive solution of the problem of unemployment and increasing poverty in the Union requires the immediate and earnest attention of the Government."

General Hertzog affirmed that in recent years the fresh paupers had all been Dutch farmers. To drought, cattle disease, and locusts had been added uncertainty, and other vicissitudes. Industrial life was also precarious, and South Africa was at the parting of the ways. As regards the maintenance of the White civilisation, he urged the Government to recognise its primary duty by prescribing that the State should give preference to White labour, especially on the railways.

Colonel Reitz, Minister of Lands, replying, emphasised the duty of farmers to give employment to "poor whites." He outlined the Government's policy of finding employment on railway construction, afforestation and settlements, where, under the piecework system, White labourers had proved their worth at unskilled labour. This revolutionary experiment had been so highly successful that it was to be extended and would do much to relieve distress. Its value lay in the example it set to other employers in view of the generally accepted idea that pick and shovel work were beneath the dignity of the White man in South Africa. The Minister contended that, considering her population and resources, no Government was doing more than the Union Government for unemployment.

General Smuts, the Prime Minister, said he accepted the motion provided the words "and the people" were inserted after the word "Government."

Colonel Creswell, the Labour leader, contended that the Government alone was responsible. It had failed in its duty and had pursued a policy of drift. The Labour Party demanded an extension of the field of labour for civilised employment.

It is noteworthy that both General Hertzog and Colonel Creswell approved the Prime Minister's stand on the Asiatic question at the Imperial Conference. The debate was adjourned until Thursday.—Reuter.

CAPE TOWN, January 5.

The speech of General Hertzog in the Assembly, in which he introduced his resolution that the proper and comprehensive solution of the problem of unemployment and increasing poverty required the immediate and earnest attention of the Government, was unexpectedly moderate. He admitted that much had been done in the past, but previous measures had only been palliative. Unemployment and indigency, he declared, existed on a scale that was entirely disproportionate to the size of the white population. One of the chief causes of poverty was the insecurity of the farmers' economic position, and also the precarious condition of industrial affairs. He pointed out that the greatest obstacle to a solution was the conflict between civilised and uncivilised labour. The abolition of the colour bar was a vital matter, for how could a white man work on a native's wages? The only solution was that the Government should recognise its primary duty to white civilisation by stipulating that the State should give preference to civilised labour. This should be a firm principle, not a matter of expediency. He did not want to proscribe coloured labour, but it should not be used where it eliminated whites. The demand for self-preservation should override all other considerations. He paid a high tribute to the Prime Minister's firm stand on the Asiatic question at the Imperial Conference. It was not a question of labour only, but of an alien civilisation, conflict with which would be fatal.—"Daily Telegraph."

Nigerian Railway Report.

The Administrative Report on the Nigerian Railway and Udi coal mines up to March 31, 1923, shows a considerable increase in the net receipts over the previous year, which, however, has not been sufficient to prevent a loss on working. The total loss is £254,340, whereas in 1922 it was £447,702. There has been a large decrease in working expenditure, due more to rigid economies than to falling off in train mileage. In natural products carried there has been generally an increase of tonnage, but coal, cotton, and ground nuts show a decreased volume. Reduced demand and a decrease in engine mileage accounted for the coal decline; a failure in crop for the cotton; and very cautious buying with a smaller crop for the ground nut decline. With regard to railway construction, rails had been laid on the Eastern Railway as far as the Benue River, mile 291.

J. W.-G.

Race Problem—1924.

Africa.

THE COLOR LINE IN SOUTH AFRICA.

Americans are accustomed to think that no other country except our own concedes to the courts the right to set aside an act of the Legislature. But in at least some of the British Dominions the judicial authority extends to that point. Recently the Supreme Court of the Transvaal declared invalid a clause of the act regulating work in mines and with machinery. The offending provision read that "the operation of, or attendance on, "machinery shall be in charge of a "competent shiftsman, and in the "Transvaal and Orange Free State "provinces such shiftsman shall be a "white man." The case came up on appeal from the decision of a Johannesburg Magistrate upon a charge that a certain mine manager had employed a native to run an electric locomotive. The Supreme Court held that the provision of law was ultra vires—that is to say, was not in accord with the enabling act setting up the South African Union, which did not allow for discrimination between white men and black.

Much weight was given by those defending the regulation to an act of the Transvaal Republic in 1885, which limited the work of natives "until "they shall be able to understand and "appreciate such duties and responsi-"bilities as they may reasonably be "deemed capable of undertaking." The Judges pointed out that even this restrictive law seems to look forward to the gradual advancement of the natives, whereas the new regulation prohibited them from doing work which they were clearly able to perform. The judgment is expected to have considerable effect in South Africa, industrially, socially and politically. The drawing of the color line has long been a part of the platform of the Nationalists and of the Labor Party in South Africa. If natives are hereafter to be employed on any large scale in the higher positions from which they have so far been excluded, it is thought that the result might be to lead to the fall of the present Government. But the Supreme Court could not allow the fear of any such consequences to affect its decision. This was based purely on considerations of law and of the South African Constitution, and is worthy of the best traditions of the bench.

COMMENTS ON COAST TOPICS.

Empire Cotton.

Attention should be drawn to the journal now published by the Empire Cotton-Growing Corporation. It is to deal with the cultivation of cotton throughout the Empire in the broadest manner, with statistics of cultivation, legislation bearing upon it, etc., etc. An article in the first number interesting to West Africans is that by Sir Francis Watts on the "Imperial College of Tropical Agriculture." The fundamental importance to our West African Dependencies of agriculture on scientific lines, and the proper preparation of cultivated products for the world's markets, gives emphasis to the imperial value of this institution, where not only the cultivation of tropical products can be studied, but where instruction can be given also in the preparation of cocoa, oils, cotton, and copra. In addition to this article a valuable and most informing chapter on "Cotton-Growing Statistics" is included. Here at a glance is a survey of the world position with regard to cotton, and a measure of the progress made in cotton growing within the Empire. The detailed table of Nigerian cotton exported since 1902 is very useful. Of course, no exact information is possible at present of the large amount of cotton grown in Nigeria, which is entirely used up in domestic consumption.

"A Name and a Nightmare."

That strange form of hero-worship which centres round the name of Marcus Garvey is still well to the fore in certain circles on the Coast. A laudatory article claims him to be "a name and a nightmare" amongst other effusive epithets. This somewhat equivocal compliment is evidently intended by the writer to make our flesh creep, for we are told that he has made mighty governments think, and that the name of Marcus Garvey is as familiar in Tokio as it is in New York, in Calcutta as it is in Paris, in Brazil as it is in London, in Pretoria as it is in Berlin, in Moscow as it is in Kingston, his island home, and in all the habitable spaces between, all along the whole length and breadth of the civilised and uncivilised world." This is somewhat terrorising, but the world rolls on, and good people sleep soundly in their beds undisturbed by the nightmare of Marcus Garvey, even as far away as Pretoria and Berlin. For sheer accumulation of future dreadfulness Joe the Fat Boy has been supplanted by a contributor to the "Gold Coast Leader."

South African Native College

FORT HARE, ALICE, C. P.

[*Continued.*]

An important discussion took place on the question of Medical Training for Native students. In October, the Principal, Dr Loram, Mr. Chalmers and Mr. Hunter visited Durban, and had a conference on the subject with members of the American Board Mission. In the absence of the Principal, Dr. Loram presented a full report of the proposals for co operation in Medical Training which have been made by the American Board Mission, and also on the buildings and other assets which they propose to hand over for this purpose. Broadly speaking, what is proposed is that the first portion of the course of Medical Training will be taken at Fort Hare, and that students will then go to Durban for clinical training. Two at least of the American Mission doctors would take charge of the clinical training. They would reside in Durban and would be members of the South African Native College staff. Dr. Loram stated that Durban is a peculiarlly favourable centre for clinical training, inasmuch as the hospitals there receive cases not only of Southern but also of Eastern Coast natives, so that the diseases of temperate and semi-tropical regions can be studied in the Durban wards. He stated that the scope of clinical training available at Durban is as good as, and perhaps even better than that at the London hospitals. After consideration of this report, the three recommendations made by the Committee were adopted: (1) That the offer of the American Board Mission be accepted provided the approval of the South African Medical Council and the Government be obtained; (2) That the College Council advises the American Board accordingly, but asks that negotiations and making of arrangements may continue between the two bodies before documents are signed; (3) That the work for the first year Medical Course be taken at Fort Hare in February, 1924. and that the Executive be authorised to engage the necessary lecturer.

Thus an important step in the development of plans for this Medical Course for Natives was taken. It is now close upon eight years since the College was opened, and the manner in which it has developed and strengthened has surpassed all expectation.

NATIVE OPINION

OF SOUTH AFRICA

PUBLIEHED :: :: WEEKLY.

ESTABLISHED IN 1884

KINGWILLIAMSTOWN, FEB. 5, 1924.

New Xosa Books.

Ever since the first English-Kafir dictionary by Rev. W. J. Davis came in the eighties there has been no up to date book to advance the work on the same lines.

Today we joyfully welcome J. McLaren's "*Concise English-Kafir Dictionary*" (11/6) of all booksellers and mission bookshops) a splendid volume of 320 pages, closely printed. The whole book bears evidence of painstaking labour by the author, already long well known for his standard grammar on the language, and a concise Xosa-English lexicon, numerous original articles to the S. A. Association for the Advancement of Science and other articles. The present work is meant to be a counterpart to the Xosa-English book but is much more than that. It is larger, and the author has put his best work into it, while the special relief types and general get off have unfortunately raised the price. This is inevitable in any good thing, but we hope all the Principals of Native Schools and institutions will do their utmost to secure it for their students and encourage its sale everywhere. In the preparation of the work, the writer says, the needs of many different classes of readers have been kept in view. These include members of the clerical, medical and legal professions and of the Civil Service; farmers and stock owners, who will find under the words *cow* and *ox* a full account of the way in which cattle are described and identified by means of their colours and the arrangement of their horns; merchants and traders, who will find their wares detailed; other Europeans desirous of acquiring or increasing their knowledge of the language; and especially native teachers, pupil teachers and scholars.

We heartily congratulate Mr. McLaren on his excellent achievement and pray our readers to support him by buying the book in large numbers.

The Lovedale Mission Press has obliged Xosa readers once more with two good books "*Ubomi buka Yesu Kristu*" (ngu J. W. W. Owen, H C.F, isekelwe kweka Dr. J. Stalker, 3/3 post free) and a novelette "Nozipo" (1/- post free) by S. Mlotywa. The former is a book of 120 pages which will be of immense help by bringing the classical book of Dr. Stalker for the first time into the hands of Xosa speakers and preachers. The author is one of long standing and his name alone is a guarantee of the class of work that may be expected by all connected with Sunday Schools and Church work. We highly commend the book.

The novel by Stephen V Mlotywa is the work of a budding author It is 42 pages long and therefore somewhat short though sweet. The plot is rather involved for the modest dimensions of the booklet but is not without merit in its moral and high tone.

Xosa literature is being constantly added to and we are glad to note that there is quite a number of manuscripts from able writers awaiting printing as soon as funds are available.

Dr. W. B Rubusana is preparing a second edition of his useful anthology "*Zemk' Inkomo Maqwalandini*" for which he has collected additional original matter to enrich the language.

A Deputation on Native Problems.

A deputation representing the Conference on Native Affairs convened by the Federal Council of the D. R. Churches, held at Johannesburg in September last waited on the Rt. Hon. F. S. Malan, Acting Minister of Native Affairs at Pretoria on November 27. The deputation was composed of Revs. W. Nicol, D. Theron, F. B. Bridgman, Messrs. E. H. Brookes, J. D. Rheinallt Jones, H. S. Msimang and R. V. Selope Thema. The Minister was accom-

panied by Lt. Col. Godley, Act rg Secret ry for Native Aff irs.

The Revd. W. Nicol introduced the deputation and said that the organizers had been moved to convene the Johannesburg conference because they noticed and regretted the increasing differences of opinion between the Europeans and the educated nat ve in South Africa. The conference had helped to bring these classes together, and everyone had been pleasantly surprised to see how much common ground they really had, and how willing they all were to co-operate. Referring to the personel of the deputation the speaker pointed out that an honest attempt had been made to bring in all well meaning sections of the Christian public, including Dutch and English churches, Europeans and Natives.

The Revd. D Theron, speaking to the resolution on Christian Native Policy, emphasized the necessity of a christian basis for all legislation and administration. If the two races are to work harmoniously together there must be no room for suspicion. Rightly or wrongly an impression has been made that the law differentiates between white and colour. The conference would strongly urge that this impression be removed. The christian missions have played no mean part in the uplift of the Bantu-peoples, because they have made use of the only means for effectual human uplift viz, God's Word. The nations readily acknowledge their indebtedness to the missions. Such being the case the conference did not think it presumption to urge upon the Government to consult the mission bodies of acknowledged churches in contemplating legislation for the natives. Both want the best for the child race entrusted to their care. There ought thus to be an harmonious working together. Missions have entered a new phase in their history. Just now a campaign has been organized under the able leadership of that great Missionary Statesman Dr. Donald Frazer. A campaign which will have far reaching effects. The missionary will in the future be more closely associated with all that tends to the well being of the natives than he has been in the past. He is naturally a factor that cannot be ignored if the coloured races of the country are to be wisely guided. We hold that the Government will do well to reckon with this factor.

Mr. Rheinallt Jones presented the resolution on Native Education. He expressed the view that the time has arrived, when there should be a national Policy in Native Education, just as there was an effort being made in the same direction in the education of European children. He expressed the appreciation of Native teachers that the Government had anticipated Parliament by setting aside a sum of £60,000 this year for the Native Teachers' salaries which had made it possible to relieve the teachers in some measure, although there were adjustments still to be made. There could be no doubt that, just as the education of European was being directed to a more definite meeting of their social and economic needs, the education of Native children would have to be directed to meet the practical needs of Native life. Mr. Jones concluded, urging that the co-operation of missionaries—to whom Native Education owed its existence—should be sought by the Government in all its plans for the development of Native Education.

[To be continued.]

A Farewell Letter.

To The HIGH COMMISSIONER,
HIS ROYAL HIGHNESS
PRINCE ARTHUR.

May it please Your Royal Highness!

Your Royal Highness; I, Griffith, The Paramount Chief of Basutoland, Chiefs and Basuto people, have learned with much regret that your tenure of office as High Commissioner of South Africa was approaching its end, and that you are due to leave as early as December 10th for England; whereas we had hoped that you, being the first member of the Royal family to be appointed to the position of the H.C. and also being a grandson of our good and beloved mother, the late Queen Victoria, under whose protection we have been living for many years past to this day, would stay longer with us.

Although we so much regret your departure, but we feel consoled to remember that you had seen us, and that you had not hesitated to call us to you so that you make a personal acquaintance with me and with the chiefs who are assisting me in the management of the affairs of the Basuto nation. Further that you had also seen our land at the time of your visit on the occasion of the great pitso, when the Basuto nation accorded a hearty reception to both you and the Princess of Connaught.

You then heard the words of Basuto and you were furthermore kept informed of the wishes of the Basuto and the opinion of the National Council, on your good advices embodied in your opening addresses, during your term of office as High Commissioner, in which you advised the National Council regarding the administration of justice in Native Courts and my jurisdiction over domestic affairs of Moshesh's house in this country.

We may safely say that there is nothing concerng the life of the Basuto nation which you are not conversant with, and that I personally cannot forget the great honour you paid me by calling me to a friendly interview at Maseru, at the time of your unofficial visit to Basutoland.

The honour was extended further by your taking the trouble to make a personal visit to Thaba-Bosiu, to see the old residence of our great grand father Chief Moshesh and the resting place of his remains and those of his sons and grandsons

I, the chiefs and the Basuto nation, are pleased to hear that a member of the Royal family, Earl of Athlone has been appointed to succeed you, and that before his arrival, Rear-Admiral Sir Rudolph Bentick, will act

Our message is, with all humility that all you saw and heard from the lips of the Basuto and from the proceedings of the National Council, you may be kind to lay before His Majesty, King George V and further to inform him that we are still his dutiful servants who have not in any way relaxed their loyalty to the Crown and who will never break the allegiance made with his grand mother; and that, should it please His Majesty, the King, to reappoint you to this position, that will add to our satisfaction.

We conclude by requesting you to confirm our humble expressions of loyalty and devotion to His Majesty The King.

We further add by wishing you, the Princess and members of your family, pleasant voyage to your home until you reach in peace.

GOD SAVE THE KING.

This is a message of greetings from your obedient servant.

N. Griffith L. Moshoeshoe,
The Paramount Chief of the Basuto.

Race Problem — 1924.

Africa.

ABYSSINIA IN THE LEAGUE.

Three per cent. of Africa's area of nearly twelve million square miles, and 5 per cent. of her population of nearly one hundred and fifty millions are under independent rule. The only two native States are Liberia on the west coast and Abyssinia, or the Empire of Ethiopia, between the Red Sea and the headwaters of the Nile. They are both members of the League of Nations. Despite the fact that Liberia was founded under American auspices and possesses a fair amount of American sympathy, its progress cannot be compared with the achievements of the mountain and desert State in East Africa, which has been living on its own. The honors just paid at Paris to the visiting Ethiopian Regent are in part a welcome to Abyssinia on her entrance into the community of the nations, and in part a tribute to the country which, nearly thirty years ago, inflicted upon the Italian army at Adowa the most crushing defeat ever sustained by a would-be colonizing Power at the hands of the prospective beneficiaries.

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Under the rule of the famous MENELIK and his successors the country has managed to take on some of the aspects of Western civilization while remaining predominantly a primitive agricultural and pastoral State. There is a railroad from the French port of Jibuti on the Red Sea to the capital at Addis Abeba. There is a network of telephone and telegraph lines astutely employed by the late MENELIK for keeping a check on his feudal dukes and barons. And there is even a national bank at the capital. But foreign observers still note a medieval disinclination for useful employment among the ruling military classes. Slavery flourishes despite its formal abolition more than a generation ago. It is estimated that out of a population variously estimated from four to eight millions there are nearly a million permanent slaves, while another million are held for export. Recent investigations have shown that the slave trade in Abyssinia has lost few of its historic cruelties. By seeking entrance into the League the Ethiopian Government has presumably consented to the extirpation of the hideous system.

Self-contained and self-sufficient, Ethiopia has exercised a spell on the imagination of the world. The Parisian populace has shown awe in the presence of the visiting RAS TAFFARI, nominally Regent, actually ruler of the country. A similar impression was created about twenty years ago by a mission under TAFFARI'S father, the celebrated RAS MAKONNEN. Even more striking was the effect produced by a somewhat earlier diplomatic, educational and sentimental mission headed by BALKIS, Queen of Sheba, to the court of King SOLOMON. To that monarch the present rulers of Abyssinia formally trace their descent with about the normal degree of genealogical authenticity.

Today, however, there are reasons for believing that Abyssinia's excursion into world society will not be desultory. A British railway line is moving down to her north frontier along the Blue Nile. The Cape-to-Cairo is crawling up from the south and is destined to cross Abyssinian territory. But under the Covenant of the League the independence of Abyssinia stands guaranteed.

Creswell and The Natives.

The Labour party has now put its cards on the table, for Colonel Creswell on Wednesday 30 April laid down his policy in full. His references to the Natives were these:

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"In industries the cheaper and less civilised worker was ousting the civilised worker who needed a wage on which he could support himself and his family."

"The Labour party believed in discouraging Native immigration into European centres, and the encouragement of Natives in adequate settlements and reserves."

It is unfortunate for us Natives that the language used by the leader of the better side of the Pact should be so elusive and intangible, for we believe in clear speech. Dialectical dodges may suit the philosophic temperament of the white voter, but the appeal to the black voter must be based on the earthy foundation of practical language. Therefore to reduce the foggy expressions of Col. Creswell down to simple terms, his policy, we take it, is that the black man should be gradually weeded out of his position in industries and replaced by the white man; and should not be allowed to come into the towns. That, we think, is a fair translation of the speech.

Mr. Roos, the Nationalist lieutenant to Hertzog, is more clear, for he says the black man must keep to his reserves and not come into towns except as an unskilled labourer carrying his axe to chop wood, his bucket to draw the white man's water, and his spade to dig the European garden. Then Gen. Hertzog completes the story by proposing to *take the vote away from the Native who has it, because it has been a mistake to give it to the Native, and it must now be taken away.*

That is the official policy of the Pact in regard to Natives and it is to be tabled before the "All African Convention" of Cape Native Voters who meet at King William's Town this week [Thursday 15th May], and we can trust that Conference to arrive at a worthy decision after sensibly reviewing all sides of the case.

A decision will have to made also as to what is to be done with individual candidates who are personally popular with the Natives but nevertheless belong to an obnoxious parliamentary party. Should the Natives vote for these men as acceptable individuals bound to help an Anti-Native Government or should they vote for the less attractive personality belonging to the party that is more likely to show a measure of justice and consideration in Native matters? We await the reply of the Convention.

Native College Graduation Day.

Saturday 3rd May, 1924, was an epoch making day at the S.A. Native College at Fort Hare; for the first two graduates produced by the College were capped in a beautiful ceremony by Professor F. Dingemans, M.A., of Rhodes University College, Grahamstown.

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At 11 o'clock the big event was preceded by a highly amusing Students' "Rag," when the "Chancellor of the University" [Oswald Christopher, an Indian student] in a mock graduation ceremony conferred the degree of F.M. ["Failed Matric"] on a number of students who had failed in their December Matriculation examination. Exorbitant percentages were obtained by each of the victims in the following subjects "Thickheadedness", "Utter Tosh", "Beautifully Vague", "Intellectual Weakness", "Absolute Rubbish", and "Lack of Knowledge". Various degrees were, amidst huge merriment, bestowed upon a dozen undergraduates wearing sheets for gowns and being capped with paper masks and hooded with multicoloured mufflers. The verbose Chancellor finally suffered the inglorious fate of being ducked in a bath of cold water with his best Sunday Sunbon!

The real serious ceremony started at noon when the Grahamstown motor cars arrived with Prof. Dingemans and Prof. Kidd, M.A., accompanied by Miss MacKittrick and Mrs. Kidd. The two professors occupied the platform, surrounded on either side by an imposing array of gowned satellites: Dr. J. Henderson, M.A, D.D., [Chairman], Dr. A. W. Roberts, D.Sc., F.R.S.E., Dr. Macvicar, M.D., D.P.H., Chief Inspector W. G. Bennie, M.A., Prof. W. T. Murdock, B.A., [Vice Principal], Prof. D. D. T. Jabavu, B.A., Prof. D. J. Darlow, B.A., Prof. C. P. Dent, M.Sc., Rev. H. B. Coventry, B.D., B.A., Rev. J. Pendlebury, B.A., Rev. J. Lennox, O.B.E., M.A., Mr. J. Chalmers, M.A., B.Sc., Rev. H. Henchman, B.D., Mr. D. A. Hunter, F.R.G.S., and several visitors from Alice and Lovedale.

The proceedings were opened with prayer by Rev. J. Lennox. The chairman then read a letter of apology from the Premier General Smuts which ran thus:—Dear Dr. Kerr,—Thank you for your letter of the 4th April. I am very sorry, indeed, that the political developments have transpired so quickly that I have found it impossible to keep to my proposed tour in the Eastern Province.

I looked forward to my visit to Fort Hare and to meeting those who are doing quite unostentatious work which will later on be of the highest value to the country. I fear there is no likelihood of my being able to come in the near future, but all the same I want to thank you for the honour which you have done me in asking me to present diplomas to those students who had earned them at the recent examinations and to address the other students.

I congratulate Zechariah Keodirelang Matthews most heartily on his degree. He is taking up an important profession and I am sure that he will, in teaching his fellow-men, bear in mind the care and attention shown him by those responsible for his education, and will himself exercise the same interest in his pupils through his career.

With regard to Edwin Ncwana I also congratulate him most warmly. He is now leaving to enter the ministry of the Wesleyan Church. This Church has a great name throughout the length and breadth of the land and has been a power for good in South Africa. Like Matthews he will have great responsibilities, and I am sure that, if in time of anxiety he remembers the teaching that he received at Fort Hare, he will successfully surmount his difficulties.

To the rest of the students I would convey my good wishes. They have an opportunity which many envy, and I hope that they will make the most of it. With kind regards, believe me, Yours sincerely, [Signed] J. C. Smuts. [To Dr. Alexander Kerr, Fort Hare, Alice, C.P.].

The chairman raferred in sympathetic terms to the Principal, Prof. Alexander Kerr who was laid up ill and had been ordered by the doctor to go overseas to consult

specialists, and expressed the hope of all that he may recover speedily to resume his great work. He then called upon

DR. ROBERTS

who at 12.15 delivered an impressive speech that lasted twenty minutes. He said, *inter alia*, he felt it a great honour to be asked to speak on such a historic occasion. It was one of those movements that marked the progress of a people. In the honouring of the two men that day they saw an event that would never occur again for it was the first of a long, long series of similar meetings, of which others would be greater but could not be the first.

At the end of the grand address (which is to be published in full), Prof. Dingemans handed Mr. Zachariah Keodirelang Matthews his Bachelor of Arts Certificate obtained in English and Education as Major Subjects and in Latin, Mathematics, Psychology, Logic, Ethics and Chemistry, and decorated him with his hood amidst deafening cheers by the students. He then gave Mr. Edwin Mtobi Nowana his College Diploma in Arts [equal to B.A.] obtained in English and Ethics as Majors and in Mathematics, Logic, Psychology, Chemistry, Economics and Education, sustained enthusiastic applause following his adornment with a cerise coloured robe. Professor Dingemans warmly congratulated the two men who, he said, had gained the record of hard and earnest work. The honour carried great responsibility and he hoped they would be able to discharge it faithfully. In behalf of himself and Professor Kidd his colleague he wished to join in the expression of hope that the Principal be soon restored to health. They both highly appreciated the honour of being asked to partake in that historic occasion.

He brought also the best wishes of Rhodes Collge, hoping that as these two neighbouring institutions developed, many forms of cooperation would suggest themselves. For the next thirty minutes the learned Professor then perused his Graduation Oration specially prepared for the occasion. This literally moved the feelings of the audience because of its scholarly incisiveness, clarity of expression, Christian basic sentiment, profundity of thought and sympathy with the objects of the College: "*Vivat, crescat, floreat hoc collegium ad Dei gloriam!*"

Prof. Murdock in behalf of the College proposed a hearty vote of thanks to the lecturer. This was seconded by Prof. Jabavu who in addition suggested that the lectures given that day be printed and made available for the many friends of the College in the country. Dr. Henderson agreed to this suggestion and after a prayer by Rev. J. Pendlebury the happy function terminated at 1.15 p.m. (The speeches will be published in the June number of the "South African Outlook," Lovedale.—Ed.)

Notes.

P. E. Natives & S.A.P.

Colonel Denys Reitz says Reuter, had a remarkably enthusiastic reception at the hands of the natives at New Brighton location on Tuesday 29 April last. At the conclusion of the Minister's address he was accorded a unanimous vote of full confidence, the audience rising and cheering Colonel Reitz, and afterwards singing the National Anthem.

Colonel Reitz, in the course of his speech, said the policy of segregation of General Hertzog and Col. Creswell meant that every native in the country was going to be driven into a location of his own apart from Europeans, and no native would be allowed to work on the mines or in industries. In his speech at Capetown, General Hertzog had said he would take votes away from the natives and enforce territorial segregation and industrial segregation. The Labour Party was supporting this policy. The S.A.P. Government was the only Party that had been working for the natives all these years (applause). They may have made mistakes, but broadly speaking they were the only Party that protected the native and tried to do justice to the natives (applause).

At last night's meeting of native voters Colonel Denys Reitz announced the probability of General Smuts visiting Port Elizabeth in the near future and addressing a meeting.

Reviews.

"*A Message from Bensonvale.* is the title of a pamphlet by the Rev. C. E. Dent, Governor of Bensonvale Native Institute, giving a report of the work done during the past year. From this it is evident that the new management has been a gain, as debts have been reduced and practical courses developed. The tone is optimistic.

"Incwadi ye Miniti ye Sinodi" is the name of the report of a conference of Independent Ethiopians held at Grahamstown recently presided over by Rev. J. M. Sonjica B.D. The church is manned by twelve ministers and three evangelists doing useful work between Oudtshoorn and Umtata.

The Lovedale Institution Report for 1923 is just out and the special features are: the account of the last Winter School and the enrolment figures which reach the record of 959 with schoolfees aggregating £9675. The Constitution of the new Governing Council is also given in full.

The Rev. Charles Pettman, the well known authority on the subject of South African Place Names has issued a new booklet called "S. A. Methodist Place Names" (printed and published by the "Daily Representative," Queenstown). The limitation of the area of reference has enabled the author to make copious notes of highly interesting historical information which will appeal strongly to all Methodists and people interested in the general history of South Africa.

FIRST PARLIAMENT OPENED.

Sir John Chancellor and Chartered Company's Interests.

Question of Purchase.

The first Southern Rhodesian Legislative Assembly was opened at Salisbury on Saturday under unique conditions before a huge attendance, which included many settlers who had travelled in from remote districts.

The Assembly was held in the dancing hall of Meikle's Hotel. This is probably the first time in the history, even of Colonial Legislatures, that such an august body has deliberated on licensed premises. Nevertheless, the dignity of the occasion was well maintained, though the curious waiting crowd were entertained with orchestral music.

Sir John Chancellor, the Governor, opened the Assembly with the usual pomp and ceremony. He said the occasion formed a landmark in the history of the country. After reference to the various matters to be laid before Parliament, he expressed the regret of the whole country at the postponement of the visit of the Prince of Wales, which was looked forward to at no distant date.

The Governor went on to state that the estimates of revenue and expenditure had been dealt with on the basis that the Government should relieve the Chartered Company of financial responsibility for the whole financial year. Conditions in that respect were appreciably better than had been anticipated with the result that the year closed with a substantial surplus, which was available for the current year.

Notwithstanding the depression, trade and commerce were satisfactory on the whole, and the returns indicated an improvement in the volume of trade as compared with the corresponding period of last year.

Of the new loan £516,000 remained, £300,000 of which had been set aside for the Land Bank, £25,000 for assistance to mining industry, and £191,000 for Public Works.

A Bill would be submitted for a loan of half a million for the purchase of the Chartered Company's Land Bank, or failing purchase, to supplement the funds now in the Land Bank and to make further provision for Public Works

The Government's policy was to acquire from the Chartered Company its interests in the minerals of the country at a reasonable figure.

After referring to the satisfactory state of the mining industry, the Governor dealt with various domestic matters, mentioning *inter alia* the appointment of a Committee to inquire into native education.

Mozambique Co.'s Territory.

TRADE OUTLOOK.

If we are to judge by the average number of vessels lying in harbour the trade of the Port of Beira is showing signs of considerable improvement. As many as thirteen steamers, mostly large ships, are now at one time discharging and loading, and as the maize export season has hardly started, it is allowable to judge that trade is on the mend.

Pending the construction of the deep-water wharf, says the "Beira News," it is satisfactory to note that the new layout of the railway yard and pier and the increase of the Beira Boating Company's plant are definite signs that close attention is being paid to the port service as far as the existing plant and accommodation will permit.

There is a difference between the service of the port to-day from what it was a few years ago, and if the conditions will still not permit of more than from four to five steamers being attended to at one time, the fact remains that with a judicious allocation of effort delays, with a large number of steamers in the stream, are now minimised to a far greater extent than was possible before the improvements were pushed forward.

As the export of Rhodesian maize this season will not be on anything like the same scale as last, and that from this Territory will be about normal, there is little fear of any congestion occurring this year during what is now regarded as the three or four abnormal months.

While it is hoped that the increased number of steamers now coming to Beira as compared with the earlier months of the year and the last few months of 1923 signifies an appreciation in trade all over the countries served by the port, we should be more certain of a permanent definite betterment were Southern Rhodesia to favour the construction of new lines impinging on Beira, if an early move were made to lay down the bridge over the Zambesi, and if the extension of the Nyasaland lines were undertaken in order to open up new ground for settlement and improve the prospects of the planters who are meanwhile left many miles from a railway.

The wide attention which is being paid to East African development by the British Government tends to the belief that the Committee which is sitting to offer practical suggestions will be able very soon to indicate a scheme of construction that will appeal to all concerned as an equitable arrangement. The development of the Port of Beira will have to proceed *pari passu* with these contemplated new works and new railways, and it may be hoped that the full programme will be well on the way by the end of the year.

Race Problem — 1924.

Africa

The Class Areas Bill.

Probably in the whole British Empire there is nothing more approaching barefaced political bullying than the piece of class legislation directed against Natal Indians in the measure now going through Parliament in South Africa under the name of the Class Areas Bill. It is a confession of commercial cowardice on the part of a race that professes general superiority over both Indians and Natives. To day the Indian, introduced into Natal for the purpose of enriching the pockets of a group of capitalists and has honestly elevated himself, must be shamelessly suppressed by the iron hand, the Prussian brute force, of legislation.

An outsider would justifiably ask, why is the sacred authority of legislation being prostituted in so brazen faced a manner in a British dominion controlled by the most imperialist statesman alive, General Smuts?

Why has the history famed standard of British equity given way to the immoral degradation of brute force in an unjust misuse of the parliamentary machine? Why has the mirage of the white man's dominance so enslaved the Parliament of South Africa ever since Union? 4-23-24

We leave it to white men to answer these questions and to justify the Anti Indian Bill that is about to be enacted.

To our mind this bill is the embodiment of political cowardice, betraying bankruptcy in statecraft.

Its *raison d'etre* is that the Natal members want it and must have it, if the Government is to retain office. It is there to serve political strategy or expediency. In this bill the present white generation is sowing the dragon's teeth, for, if history teaches anything it is that unjust legislation alone will not keep down a great race such as that of the Indians for longer than a limited time, however impotent it may seem to be at present in Natal.

Correspondence.

EUROPEAN PRIMARY LOWER EXAMS

(By C. Xabanisa)

"The needs of Native Teachers who desire a higher qualification than the Native Teachers' Primary Lower Certificate are provided for in the Native Primary Higher Course. Native Teachers are accordingly no longer eligible for admission to the European Primary Lower Examination."

This statement appeared in the "Education Gazette" of February. It seems from this that those Native Teachers who are desirous of acquiring higher qualifications and more knowledge are now ineligible for admission to the Examination for the Teachers' Third Class (Senior) Certificate. The opportunity so far for admission to the Native Primary Higher Certificate Examination has been granted specially, only to those who have passed the Teachers' Third Class Junior Examination in the First Grade. Teachers who passed the Third Class Junior Examination in the Second are ineligible for admission to the Examination even through a Training Institution. These Teachers as a last resort fall back on the T3 Senior Examination, now known as the European Primary Lower The extract from the "Gazett" quoted above undoubtedly means that Native Teachers are now deprived of the privilege so long enjoyed by them, so that instead of Native Teachers being encouraged in the important matter of self improvement educationally they are now naturally discouraged. 4-23-24

It is clear that the Native Teachers are suffering a great injustice under this new regulation and some arrangement should be made whereby Native Teachers may be enabled to enter for the European Primary Lower Examination. I consider that every encouragement should be given to Native Teachers to complete their course of study for the T3 Examination as before, instead of their now being deprived of the privilege by such an unjust regulation. The Native Teachers have not been notified before hand that they would be debarred admission in the above mentioned examination whereas Coloured teachers have been notified that they would be ineligible for admission next year. At the close of last year a large number of Native Teachers arranged their course of study for the T3 Senior Examination this year and incurred very heavy expenses for new books, etc., and in the circumstances it seems only simply justice that the Department of Education should cancel the present unfair regulation and allow the Native Teachers to continue their studies as before. This new regulation has caused considerable unrest among our Native Teachers, and they are looking forward to an immediate withdrawal of the present unsatisfactory regulation.

Students Christian Association

(Report for 1923 by the Travelling Secretary, Mr. Max Yergan, B.A.)

It will hardly be amiss to preface this report with a brief reference to the thought life of Native students as regards those currents of thought and action in the country which touch upon their life in a real way. Indeed, our movement as a movement among students cannot, and, one takes it, does not hope to escape the realm of thought and discussion in which students dwell, and the subsequent and more practical life of action which they will live. On the contrary, ours is the incomparable opportunity of helping to stimulate and guide their search for truth, and of seeking to have their inevitable action based on the teachings of our Master. I am to refer to our activities as regards Prayer Bible Study, Evangelism, and other phases of our work. But manifestly even these foundation pillars of our movement are not inseparable from the practical every day life that Native students live, talk about, and hope to have a large share in.

We turn then to an event like the conference held by the Federal Council of the Dutch Reformed Churches of South Africa. This conference commanded attention and drew forth much discussion among Native students. It is not for me to comment here at length upon student attitude towards this gathering, but let it suffice to say that they regard it as a significent step and an indication of the existence of, and also the operation of the Spirit of Christ which is being pointed out to them as being very much alive. 4-20-24

(To be continued.)

HIGHER PRIMARY TEACHERS' CERTIFICATE.

(By B. G. Duba.)

Allow me through the medium of your columns to solicit the kind advice of our better educated class, on what I consider a matter of paramount importance, which demands urgent consideration and rectification by the educated public.

Last year some students applied for admittance in the above class at Lovedale and Healdtown. In reply they were informed that entrance was a 1st Grade pass in the Junior P.T. III. and that those who obtain a 2nd Grade pass had to do 2 years' study before entering the Examination. 4-20-24

This greatly discouraged the students who had obtained the 2nd Grade pass in the P.T. III. They became suspicious of this system of education. It looked more a money making concern than a sound education course.

Where in the world have you heard of a man being deprived of the privilege of improving his education status on account of his grade in passing? The system is absolutely wrong in principle as well as in practice.

Every student teacher will agree with me that it does not follow that 1st grade passes are usually the best minds of class. Moreover it is not usually the students who pass high who often prove best in the next standard. In most cases its exactly contrary.

Why then debar a man from joining the next class and enjoy the same privilege as others in class, simply because he was unfortunate in passing his last standard. Surely the system is wrong and lacks precedence in the education history and therefore demands urgent rectification

For instance judging from last year's P.T. III Examination results in the aggregate no more than 50 students have passed in the 1st Grade. Lovedale and Healdtown credited with 3 each. Are they prepared to continue this class with 1 student, still excluding those who passed in the Second Grade? We must allow that it is not all who pass in the First Grade who will desire to continue with this Primary Higher Teachers Certificate. Some might, but for want of financial support on the part of parents may not succeed. Surely the system is in want of early modification. Thanking you in anticipation.

Notes.

The Extra Cost of Whites.

A glaring example of what the employment of whites cost the country is the construction of the Hartebeestpoort dam.

The original estimate for the project was £603,000. But it was not long before the revised figure jumped up to £1,468,000. The original estimate was based on Natives for the rough work. But as a result of the Johannesburg strike the undertaking was utilised to provide work for unemployed whites. 4-23-24

At one time poor whites were employed. Then Natives were employed, and later on the white policy was again parsued. It is stated that the rough work, as a result of the white policy, has cost the State at least three times more

than if it had been done by Natives.—A.P.O.

Education In Basutoland.

Thus writes, the Maseru Friend Correspondent, in that paper's issue of the 24th instant where he gives a report of the opening ceremony of "Emily Mission School:"

"In commenting on the event the Native paper, 'Mochochonono,' says, inter alia, that hitherto Basuto land has not had the same (Native) educational facilities as the Union Provinces, and therefore the new school is welcomed in the hope that the scope of education throughout the territory will be widened The present denominational schools, though government aided, are yet almost entirely under the control of missionaries, and while acknowledging the work done by them in the past, it was a high time the education of the country should come under the direct management and supervision of the government The reason adduced is that the missionaries appear to aim at increasing their congregations at the expense of education, which means the erection of churches used also as schoolrooms, a strain on mission funds, and the consequent employment of "cheap" teachers It was quality of education that was required, not quantity.

The said Correspondent, under the sub-heading, "A fact to Remember" continues as follow:—

"However one may regard this suggested reforms, one must remember that the Basuto- nation owes more in matters of education to the late Edouard Jacottet, of the Paris Evangelical Missionary Society, than to any other one man in the history of Basutoland. The vast educational work achieved by the latter society cannot be estimated, to say nothing of the far reaching influence of the Roman Catholic Missions in Basutoland, at Roma and elsewhere, and also the monumental work of Canon Weigall, of the English Church in building up Masite Mission for the Training of pupil teachers."

The "Mochochonono," may be right or wrong, in saying, "the missionaries appear to aim at increasing their congregations at the expense of education, but it is a fact that churches and schools go hand-inhand. Where there is a new church started there is a school, and they will use one and same building for years. It is therefore necessary that the public should have an explanation of how the church and education share the expenses of erecting and keeping in order the one building they so use in common

That, "the Basuto nation owes more in matters of education to the late Edouard Jacottet, of the Paris Evangelical Mission Society, than to any other one man in the history of Basutoland," it is a matter of popularity than reality, accounted for only amongst the European community. It is not a native view of the matter, excepting those who are inclined to be parrotic.

It is true, doing a worthy honour to the name of Rev. Jacottet, for our Sesuto literature we are most highly indebted to Mr Jacottet. He is exceptionally a credit to the Basuto nation on this line. But, it is altogether too early to expect the Basuto nation to show whole-hearted appreciation of his work. That time has not come, and it will surely come when the Basuto nation reach the stage, when they will be able to see the beauty of the language and admire literature.

When Rev. Jacottet assumed the office of the Secretary of the Schools of Paris Evangelical Mission Society, with us the Basuto education lost its suny side which under the late Rev Dyke. The was significant under the late Rev. Dyke. The latter was out and out educationalist, with unusual virtue for that purpose. Mr Jacottet's educational system which is still in use now, as some of us Basuto view it, is a tactical [illegible] security of the Sesuto [illegible] books.

[illegible] to oneself and reason [illegible] others the education of the Paris Evangelical Missionary Society, has lived to see a day when Roman Catholic education threatens to eclipse it.

The least said of Canon Weigall's monumental Masite Mission School for the training of pupil teachers, would even be wiser than beating a dead horse Would the "Friend" correspondent give us five names of natives who passed their Pupil teachers course there since its very day of its establishment! The pity of it is that these are the very experts on native matters by whose word the government go. Education in Basutoland is on the average stagnant.

Seed Wheat.

—o—

This time the local stores have, to a great extent, been considerate as regard the price of seed wheat They are ready to offer it for sale as nearly as much as they purchased it from the Basuto. That is at 25/- per a bag. If the trader has been so reasonable and considerate, would not the government see its way in helping the Basuto to carry on extensive sowing of wheat this year. There are copious rains now reported all over the territory, and wheat is at the present moment the only crop, that can be sown with reasonable prospects of good harvesting; and in order to secure the prosperity of the country and also to make up for the losses of the last two years' crops, it is worth while to encourage extensive sowing of wheat. Further, of late nobody could be certain of rainy seasons, and we must therefore make the best use of whatever rains we receive in the year.

The price of 25/-, is not too high, in fact at normal times it would be taken as low. But everyone knows through what circumstances the Basuto have passed during the last two or more years, and what is their plight now regarding the resources of money and foodstuffs. Their stock have no market, and very few special cases are making something out of wool. The majority of cases are in a horrible plight, and unless some aid was available from the government, there is no hope of better results, resulting from wheat

Race Problem—1924.
Africa.

LIGHT SWIFTLY COMING IN THE DARK CONTINENT

Journey Through East Africa Shows Schools Increasing and the Natives Eager for Education—British Praised for Civilizing a Benighted Land

THE author is President of the Slater and the Jeanes Funds, amounting to more than a million dollars each, devoted to the education of colored people in the South. He is also a member of the General Education Board founded by John D. Rockefeller. His recent visit to East Africa reveals educational progress in the Dark Continent that would amaze people of Livingstone's day.

By JAMES H. DILLARD.

N. Y. Times 7-20-24

WHETHER we are thinking of railroads or of schools, we must soon stop calling Africa the Dark Continent. This was evident when E. Alexander Powell in 1912 published his book entitled the "Last Frontier," and since then more miles of railroad have been built and more schools established. I traveled in East and South Africa more than 4,000 miles by rail, and I visited both mission and Government schools that seemed to be doing as good work as the ordinary schools of similar grade in America. The leading schools have courses in industrial branches and they are all feeling their way toward making their work count for thrift and better living conditions.

In Abyssinia the train from the coast up to Addis Abeba, the capital, does not run at night, so you spend two nights in hotels; but the trip is over a smooth track and is comfortable.

Educational progress is slow, but if the present intelligent ruler, Ras Taffari, can have his way there will be steady improvement. The Ras is a handsome man, in the thirties, and strikes one as interested in progressive movements and as a ruler who has the good of the people at heart. He seemed especially interested in agricultural improvement and was glad to talk of agricultural and educational conditions in Europe and America. He is now visiting in Europe.

In his reception hall there are photographs of President Wilson and President Harding. He spoke of his desire to come to America some day. He has taken great interest in, and has personally contributed to, the hospital which an American missionary, Dr. Lambie, is building in Addis Abeba.

Central Africa Accessible.

The main objective of the education commission of which I was a member was Kenya, Uganda and Tanganyika. When American tourists find out how easy and agreeable is the visit to these regions many will be going. You can take a boat from Marseilles to Mombasa and at Mombasa board a good train running through Kenya up to Nairobi or on to Kisumu, situated on the Gulf of Kavirondo, which is an arm of Victoria Nyanza.

At Kisumu you can almost step from the train to the deck of a delightful little steamer, with about a dozen staterooms and excellent meals, which takes you across the lake, 175 miles, to Entebbe and Kampala, in Uganda. Or you may take another steamer which will take you southward on a trip around the lake. In going up to Nairobi, if the traveler can get a view of Kilimanjaro, with its top of snow, which is just over the border in Tanganyika, that alone would justify the trip.

Such a tour would be an agreeable variation from the much-frequented Nile excursion. Of course, it is longer and would involve a bit more of preparation. The distance from Port Said to Mombasa is a little greater than from New York to Liverpool, and the journey by rail from Mombasa to Kisimu covers 587 miles, but there are interesting stopping places both on the sea voyage and on the railroad journey.

A stop at Jibuti, which the French spell Djibouti, would be worth while, even if the visitor should spend his time in the town, contenting himself with short automobile excursions. There is a satisfactory hotel, with spacious rooms, broad verandas, a fine view out to sea and a fair share of refreshing breezes. As in many African towns, there are at least two distinct sections. In Jibuti, around the hotel, you are in a French town, but a five minutes' walk will bring you into a typical native quarter, with its circular huts, scanty clothing and lean camels.

Where Races Mingle.

There are three towns in Mombasa—English, Indian and native. Altogther it is much more of a city than Jibuti. The English Club is charming and the golf course is one of the most picturesque in the world. A drive in the late afternoon around this course, along the shore and then back up the bay to the Indian School will give many striking views and present on the way many contrasts of vegetation, from the huge baobab to a familiar rose; of costumes, from an English sport suit to a native loincloth, and of buildings, from the stately stone of the Standard Bank to the conelike hut of the native. It is hot during the day, and visitors must never venture out without the helmet, but in February I felt the heat there less than during several days in Washington and Richmond this July.

Going up from Mombasa the traveler bent on seeing Kilimanjaro may leave the main line at Voi and take a branch road to Moshi, which is at the foot of the mountain. But the chances are that he will get the view from other points without taking this extra trouble. A stop should certainly be made at Nairobi, the capital of Kenya Colony. Altogether I spent a month there and most agreeably. The altitude is something over 5,000 feet. Out in the sun in the middle of the day it is hot, but I do not recall a night when I did not sleep under a blanket.

There are two good hotels. When I sat the first evening after dinner in the lounge of the New Stanley, sipping coffee and listening to selections from "Faust," I hardly knew where I was; and when, a few days later, I was taken out to the handsome country club the wonder grew. The English population numbers about 3,000 and there are numerous "settlers" in the neighborhood, engaged mainly in the cultivation of coffee and sisal. So far as a stranger may judge, the social life is hospitable and delightful.

There are perhaps as many as 10,000 Indians in Nairobi and 12,000 natives. The Indians are merchants and clerks. The natives are laborers of various kinds. Many are working in the extensive shops of the railroad, and some are aspiring to clerkships. I saw twenty in a night school learning typewriting. These elements in the population are an interesting study, but the visitor will want to see other and far different sights from those in the town. Nor will he have far to go.

A Land of Sudden Contrasts.

There are good roads leading in several directions and American automobiles are to be seen everywhere. A drive of eighty miles northward toward Mount Kenya and the equator, into the heart of the Kikuyu country, will supply all the strange sights that the most curious may wish to see and bring you into regions of wild game and native life such as have been described and pictured in the many books that have been written about Africa. At the present stage of progress Africa is more than anything else the land of sudden and overwhelming contrasts.

Around the foothills of Mount Kenya, in the midst of rudest human life, there are dozens of mission and village schools into which the children are crowding, some walking as far as seven miles, and there are large churches built of grasses, reeds, poles and banana leaves which cannot contain the people in Sundays. In such a building I heard the service of the English Church and a sermon by a native preacher, all in the Swahili language, when the crowd filled every part of the building and left perhaps a third as many outside.

There are stops which may be made between Nairobi and Kisumu, especially in the region of the wonderful Rift Valley. At one station the train reaches an altitude of more than 8,000 feet. Even after the descent to Kisumu you are still 3,700 feet above sea level.

Before taking the steamer there we made trips northward to several mission schools. The largest of these is a mission of the English Church at Maseno, situated directly on the equator. As I stood watching a game of soccer played by the students in bare feet, the teacher of science in the school informed me that the equator ran through the football field. And yet I do not remember suffering from heat.

This is an excellent school. I was particularly struck with the good work of a large class in drawing and with the fine exhibition of drilling officered by native sub-teachers. It was at this school that I had the queer experience of speaking through two interpreters. The audience was composed about half and half of people from two tribes.

Across the lake in Uganda there are as great surprises as in Kenya. I heard that more than two thousand bicycles have recently been sold to natives. The steamer lands first at Entebbe, where the English Governor has his spacious and delightful residence, set in a park of great beauty with charming views over the lake. The next stop is at Kampala, the capital, where the "King" lives and the native Parliament sits. Three of us had the honor of addressing the Parliament, which is composed of about 200 chiefs.

We were introduced by the Prime Minister, who had a dignified and commanding presence. He has held office longer than the lifetime of the present King, and is recognized by every one, English as well as native, as a man of unusual ability. There seems to be entire harmony between the native Government and the English officials, who are the real Government and have learned to use wisely and well the native machinery. Efforts are being made through cooperations of Government, missionary and native influences for improvement in agriculture among the native workers. The main crop is cotton.

Kampala is the centre of both education and religion for Uganda. Here is the beginning of what will be a large Government school, and here are a large school of the English Church Missionary Society and two large schools of the White Fathers and the Mill Hill Mission, both Roman Catholic. In fact, throughout Uganda only two churches have missions, the English Church and the Roman Catholic Church.

The Cathedrals of these two churches, situated on commanding hills, are among the surprises of East Africa. Each of them, handsome structures of yellow brick and built by native labor, can hold from 5,000 to 6,000 worshipers and they are thronged at the Sunday services. Here you may see every grade and variety of the natives. You will see some sitting on the tiled floor in the native garbs, and others sitting in chairs and dressed like Europeans. Two girls sat in front of me with wrist watches and dressed as girls might be in Harlem.

Here the English service was in the Luganda language. The hymns were sung and the responses given with great heartiness. English is being learned in the upper schools, and in some of the higher classes you may speak in English and be understood. I may say here that two months later in passing rapidly through some of the higher native schools in South Africa I found that English was generally understood. It will not be many years before it will be so in the English regions of East Africa.

A fact that strikes the visitor in East Africa is the number of nations or tribes having different languages and customs and looks. There are perhaps more than a dozen distinct tribes and languages around Lake Victoria, and these people are jealous of the preservation of their language. Along the coast Swahili is a sort of lingua franca, a mongrel of native and Arabic dialects, but the people of the interior highlands will have none of it.

The Kavirondos, who live to the northeast of Victoria Nyanza, are particularly fine looking and upstanding, proud of their race and language, yet ready to welcome the religion and education that come from the presence and influence of the English.

The readiness, or it might be better said keenness, for education is another outstanding fact about the native peoples of British East Africa. The mission schools are largely attended, and

also the few Government schools that have been established. In Uganda practically all the education is in the hands of the missions, the Government making grants in aid.

Under German rule education in Tanganyika was carried on mainly by German missions. These were closed during the war. Since the war the English and other churches have established missions, and there is talk of allowing the German missionaries to return. In Kenya there is more activity in the way of State education. Throughout the three States there are signs of increasing activity on the part of the Colonial Governments.

Schools Increasing.

It is inevitable that the number of Government schools will increase, and an important problem will be cooperation between the Government and the missions. In Kenya there has been formed an advisory council of education composed of representatives of the Government, the missions and the settlers. In remote sections where no school has been established you will sometimes find that a village school has been started by the native people themselves, led by some of their number who have had the advantage of attending a mission school.

One of the most pressing problems is the improvement of these little "out" schools. Both Kenya and Uganda are forming plans to solve this problem. The Indian question, especially in Kenya, is also vital in the matter of education, as well as economically. Separate schools have to be provided for the Indian population. The Indian is persona non grata to both native and European, yet he is there and he does much of the work, especially as clerk and trader.

There are many problems of education, business, agriculture, religion and race which East Africa has to face, but the visitor will likely leave with the feeling that they will be settled in good time. The English Colonial Office and the Colonial and Provincial Governments are desirous of dealing justly with all the elements of the population. Much depends upon the attitude of the English "settlers," increasing numbers of whom are becoming convinced of the wisdom of helping to provide education and means of betterment for the large native population.

RHODESIA.

GINNING RHODESIAN COTTON.

SIR JOHN CHANCELLOR INAUGURATES A NEW INDUSTRY

Another milestone was passed in the history of industry in Southern Rhodesia on the morning of June 2, when His Excellency the Governor set working the machinery of the colony's first cotton ginnery. His Excellency, accompanied by Lady Chancellor, addressed a large and representative assembly (which included Cabinet Ministers, members of the Legislative Assembly, well-known farmers, and prominent business men) from the platform next to the hydraulic press at the far end of the battery of gins.

Among those with him on the platform were the Premier (the Hon. Sir Charles Coghlan, M.L.A.), Lady Coghlan, the Minister of Agriculture and Lands (the Hon W. M. Leggate, M.L.A.), the Minister of Mines and Works (the Hon. H. U. Moffatt, M.L.A.), the Colonial Secretary (the Hon. Sir Francis Newton, M.L.A.), Sir Herbert Taylor, the Mayor of Salisbury (Councillor W. Smith), Major A. L. Cooper, D.S.O., and Mrs. Cooper, to whose enterprise the existence of the ginnery is due. Lady Chancellor was presented with a handsome bouquet by little Miss Cynthia Wells.

7-5-24

Premier on "A Great Event."

The Premier said it was a very pleasant task to ask His Excellency to start the first cotton ginnery in Southern Rhodesia. "I think that you will all agree with me," said Sir Charles, "that this is a great event, because it is a real work that is being done here in the way of the development of the country. We live upon development, we are providers of world products, and we are now opening up what promises to be one of the best and most paying crops in this country. It is only, it is true, in its experimental stage, but what you see here shows how far these experiments have gone."

It was also a great pleasure to him that the ginnery had been established in the capital, owing its inception to the enterprise of their friend, Major Cooper, who had started an industry here which he had successfully carried on in other parts of South Africa. The existence of the ginnery was also due to the enterprise of the Town Council, who had placed everything they could at the disposal of Major Cooper. He would ask His Excellency to start the machinery of that first industry of its kind in Rhodesia, which he hoped was going to help make the whole of Rhodesia contented and prosperous.

History of Empire Cotton Growing.

Having expressed the great pleasure he had in coming to open the ginnery, His Excellency said he felt that they were formally taking part in the laying of the foundation-stone of what was going to be a great industry to Southern Rhodesia, and which was going to lead to prosperity and wealth for a number of their farmers. Some twenty years ago the leaders of the cotton industry in England began to feel that they depended on raw material almost exclusively on America for a certain class of cotton which formed the bulk of their trade. To remedy that there was started a British Empire cotton-growing association, and its object was to endeavour to start the cultivation of cotton in parts of the Empire where so far it had not been cultivated. They expended a certain amount of money with more or less success; rather less, he thought. They must have been lulled into a sense of false security by an increase of the cotton crop in America for a time and a fall in price, and also have found generally the difficulty in starting an industry in a new country. Finally, they were rather hampered by the war. The result was that after some twenty-one years' of work, by 1921 they had only managed to obtain 160,000 bales of cotton out of the new countries of the Empire. That was a small amount considering that the cotton crop of the world was something like 20,000,000 bales a year—he was talking without the book. However, it was realised after the war how critical was the situation. Sixteen million bales of cotton were produced in America in 1914, and only some ten million bales in 1922. In 1914 four million bales were sent to England for manufacturing purposes, but in 1922 America consumed two-thirds of its own crop, so that only three and a-half million bales could be sent out to the world. Then the cotton manufacturers realised that they were up against it, and they formed the Empire Cotton-Growing Corporation, he thought it was called, and got to work.

"About a year ago," continued His Excellency, "I had a talk with an American millionaire, who was a cotton grower, and he was inclined to mock at the Empire's attempts to compete with America. He said, 'You may take it from me that to grow cotton you want two things—black labour and mules, and unless you have these two things in abundance you can't grow cotton.' Well, we have lots of good native labour, and I think Rhodesian farmers can show that they are able to compete with American. If they have not the mules, and they need them, well they will breed them. (Laughter.) I want to express my admiration for Major Cooper's enterprise in starting this industry. I regard it as a tribute and a compliment to the Southern Rhodesian farmers and to Southern Rhodesia, and I say it to the farmers here to-day that it is up to them to show that this country deserves the compliment he has paid us in starting this splendid ginnery, and I hope he will be able to justify this confidence he has shown, and get a good reward out of this excellent ginnery which it is a great pleasure to see to-day." (Applause.)

His Excellency then pulled the lever and set the machinery in motion. Within a few minutes a sufficient quantity of raw cotton had been ginned and was taken out in the form of a bale from the hydraulic press, ready for transit overseas. The various operations attending this process were watched with the greatest interest by the large company present.

Anticipated Output.

Reviewing the history of the undertaking later, Major Cooper expressed gratitude for the assistance he had received from Dr. Nobbs, Director of Agriculture, and Mr. Taylor, the cotton expert, who were greatly interested in the cotton industry. He had hoped to get about two thousand bales of cotton this year, but he was afraid that owing to the drought, and other causes, they would only get about a thousand bales. However, he had no doubt about the success of the venture, for everyone was so anxious to help him. Having expressed his gratitude for the manner in which Mr. Parsloe, the contractor, had carried out the work of building the ginnery in circumstances of some difficulty, Major Cooper said: "I must also thank my assistant manager—Mrs. Cooper." (Laughter and applause.) Next, the speaker paid a tribute to the work which had been done by Captain C. Wells, in distributing the seed and getting the farmers to plant it. He concluded: "This is the first bale of Rhodesian cotton turned out with the brand you see upon it (it should be mentioned that the letter "R" for Rhodesia was prominent in this brand), and before many years have passed I hope it will be recognised as a hallmark of some of the finest bales of cotton the world can produce."

Major Cooper then asked His Excellency to accept a silver embossed plaque representing a ripe boll of cotton as a memento of the occasion.

This pleasant little ceremony concluded the proceedings.

Natives and the Present Outlook.

As a result of the recent election campaigns and the return of the Nationalists to power, speculation is rife among the native people everywhere as to what their future is likely to be under the new government. Naturally some are dubious while others feel confident that nothing evil is impending. There is no record of any Nationalist ministry ruling in the Union, and therefore all speculation must necessarily be mere conjecture.

Our expectation is that the Nationalists will not immediately embark on a policy calculated to alienate themselves from the sympathies of such a great proportion the population of the Union as the native people.

An opposition party once saddled with the responsibility of governing a country does not find it easy to carry out all the promises or threats that it bandied about across the floor of the House of Parliament when its function was mere destructive criticism. If the Nationalists desire to remain in power as long as possible, (and naturally they will strive for that end if for no motives no higher than those of self-interest,) they will defer contentious legislation until they are only forced by outside pressure to introduce it.

If this assumption is correct, then the Natives need not be alarmed, for questions like Segregation and the abolition of the Native franchise will not be introduced as practical politics for a long time yet to come by any government.

Under the circumstances it will be wisdom, we opine, on the part of the Native people to settle down to the normal business of self uplift and prepare for the routine work of mutual consultation over subjects likely to be taken in hand in the immediate future by the authorities. Foremost among these is the scheme of native taxation proposed by the Native Affairs Commission in their latest report. Along with this, attention must be given to the next Government Native Conference which will probably be held before the year is out. On the whole therefore, we advise our people to give the new government a chance to deal justly by them. The time of our people will be well spent if they think and consult over constructive suggestions that might be offered to the new government in the direction of an improved native policy.

Race Problem—1924.

Africa.

RURAL REPRESENTATION IN THE LEGISLATIVE COUNCIL.—WILBERFORCE

By M. P. Cole.

Owing to the Service of Welcome to the newly arrived General Superintendent and other European Missionaries of the Wesleyan Connexion at Wesley Church, in Freetown, which several of the leading men in the village of Wilberforce had to attend, the Public Meeting which had been fixed to take place at 4.30 p.m., on Monday, 29th September, took place a little later at the village Market Place.

Mr. N. T. Davies, the Headman of the village, who was chairman, introduced Mr. A. E. Tuboku Metzger to the meeting. He said that he had known Mr. Tuboku Metzger for many years and knew his ability, his services and standing in the community of Sierra Leone; but as some of the younger generation might only have heard of him and not have known him personally, he was glad of his presence amongst them and to introduce him to them. The Chairman then called upon Mr. Tuboku Metzger to address the meeting.

Mr. Metzger in the course of his remarks told the audience briefly of his past services and explained that the duty of a Legislative Councillor was principally to assist in the making of laws for the country and he would not deceive the people by promising that he would do this or that which he knew he could not do. Whenever there should arise any special need in any village, the villagers had to petition the Governor, and their representative could speak in the interest of the village if the Governor brought the petition to the Council or their representative could assist the people by bringing to the knowledge of the Governor the wants of the village so that the people might have relief. A man must have knowledge of the wants of the people as well as the training and the experience to assist the Government in their making of good laws. He was glad that the matter of rural representation had been under consideration in the village and to be informed that some one had told them that he was a pensioner and that as such he would not be in a position to speak on behalf of the villages. He was glad of the information and was indebted to the person who brought this before the people. His position as a Pensioner was a strong fort for him to do those duties of assisting in the making of laws for the country. His means of living was assured by his being a pensioner. He was no trader to be worried or distracted by the conditions of trade or bad business. He had won a prize which he must keep. He had made a name and was not now seeking to make one. He had leisure as a pensioner to give time to State or Government matters. He was a creditor of the Government, and his past experiences of the Government must be of service to the King and the people to do all the good he could. He had leisure to devote all his time to the service of the government which a shopkeeper at this time of stress had not. He was a man who had made a mark. He had been asked of the value of a certificate given to a Justice of the Peace in the making of laws. He would answer that a certificate that a Justice of the Peace had served and done his duties well is of very little value, if it had any value at all, in the making of laws. A Justice of the Peace could not sit and decide a case alone, could not be alone responsible for a decision, and could not alone claim the merit of a circular letter addressed to several Justice of the Peace as a form of certificate and was held by others in the same position and in the same place. He had been a Magistrate in a very important district and alone had the powers of two Justices of the Peace and decided cases, conducted by Counsel on both sides which was a responsibility that could not be compared with that of a single Justices of the Peace, who was, as it were, dormant when alone. He was only sorry that this question was brought up otherwise he would not have referred to it. He told the people of the efforts he had contributed to the existence of a Government School at Wilberforce, and the Dispensary in the neighbouring village of Goderich.

Mr. Tuboku Metzger's address was followed and supported by several speeches amongst which may be mentioned those of the Rev. S. F. During, Messrs. Percy Cole, Shooter, Hooke, J. Tuboku Metzger and others.

Before the close of the meeting one of the speakers thanked Mr. Tuboku Metzger for his past services on behalf of the villages for their school and the Dispensary in their neighbouring village. They were glad to find a capable man who was willing and had offered to shoulder a burden of the Community. He said that the votes of their village had been settled on his behalf until some one came and disconcerted the minds of some by some reflections on Pensioners. They were glad for the meeting and for the explanation and instruction they had received on matters about which they had no idea. They wanted in the Council one who would be a help to the Council. They required deeds not words; they wanted a man of weight and experience and not one whose aim was to magnify himself. A fine meeting was brought to a close about 6.30 p.m.

SOUTH AFRICAN NATIVES OPPOSE HERZOG POLICY

One Tribe Near Revolt; Others Protest.

BY W. J. MAKIN.

[Chicago Tribune Foreign News Service.]

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CAPETOWN, South Africa, Dec. 16.—The whole native policy of South Africa suddenly has developed into a state of unrest. Premier Hertzog's announcement that he is determined to try to include Bechuana Land into the Union of South Africa has caused great excitement among the natives of that territory.

GEN. HERTZOG.

"We are a contented tribe, unlike the others, under the Union government," Chief Sekgoma, the biggest native chief in Bechuana Land, said. "I strongly oppose any effort to include us in the Union. My father and myself always have been treated with the greatest consideration by the imperial government. It is my earnest wish to live and die under the imperial government as my father did."

Another State Alarmed.

Meanwhile, the independent native state of Basutoland is alarmed at Gen. Hertzog's annexation policy.

Gov. Gen. Earl Athlone received a deputation of all the chiefs, who begged him to allow the present form of government to continue and not remove the "blanket which Queen Victoria placed over us."

Tribe Near Rebellion.

News comes from Southwest Africa, the Union's mandatory territory, that one of the largest native tribes, the Rehobths, is on the verge of rebellion. It is known that white gun runners have been supplying rifles and ammunition to this tribe.

Farmers in the vicinity are appealing for help and mounted police are being sent to the district. The Rehobths always have governed themselves, but it is expected that in a few days a proclamation will be read announcing that the administration takes over all control.

THE WEST AFRICAN PRESS.

We have always admired His Excellency Sir Ransford Slater, the Governor of Sierra Leone, immensely; and we have not hesitated to say so. But we can neither support him, nor his administration, in any campaign, or attempted campaign, against the West African press. On the contrary, it will meet with the sternest opposition on the part of intelligent West Africans as a whole. We are aware that any measure in contemplation in this regard can only have direct relation to Sierra Leone. But we are in a position to assure all whom it may concern that West African opinion is solid against any interference with the liberty of the press, and that any blow aimed at any particular Colonial press affects the entire British West African press, and will be regarded as such.

The history of the rise of journalism in West Africa is interesting from more than one point of view. It is an institution that was called into being by stalwart sons of the soil and others of like interest with them, fired with patriotic zeal for the uplift of Africa, and, as such, it is a sacred trust that must be guarded, as it were, by the very life's blood of the people. It is associated with such names as the Grants, the Blydens, the Lewis's, the Jacksons, the Davis's, the Brews, the Hansens, the Bannermans, the Sarbahs, to mention a few of the dead, not to speak of the living who spend their best thought in safe-guarding the interests of race and country at much peril and personal and pecuniary sacrifice of which any country, any people may be proud.

As such, it is no light matter to pit against the well-founded basis of such an institution. For the moment we are not concerned with the details of the proposed measure, or the circumstances that have suggested it. All we have to do is to point out that whatever the excuse of attempting to interfere in any way with the liberty of the press is bound to be resented by a class in all the British West African communities that cannot lightly be ignored. During the war it became necessary to exercise a press censorship, and, however inconvenient that was, it was justified on the score of war conditions. We are in peace now, and freedom of speech must not in British Colonies be tampered with.

Moreover, there are considerations which must dictate to the Sierra Leone Administration the unwisdom of a press campaign. Representative institutions in British West Africa are in embryo, and it occurs to us that a sensible Government would rather know what is passing in the people's mind, though criticism be often severe or unkind, than to have subterranean murmurings which may in time break out into political conflagrations. Criticism, well directed and inspired by a sense of the public good must indeed be indispensable to any Government which seeks to do its duty by the people, and the history of progressive democracies is the history of the freedom of speech on the platform and in the press. Hence the fatuity of any attempt to suppress the expression of opinion upon vital problems affecting races and communities. In that connection we know of no more stupid instance than that of the prohibition of certain American and Indian papers from circulating freely in British Colonies. Suppression and prohibition arouse suspicion and distrust, and the prohibited matter which, if accessible, might probably be ignored is invested with a potency which excites curiosity and which deepens distrust when the curious one comes to draw his or her own conclusions as to the reason of the suppressed or prohibited news matter. The purloining of the "Negro World", for example, by the postal authorities has done more to draw attention to Mr. Garvey's propaganda and what it stands for than if it had

been allowed to circulate freely, particularly as English readers have been wont to criticise that journal adversely without the British West African community having the opportunity of hearing the other side. All this brings us to say that interference with the press in any shape or form is bound to react injuriously; and our advice to Sir Ransford Slater is to think the matter well over before he disturbs the troubled waters of West African opinion.

THE STORY OF COTTON.

A GREAT INDUSTRY OUTLINED ON THE SCREEN.—FROM THE COTTON-FIELDS OVERSEAS TO THE LOOMS AND FACTORIES OF LANCASHIRE.

The film as a means of education in connection with commerce and industry has been pressed into service with successful results at the Empire Exhibition throughout its run. These pictures, taken in parts of the world which the average person can never hope to visit personally, have been of the utmost value, giving as they have a first-hand view of how things used in everyday life are produced in all their varying stages.

Foremost in these displays is the story of cotton, a wonderful and ever-changing collection of pictures which begin in the cotton-fields of the Empire and end in our own home ports and canals, and in the vast factories and looms of Lancashire.

West Africa

The "Story of Cotton" is in several sections, and it has been built up by the Fine Cotton Spinners' and Doublers' Association, the Bleachers' Association, the Manchester Ship Canal Company and Lloyd's Packing Warehouses. The picture was made by Community Service, Ltd., London—a firm which specialises largely in this class of work—under the direction of Mr. C. E. Hodges, M.A. There was a special display of it in the Cotton Textile Section Theatre, in the Palace of Industry, at Wembley, on October 17th. It deals with the cotton industry from the earliest stages of the growth of the raw material to the despatch of the finished products to overseas markets. All the incidents and processes connected with cotton cultivation, picking, cleaning, packing, transport to manufacturing centres, arrival at Manchester, opening, scutching, carding, combing, spinning, doubling, weaving, bleaching, finishing, printing, dyeing, making up, and export are included. The complete progress from the cotton-field to the dining-room table or the wardrobe is illustrated in a simple, consecutive and attractive way.

10-25-24

At the present time, when the outlook in the cotton industry of Lancashire is distinctly gloomy, this film is of the highest importance not only to the people of Great Britain, but to every citizen of the Empire. It is estimated that if Lancashire lost her staple trade, one-third of the population of these islands would be compelled to look for fresh work or to emigrate. Next to agriculture, the cotton industry is the greatest in Great Britain, representing a yearly output of £180,000,000. Twelve millions of the population are directly dependent upon the Manchester trade.

Owing to the shortage of American cotton, Great Britain will be obliged, in a few years' time, to depend on other sources than the U.S.A. for her supplies. India produces 5,000,000 bales per year, but Indian cotton is not of the same staple as that which is obtained from America. American cotton is now being grown in small quantities in nearly every section of the British Empire, and, according to figures furnished by the Empire Cotton-Growing Association, the Empire produced about 180,000 bales last year. This amount is, however, small in comparison with the needs of Lancashire—which approximate 3,000,000 bales per year.

There seems to be little prospect that America will be able to increase her export; in fact her own observers state that owing to the ravages of the boll-weevil and the augmented demands of American manufacturers, her export will shrink to much smaller dimensions. Steps are therefore being taken throughout the Empire—and especially in Africa and Australia—to provide Lancashire with Empire cotton.

THE UNION FOR STUDENTS OF AFRICAN DESCENT.

ITS WORK IN LONDON FOR AFRICA.

[*Written for* WEST AFRICA *by C. F. Hayfron-Benjamin, ex-President of the Union.*]

The most frequent indictment made against the African is that he lacks organising ability. This view is shared by men of all shades of thought and not even Lord Leverhulme, in his recent speech at Liverpool, rose much above the level of his contemporaries. His remarks, however, might have been valuable had he been more precise. In view of the existence in Africa of peculiar tribal organisations with their intricate ramifications, to question the ability of the African to organise beats understanding. When his tribal organisations are carefully studied, it will be found that the African is possessed of organisations which in some respects will repay imitation. Take, for example, the Scout movement. It owes a debt of gratitude to the Zulu military organisation, and this is a fact which cannot be disputed. Nearer home, in London and in a smaller way, of course, there is the Union for Students of African Descent, which, with its members from all over the world, proves that the African can organise and co-operate. What, perhaps, the African lacks, at the present, is the ability to organise a gigantic commercial concern; and even here several reasons are contributory for which the African is not to blame.

West Africa

Times change and we change with them; new occasions teach new duties; and the gods our fathers worshipped we now burn in the market-places. These are the veriest truisms which, when accepted, will save us much worry and trouble in entering into the spirit of the times.

10-25-24

A few years ago, to many the idea of human brotherhood might have been thought an impossibility. To-day we find many of the right-thinking and well-meaning citizens straining every effort to instil higher ideals into the youth of the world. Institutions for this and similar objects have been established. One of the most popular of these institutions is the Students' Christian Federation of Great Britain and Ireland. With this organisation is incorporated the Union for Students of African Descent; and under its auspices the Union has held its fortnightly meetings for the past seven years. The Union for Students of African Descent was organised in 1917 by West Indian and West African students, then carrying out their studies in London. It was at that time known as the West African and West Indian Christian Union. Not very long after its inception it began to attract the interest of students in London, claiming African descent, coming from various lands. Many of these students did not profess the Christian faith, and it was to offer them the means for admission that the name of the Union was altered to Union for Students of African Descent.

For the past three years the Union has grown in popularity and membership. In 1921 it had 25 members, now it boasts of 120. It must not be supposed, however, that its path has been smooth. A great deal of uphill work has been done to keep it afloat, and every young African connected with it has cause for pride in the flourishing of the Union, a Union which is a product of his own efforts. To-day the Union stands firm and vigorous.

Despite its name, the Union for Students of African Descent is not a sectarian organisation. It is cosmopolitan. Students of all creeds and nationalities may become associate members, and in its ranks are Indian, English and Scotch members. Its creed is elemental. It offends no one. It rises superior to all barriers of race and colour; and it has encircled the world as a great fraternal organisation. It has a strong faith in the Negro and other races, and it supports the tenet that education is not a pre-requisite of political control, but that political control is a cause for popular education. It believes in the introduction of Christianity and democracy to parts of Africa where they do not already exist; and to each it turns with eyes of hope and faith, for spiritual uplift, and the speedy remedy of those bitter abuses and inequalities that crush the lives of men.

The executive committee of the Union is composed of a president, vice-president, four officers and two members. The subscription fee is 5s. for members and associate and repaid when properly directed. African fathers, therefore, who have a desire to train their children but are unfamiliar with the conditions obtaining in England, cannot do better then to communicate with the Secretary of the Union for Students of African Descent, 32, Russell Square, W.C.1, who will send all particulars. The Union asks for support, particularly from Africans.

Race Problem — 1924
Africa.

WHAT CONSTITUTES TRUE AND SUCCESSFUL LEADERSHIP.

NOW that arrangements are on foot to put the scheme for the New Constitution for the Legislative Council which was published in the Extraordinary Gazette of 28th March last, into being—arrangements which are, as it were, sounding the death knell of the Old Legislative Council, which has done so much in bringing this Country to its present condition—our people will be called upon for the first time to send two elected members to the New Council, elected members who will no doubt be required to represent more fully than before the views and aspirations of the electors. Our hopes, as a people, who, through the National Congress of British West Africa rightly claimed a system of elective representation, would have been partially met, and we hope that when the machinery for the New Council is put into actual working the wheels will run smoothly and the expectation that the voices of the people may be more effectively heard through their elected representatives, will be fully realized. Quite unlike some of our sister Colonies, the people in Freetown have had some experience in electioneering campaign, as since the introduction of the City Corporation, the Councillors have mostly been annually elected and there is not expected to be much difficulty as in other places where electioneering is quite a novelty.

In order however that our people may be properly guided, notices have been placarded by the Government, which require serious and careful study and the services of Captain W. B. Stanley, C.M.G., M.B.E., have been placed at the disposal of the public, as Registering Officer. Before the election actually takes place, it is also necessary to let our people know what are the constituent factors of true and successful leadership, in order that they may be guided in choosing and returning the right men.

Nov. 15, 1924

The ideals of true and successful leadership when they come to be really and seriously considered must vary in proportion to the education and enlightenment of a people, and here in Freetown where the mass are uneducated and therefore incapable of taking any active interest in political matters, the responsibility of wise and prudent choice must devolve on the few who are educated and are thus qualified to vote. It is essential then that they should be guided in the right direction. So far as true and successful leadership is concerned, to some people, a person to be acclaimed a leader must be rich, a dignified gentleman, an intelligent or accomplished person, whereas to others, he must be a man of great physical prowess, or a person of noble birth and so on; but whereas these may be helpful to some extent, yet neither of these qualities ought really to count, without an admixture of what in truth and reality must be considered essential elements of true and successful leadership, viz:—integrity, tact and intelligence, courage, industry and devotion. It would be impossible to draw a hard and fast rule or to find a person so richly endowed by Nature as to be in possession of all those virtues as above enumerated, but when we find men who possess in some degree some of these qualities we ought safely to confide in them and the then key to the solution of finding true and worthy leaders is already found.

In our community here, there are many people however, who think it is quite an easy thing to be a successful leader; but this is far from being true. Here again we find that Nature does not bestow all her good gifts upon men indiscriminately and therefore some must be leaders whereas others must be followers.

But one great drawback with us as a people is that when we have found our leaders, we often refuse to give them all the sympathy and support they deserve, and instead, we try to discourage them and depreciate their work; and although we often use the following quotation, "Uneasy lies the head that wears a crown", yet we fail to understand its true meaning and signification by rendering their position uneasy by misinterpreting or misapplying a wrong motive to their actions and decisions in public matters. It is an easy thing to criticise, condemn or breakdown but how hard it is to create, to construct or build up again, most people will realize.

The true leader again who would lead his people on to victory or progress must also possess, in order to meet up the undeserved attacks, insults and discouragement from unscrupulous persons, a strong will-power, which alone can enable him to go on still persevering, never despairing, with the only one and true aim of achieving all that is good for his followers. Those who have succeeded in life, have been those who have always stuck to their guns, never heeding the sneers and jeers of others, but plodding stedfastly and unwearily until the ultimate goal of success is reached.

As in individual concerns, so in public matters which affect the majority.

In the choice of our leaders we should realize that there are people who are born leaders, whereas with others it is by experience and hard work that they have endeavoured to cultivate the essential virtues that constitute successful leadership. Oftentimes, however prejudice and jealousy will not allow people to find out those fitted by nature as true and successful leaders. Between the leaders and the followers, there must exist a spirit of unity and co-operation. Those who choose a particular person as a leader must be ready to pledge their fidelity and support to him and *vice versa*. When such a spirit exists, much will be accomplished for the good of one and all, and unity in action and purpose can enable any people to surmount and break down any difficulty and barriers before them, and lead them on to advancement and progress.

Now that the opportunity has at last been afforded us, let us do all in our power to show that we appreciate the benefit that has been given to us and not only should we show our appreciation of it, but prove that in all respects we as a people are fitted and qualified for it. Let us put away indifference and undevotion and unite to work for the common good so that future posterity will praise and applaud our efforts.

Right through the world, leaders of the people have been men like ourselves, with faults, as any of us, but we should endeavour to look more to the virtues of our leaders, than to their faults, and give the necessary help and encouragement to them, when we have discovered them.

The present opportunity demands men of sterling worth, men whose integrity is beyond dispute, men whose devotion to duty is unequalled, men who forgetful of themselves or their own interest will only work for the good and benefit of the mass. In the choice of our leaders let us be firm and resolute and pray in the language of the poet who thus prayed:—

"God give us men a time like this demands,
Great hearts, strong minds, true faith and willing hands;
Men whom the lust of office does not kill,
Men whom the spoils of office cannot buy;
Men who possess opinions and a will,
Men who have honour, men who will not lie.
For while the rabble with their thumb-worn creeds
Their large professions and their little deeds,
Wrangle in selfish strife, lo! Freedom weeps,
Wrong rules the land and waiting justice sleeps.'

Rain.

We have had plenty rain in this district since last week Tuesday till Sunday afternoon. Over an inch of it has been registered in the locality of Mafeteng alone. Beyond the Race-course North of Mafeteng there been no rain to break the drought. This is so as far as Bongalla, this side of Mafeteng Station, on the North, and as far as Hermon on North-West of this camp, also as far as Mathebe on the East. We therefore cannot speak of rain through out the length and breadth of Basutoland.

10-3-24

While speaking of rain we might mention that at some places the wheat crop have suffered beyond all hope.

Natives Protest Annexation

Capetown, South Africa, Dec. 23.—(A.N. P.)—Native protest against the annexation of Premier Herzog, Union of South Africa, have reached the point where they are viewed with much alarm. It is said that the Premier has eyes on Dechuanaland, Bastoland and Southwest Africa. The first two prefer to live under British rule and in the last-named one of the largest native tribes, the Reboths, is reported on the verge of rebellion.

12-12-24

FAVOURITISM IN THE CIVIL SERVICE.

The practice in this Colony, which because of constant reputation and strict adherence to has assumed the force of a written law and therefore one of the well established policies of the Government, is this: At the age of 55 all African Officials are retired from the Civil Service; Europeans Officials at 50. This rule has been applied to men of the Technical Branch, Police, Boatmen and Messengers. In keeping with this regulation able-bodied men like Messrs. F. A. Miller, J. H. Kelson, S. A. Macauley, S. J. Taylor, Foreman Blacksmith Sangster, Cole, Sawyer and others of the Railway Department were retired from service on account of age limit. Even Mr. Miller did not escape this rule but was retired and set aside; it was through the kindness of Governor Wilkinson that he was allowed to continue on temporary measure to put matters in an apple-pie condition until he was 60 years of age.

A case contrary to the policy mentioned above, now exists in the Public Service and is causing dissatisfaction amongt the employees in general, particularly amongst the Officials of the Treasury Department where an African of about 60 years old is still kept in active service. At the age of 55 instead of being retired and set aside as it was done in the case of the men mentioned above this man was promoted as Staff Superintendent and transferred from the Railway Department to the Treasury Department. Members of the Service who had been retired below that age consider it peculiar and a seeming resemblance of favouritism, for surely there is nothing extraordinary or indispensable in this specially favoured African Official which many in the Service cannot do; the common adage is: What is food for the goose should be food for the gander also.

An Officer who had served his best years in the Military Department where he retired earning a good pension and afterwards joined the Railway Department from 1905—1928, is surely a fit and proper person for the retired list but to allow him to continue at his pleasure is a matter which is really painful to us Pensioners who were retired from office by the Government on account of age limit. What I have said here about our favoured employee at the Treasury Department exactly agrees with the opinion of the judgment of the Supreme Court concerning him. In the case of Rex versus Morgan, he was called in Court to give evidence on behalf of the Treasury Department, and after closely looking at him on the stand the learned Judge said to him:" "I see you are one of those marking time for your Pension." It does not require medical knowledge to discover that this man is too old and cannot be compared in strength and in other respects with men like Messrs. Miller, Macauley, Campbell and others who have been retired by the Authorities. Is this fair? Is there any justice iu it? Let the law be applied in this case without favour, as it was effectively applied in the other cases.

Judging from the Government's previous actions in handling cases of age limit, I have every reason to believe that the attention of His Excellency the Goveruor has not yet been called to the matter of the sixty years old African Official retained at the Treasury Department. The public is deeply interested in this case, and are watching to see what will be done.

The National Council.

THE HIGH COMMISSIONER'S ADDRESS.

The High Commissioner's opening address to the National Council was a welcome refreshment to the old order of things. It was not too wordy. In it there was little of the old monotony of saying things that are only normal. The old questions and unfulfilled promises of the chiefs which still required his attention and effort of the chiefs and Councillors were referred to in a most concise manner, while new subjects were elaborately introduced.

The matter of justice in native courts which received the attention of the High Commissioner only two years ago, was referred to again as an exhortation to the chiefs to carry out their promises and to ensure success in winning back the confidence of the people in their courts. However, among the progressive natives as well as among the common Basuto under the jurisdiction of the chiefs, this is the first and great matter of importance which they would like to see put straight. But it is nevertheless gratifying that though earnest as they are, are not at all trying to embarrass the chiefs in their attempts to reform theirs courts by agitating them to make a fast pace in this direction. They have proved themselves tolerant and longsuffering.

Some chiefs do not, indeed, deserve to be treated in this manner. It is through their indifference and want of action that harmony and peace were not restored to their proper places. A system is required by which these malefactors would be put right.

As to the delay in hearing cases, although it is evident that the blame is being thrown on the people themselves, experience teach us a contrary lesson. That is, the fault lies with the chiefs and members of their courts. They still have a great lesson to learn before they can go over cases quickly. The lesson they want to learn is that of confirming themselves to the charge before the court. At present, they are *"a rolling stone that gathers no moss."*

For the dipping system we have only to thank the powers that be for the satisfactory way in which the system is working. It seems everytime Mr Verney puts his hands on the plough good results must at once show.

We have already expressed our views on burrweed and we have nodoubt everybody feels that the promises that the chiefs make are all mockery. The least said of their promises the better.

His Excellency remarked also about the tilling of the soil and the choice of good seed. It is only right to say, nobody in Basutoland who knows what good seed is. The writer is interested in the reports of the Union Government Agricultural Schools There the application of the words "*good seed*" seem to convey a different meaning from that meant in Basutoland.

In the Union good seed must be certified to be good and pure from all grain germs, but in Basutoland anything supplied by the traders bears the word "good." However we trust the government will do the Basuto great service if they will get us a native demonstrator from Fort Hare College, which is training natives for this work, and one of their students have already done great and commendable work in the Cape Provinces.

We now come to the last and greatest of all things said by the Earl of Athlone, of overstocking of the land. This is the problem that is now threatening the Basuto, which sooner or later the Basuto must find its solution and the only possible solution is that suggested by the Earl of Athlone. Mr Murray, the Acting-Resident Commissioner, foreshadowed this danger when he was the Assistant Commissioner in this district of Mafeteng many years ago and discussed it with few of the intelligent natives, and this, as all things at their primary stage did not seem to appeal as it does now. Even now the ignorant Basuto will treat this matter lightly, and it is therefore the duty of intelligent Basuto to take the lead, and show their people the only way out of the difficulty left to them. Is not much that the Basuto will not do without stock that makes the difficulty with the ignorant Basuto as well as their cheifs. It is the saving of their money in the Banks that they are afraid of. As far as we are aware they would rather trust the storekeepers with their money than the banks, and we are sure it will take a good storekeeper to pay all the interest due to such companies. Such investments will native people. With regard to native. They want to be taught in the majority of cases, always infectious diseases we cry out to by example what banking concerns are not our children from syphilis infec- result in their ruin, because the government "Save us and terms of these concerns are tion first, that now you have money in. And we must, at the outset, point out that, time is not simple to understand, even by an intelligent native, and they are saved us from leprosy. ripe yet for the Basuto to invest more muddled up in the interpretation into the language of the their money in the insurance co-

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Race Problem – 1924. I.

Africa.

WELCOME TO PROFESSOR AGGREY AT THE WILBERFORCE HALL.

By Sam Tuboku Metzger.

Saturday the 27th September, was a day of special event. In the morning of that day, the Motor Steamer Adda steamed proudly into port, decorated with flags indicating that His Excellency the Governor of Sierra Leone was on board of her as a passenger. Large number of loyal citizens crowded on the wharf and round and about its vicinity to welcome His Excellency. The weather was beautiful. At 9.30, the Governor landed amid the cheers of the crowd and the booming of the saluting guns fired from King Tom Battery. His Excellency shook hands with the members of the Executive and Legislative Councils, and also with the Government Officers and others who were present to welcome him.

Immediately after this, Professor Aggrey who was also a passenger by the same boat in Company with the Achimota Party, proceeded at the request of Archdeacon Wilson to the Wilberforce Hall accompanied by several friends. The Hall was partly full with representative people. His Worship the Mayor the Honourable C. May received those who attended and opened the meeting. He told the audience how a fortnight before Professor Aggrey left Englaud he received intimation from a friend who expressed the wish that the Professor may be publicly welcomed and be given a hearty send off to the Gold Coast. That he was pleased to welcome him for the second time in Sierra Leone after four years. That the Professor during the interval had travelled extensively in East and South Africa in the interest of education. That the volume published in connection with his first visit as a member of the Phelps Stoke Commission has been widely read and reviewed in the local papers. That the Professor is again turning his attention to the West Coast of Africa to help in connection with the proposed College in Achimota in the Gold Coast Colony, as he is intensley interested in the Education and development of the people of his race, and he thought he was making a great sacrifice to come out. As there was little time before them he would not say much more, but called upon Archdeacon Wilson to address the audience.

The Archdeacon of Sierra Leone was the next speaker. He referred to the pleasurable time he had with Dr. Aggrey in America. He knew Dr. Aggrey as a scholar of no mean order and had tried to impress on him the need of Africa for men of his capability; that his homeland was calling for him and it would be a great gain to the continent as a whole and West Africa in particular if he should accept the invitation. As the Dr. said later, the Archdeacon was in a great measure responsible for his coming out. Dr. Aggrey, continued the Archdeacon, had made a great sacrifice; he was leaving his family and friends whom he had known for over twenty years; the property he had acquired, and the post he had to relinquish were far more lucrative; but he has come for one in which his main object was to serve his country.

Mr. J. C. Shorunkeh-Sawyerr, speaking after, said he was very pleased to meet with Prof. Aggrey. The Professor had made a deep impression on him during his last visit to this Colony, as a man of purpose and lofty ideals. He referred to the Professor's address delivered in South Africa in which he dealt with the three "Gs" Grit, Gumption and Glue—and he could see in it and all the Professor does, a man whose very soul was zealous after the apliftment of his race. He (Mr. Sawyerr) did not believe in luck but in hard work and he could see from the past records and deeds of Prof. Aggrey that he was a hard worker, a man of keen intelligence, and of unflinching will; above all the Professor was a godly man; he never omitted to put God first in all he does. He was going to do good work at the Gold Coast and he hoped that the time would come when those who could not afford to send their sons to England, would send them to the Achimota College where they would get a sound training; though he believed that going to England or America would tend to widen one's ideas. He wished the Professor all success and hoped he would be a source of strength to his people.

The Professor on rising to speak was greatly cheered by the audience, which was anxiously awaiting to hear his message. He said he was very thankful for the kind reception given him and very pleased to meet with so many of his friends whom he had met on his last tour when he arrived as an African member of the Education Commission. There was a wide scope for improvement in matters pertaining to education but care should be taken that the right kind be adopted. There was a great need for co-operation in Africa, not only among the blacks but also between the black and white races. The two races must be prepared to trust themselves and work together. He referred to his old illustration of the keyboard That as harmony could not be produced by playing on the white or on the black keys alone but there must be a blending of the two to obtain the best music, so likewise the two races could not attain to their highest ideals for which they live by the one attempting to live without the co-operation of the other.

A move was made in East Africa to solve certain difficulties in Education by forming a Committee of Government Officials, Missionaries and settlers. The Professor regarded it as three-legged affair and pointed out that in order to succeed a fourth leg must be added. The aim of the committee was to place the education of the country on a sure basis; in his opinion they could not do that effectively without taking the natives, who were going to receive the training under consideration; and therefore suggested that they be given a place in the committee to form the fourth leg. His plan was adopted which he learnt, was working well.

Whilst in the Gold Coast he was offered a post in the Achimota College which he declined; but after repeated offers which were sometimes cabled to him when in South and East Africa, he agreed to accept the post on condition that Mr. Frazer the Principal of a College in Canada accepted the principalship. Mr. Frazer who at first could not accept it was at last prevailed upon and he accepted the principalship on condition that he, Professor Aggrey, would go with him. He spoke of the high qualifications of Mr. Frazer, who was not only a scholar of the first order but a well trained and efficient teacher who had sent many students to the leading Universities in England where they had gained distinctions in various subjects. Mr. Frazer was a man in whose mind the colour question had no place. The teachers under him belonging to different nationalities; but he showed the same fair and unbiassed treatment to all. Above all Mr. Frazer was a Christian gentleman and was making a great sacrifice by coming out to Africa. It would be some months before the opening of the college as he would have to take Mr. Frazer and the other teachers to several places that they might know the people whom they had come to teach. They meant to work very hard and to establish the college on such a foundation that graduates from it would be able to stand on equal grounds with those from the other colleges. They had a heavy work before them which they meant to carry through. The Mayor in referring to him called him an "Ideal Educationist"; he was going to set that as his goal and hoped that in serving his country he would prove himself worthy of that epithet. He asked for the prayers of all to enable them to achieve success in their work. The Professor referred to the Conference on Missions and Educational Work in Tropical Africa recently held in London; in which were delegates from several leading nations in Europe. Its object was to consider the best means by which their work in Africa might be made more effective. He considered the conference as a movement in the right direction and hoped something good and beneficial to Africans would result from it. There was a theory, continued the Professor, put forth by certain psychologists that the Negro could learn nothing new after fourteen years old. He was not going to discuss on that then; but if the theory was right all he could say was he had not yet attained to his fourteenth year.

The Professor in closing said he was sorry Mr. Frazer and the other workers with whom he travelled were not at the Hall and that if he had not been taken unexpectedly he would have asked them to accompany him. It had always been his desire to come home and help his people and although he had many offers elsewhere with bigger salaries, the home-call sounded the loudest and he could not resist it. His wife, a graduate of a University, who was keen in coming out, had to decline a post with a salary of over £300 per annum to come out to Africa. She would be coming out soon. He thanked all for the manner in which they had listened to him and wished them God's blessing.

The proceedings were then brought to a close and the Professor went on to the Vocational School for breakfast and afterwards joined the steamer which sailed for the Gold Coast at noon.

Successful Meeting Of The African Industries Associations.

It is indeed worthy of note that the African Industries Association under the presidency of Counsellor J. Edmund Jones is still alive and active. Its regular meeting was held on the 18th inst., when the entire Board of Directors was dismissed because of their ineffective administration and a new Board was elected in their stead. The officers are:—Counsellor J. Edmund Jones, President; Counsellor P. O. Gray, Vice President; Mrs. Jannie E. Johns, Secretary; Counsellor Anthony Barclay, Solicitor; Hon. R. J. Clarke, Auditor. With these men in the lead, it is expected that in the near future this Association will do much towards the development of the industries of the country.

But pray tell us what has become of the proposed Bank of Liberia which was brimful of prospects? Is it entirely dead or is it in a trance? We hope that since its President has returned home from his trip abroad he will be able to resurrect it again. We hope that the President will soon call a meeting of the Shareholders so they too, may emulate the actions of the African Industries Association and dismiss the entire administration for their ineffectiveness and elect such persons who can do. "Efficiency, honesty, and loyalty"—President King's slogan which is all hazzard, not only in government departments but in all business concerns or projects.

Resolutions of Johannesburg Conference on Native Affairs.

I. URBAN AREAS ACT.

1. Finance: The following resolution submitted by representatives of the Kimberley Municipality is endorsed by the Conference for submission to Government.

"That facilities be afforded by Government for raising or obtaining loans for permanent improvements (other than Housing) in Locations, whether of a productive or non-productive character."

2. That this Conference is of opinion that in all urban areas where the cost of the maintenance of law and order is borne by the Native Revenue account, that all fines, bail sureties etc., imposed and collected for any contravention of the Act or regulations framed thereunder, shall be paid into the Native Revenue Account.

Native Villages. 3, (a) That this Conference urges upon the Government and Local Urban Authorities, the need for establishing, under the Act, Native Villages in which Stands can be acquired by Natives, approved of the Municipalities, under such leases, covering a period of years as would justify the erection by the lessees of suitable dwellings and other improvements.

Model Leases. (b) To this end, Conference urges the Government to prepare and submit to Local Authorities, Model Leases, embodying conditions of beneficial occupation; and, further, that Native interests should be consulted before such model leases are published.

4. Garden Allotments: "That, considering the moral and social as well as the economic value of Natives having garden plots in which to grow small produce, it is a recommendation of this Conference to those Municipalities which have land available that, in addition to adequate building stands, provision be made for small garden allotments,

Kaffir Beer. 5. (a) This Conference, realising that the efforts of the Location Authorities and Police to enforce effectively existing laws regarding the manufacture and sale of Liquor in the locations are to a great extent nullified by the unrestricted and widespread sale of Brewery Yeast and other ingredients which make possible the speedy preparation of strong liquors, urge upon Local Authorities the necessity for strict oversight and control of the sale of such material.

(b) That, in addition to the present penalties, all persons with more than three convictions under the liquor laws should be blacklisted, and on the first conviction thereafter dealt with under Section 17 of the Urban Areas Act.

Religious Work, Education and Recreation. 6. That this Conference recommends that ample provision be made for the religious life of Natives in urban areas and that practical assistance in the way of buildings, equipment, and grants in aid be given for the recreative and educational needs of the people on the lines suggested by Rev. Ray Philips and Dr. C. T. Loram in their published papers,

Status and Qualifications of Superintendents: 7. That Municipalities should now recognise the importance of the proper administration of Native Affairs in Urban areas when appointments are made of Superintendents or Managers of Locations. Inverement the opinion of the Conference the status of Superintendents of Locations should be such as to ensure the selection of officers with the ability, experience and personal standing (both with Europeans and Natives) necessary to qualify them to act as advisors to Municipalities upon all matters affecting Natives in Municipal areas.

8. Representation of Native Interests on Town Councils: That Municipalities should beurg urged to establish, wherever possible, a separate Department of Native Affairs with a permanent Head and a Special Native Affairs Committee of the Municipal Council composed of Councillors specially competent in Native Affairs.

9. Public Health Measures: (a) In view of the fact that in Urban Locations. Natives, especially women and children, suffer from the lack of Medical Attention, and that the Medical Officer only attends in the Locations, once or twice a week, and some times not at all, Medical Officers of Health should be approached to secure the appointment of Native Nurses in the Locations, to assist in urgent cases and also to visit daily from house to house enquiring as to health and advising the mothers.

(b) Clinics should be established in the Locations, where the Medical Officer can attend patients suffering from venereal diseases.

(c) That in view of the danger to the health of all sections of the community by reason of the unhygienic conditions under which so many urban natives live, the several authorities concerned should take in hand a vigorious and continued health propaganda by means of health instruction in schools, health week demonstrations and the provision of health literature such as that published by the Health Society of Lovedale.

(d) That Municipalities take into earnest consideration the question of the appointment of properley qualified Natives as medical men, Sanitarians, Midwives and district Nurses in Native Villages and locations.

10. Regulations: That this Conference urges upon the Government and Local Urban Authorities the necessity of observing the principle of consultation with native opinion and interests through such bodies as Joint Councils of Europeans and Natives or other recognised native organizations, before submitting initial regulations, leases and plans for sites and buildings under the Act.

THE DAWN OF A NEW ERA—LEST WE FORGET.

II.

The constitution of the unofficial element in the New Legislative Council has brought within the range of general observation three distinct interests as represented by the several departments and districts from which these representatives should come. There is the Urban District, representing the interest of the City of Freetown as also those of Bonthe and York Island, in the Sherbro Judicial District, an inclusion of these latter has been justified only by the fact that "the main occupation of the people of those places is trade rather than agriculture."

Then there is the Rural District comprising such places of the Colony as are outside the City of Freetown. To these is now to be added, the new feature of representation of purely Protectorate interest.

In the Urban Electoral District, there are three divisions of interest to be represented. (1) There is that which is to cover commercial, banking, shipping and general European interest.

For this purpose, provision has been made for two seats in the Council and the occupants of these seats who should be Europeans must be appointed, one on the nomination of the Governor and the other on the recommendation of the Chamber of Commerce. The second interest to be conserved in the Council is that of those in the Urban Electoral District who fulfil certain qualifications. This class of citizens who must be British Subjects and may be of any race provided they are born of naturalised British Subjects, has been granted the privilege of choosing by secret ballot, two men who are considered the best, to represent their views and interest in the New Council. This same privilege has been also granted to the remainder of the Colony to choose one as their own representative.

But there are still what we may term the inarticulate mass in the Colony who have not the qualifications of becoming voters. For these, provision is also made that the Governor has to nominate two other Africans whose special duty is to study and guard the interest and welfare of this class of subjects. The third Division is that of the Protectorate. After some deliberations, the Government has decided that the people of the hinterland of the Colony who not so very long ago came under the protection of the British Government, and under whose aegis they have made remarkable progress, but who by the law of the Colony, should be rightly called Aliens, are capable of taking the Oath of Allegiance to the King, and in consequence have been given three seats in the Council. Their representation is however to be by Paramount Chiefs nominated by the Governor and there is a proviso insistent that one of these chiefs should be of the Mende and another of the Temne Tribes, at least. Perhaps it is intended to indicate that these are the two most important of the tribes which form the Protectorate. How the Limbas have allowed this to be, we cannot tell. The recent awakening in the Protectorate towards the cultivation of Western education for their children, accentuated by the marvellous progress the school for the sons and nominees of Chiefs, established by the Government at Bo, has made it possible to make the choice of representatives amongst educated Chiefs, who, the Government is certain, will be able to follow the proceedings of the Council with intelligent interest. But the opinion is held by a large proportion of the people of the Colony, that in view of the relation of these chiefs to their Commoners, present is, that experience will decide, But this is one reason why we are strongly of the opinion that the laws which govern the Colony should as far as possible be made to apply to the Protectorate, particularly those relating to judicial proceedings. For example we are that the Government strongly dissents of proper Courts as obtain in the Colony for Commissioners who hold seats in the council should still continue to sit as judges in the trial of their suits. It is impossible that Protectorate Courts, any more than such a the people themselves would be content with position which has been pronounced by the their present situation after they have been Chief Justice of this Colony as inconsistent given an opportunity of realising the scope

Resolutions of Johannesburg Conference on Native Affairs.

I. URBAN AREAS ACT.

1. Finance: The following resolution submitted by representatives of the Kimberley Municipality is endorsed by the Conference for submission to Government.

"That facilities be afforded by Government for raising or obtaining loans for permanent improvements (other than Housing) in Locations, whether of a productive or non-productive character."

2. That this Conference is of opinion that in all urban areas where the cost of the maintenance of law and order is borne by the Native Revenue account, that all fines, bail sureties etc., imposed and collected for any contravention of the Act or regulations framed thereunder, shall be paid into the Native Revenue Account.

Native Villages. 3, (a) That this Conference urges upon the Government and Local Urban Authorities, the need for establishing, under the Act, Native Villages in which Stands can be acquired by Natives, approved of the Municipalities, under such leases, covering a period of years as would justify the erection by the lessees of suitable dwellings and other improvements.

Model Leases. (b) To this end, Conference urges the Government to prepare and submit to Local Authorities, Model Leases, embodying conditions of beneficial occupation; and, further, that Native interests should be consulted before such model leases are published.

4. Garden Allotments: "That, considering the moral and social as well as the economic value of Natives having garden plots in which to grow small produce, it is a recommendation of this Conference to those Municipalities which have land available that, in addition to adequate building stands, provision be made for small garden allotments.

Kaffir Beer. 5. (a) This Conference, realising that the efforts of the Location Authorities and Police to enforce effectively existing laws regarding the manufacture and sale of Liquor in the locations are to a great extent nullified by the unrestricted and widespread sale of Brewery Yeast and other ingredients which make possible the speedy preparation of strong liquors, urge upon Local Authorities the necessity for strict oversight and control of the sale of such material.

(b) That, in addition to the present penalties, all persons with more than three convictions under the liquor laws should be blacklisted, and on the first conviction thereafter dealt with under Section 17 of the Urban Areas Act.

Religious Work, Education and Recreation. 6. That this Conference recommends that ample provision be made for the religious life of Natives in urban areas and that practical assistance in the way of buildings, equipment, and grants in aid be given for the recreative and educational needs of the people on the lines suggested by Rev. Ray Philips and Dr. C. T. Loram in their published papers.

Status and Qualifications of Superintendents: 7. That Municipalities should now recognise the importance of the proper administration of Native Affairs in Urban areas when appointments are made of Superintendents or Managers of Locations. In the opinion of the Conference the status of Superintendents of Locations should be such as to ensure the selection of officers with the ability, experience and personal standing (both with Europeans and Natives) necessary to qualify them to act as advisors to Municipalities upon all matters affecting Natives in Municipal areas.

8. Representation of Native Interests on Town Councils: That Municipalities should be urged to establish, wherever possible, a separate Department of Native Affairs with a permanent Head and a Special Native Affairs Committee of the Municipal Council composed of Councillors specially competent in Native Affairs.

9. Public Health Measures: (a) In view of the fact that in Urban Locations, Natives, especially women and children, suffer from the lack of Medical Attention, and that the Medical Officer only attends in the Locations, once or twice a week, and sometimes not at all, Medical Officers of Health should be approached to secure the appointment of Native Nurses in the Locations, to assist in urgent cases and also to visit daily from house to house enquiring as to health and advising the mothers.

(b) Clinics should be established in the Locations, where the Medical Officer can attend patients suffering from venereal diseases.

(c) That in view of the danger to the health of all sections of the community by reason of the unhygienic conditions under which so many urban natives live, the several authorities concerned should take in hand a vigorious and continued health propaganda by means of health instruction in schools, health week demonstrations and the provision of health literature such as that published by the Health Society of Lovedale.

(d) That Municipalities take into earnest consideration the question of the appointment of properley qualified Natives as medical men, Sanitarians, Midwives and district Nurses in Native Villages and locations.

10. Regulations: That this Conference urges upon the Government and Local Urban Authorities the necessity of observing the principle of consultation with native opinion and interests through such bodies as Joint Councils of Europeans and Natives or other recognised native organizations, before submitting initial regulations, leases and plans for sites and buildings under the Act.

THE DAWN OF A NEW ERA—LEST WE FORGET.

II.

THE constitution of the unofficial element in the New Legislative Council has brought within the range of general observation three distinct interests as represented by the several departments and districts from which these representatives should come. There is the Urban District, representing the interest of the City of Freetown as also those of Bonthe and York Island, in the Sherbro Judicial District, an inclusion of these latter has been justified only by the fact that "the main occupation of the people of those places is trade rather than agriculture."

Then there is the Rural District comprising such places of the Colony as are outside the City of Freetown. To these is now to be added, the new feature of representation of purely Protectorate interest.

In the Urban Electoral District, there are three divisions of interest to be represented. (1) There is that which is to cover commercial, banking, shipping and general European interest.

For this purpose, provision has been made for two seats in the Council and the occupants of these seats who should be Europeans must be appointed, one on the nomination of the Governor and the other on the recommendation of the Chamber of Commerce. The second interest to be conserved in the Council is that of those in the Urban Electoral District who fulfil certain qualifications. This class of citizens who must be British Subjects and may be of any race provided they are born of naturalised British Subjects, has been granted the privilege of choosing by secret ballot, two men who are considered the best, to represent their views and interest in the New Council. This same privilege has been also granted to the remainder of the Colony to choose one as their own representative.

But there are still what we may term the inarticulate mass in the Colony who have not the qualifications of becoming voters. For these, provision is also made that the Governor has to nominate two other Africans whose special duty is to study and guard the interest and welfare of this class of subjects. The third Division is that of the Protectorate. After some deliberations, the Government has decided that the people of the hinterland of the Colony who not so very long ago came under the protection of the British Government, and under whose aegis they have made remarkable progress, but who by the law of the Colony, should be rightly called Aliens, are capable of taking the Oath of Allegiance to the King, and in consequence, have been given three seats in the Council. Their representation is however to be by Paramount Chiefs nominated by the Governor and there is a proviso insistent that one of these chiefs should be of the Mende and another of the Temne Tribes, at least. Perhaps it is intended to indicate that these are the two most important of the tribes which form the Protectorate. How the Limbas have allowed this to be, we cannot tell. The recent awakening in the Protectorate towards the cultivation of Western education for their children, accentuated by the marvellous progress the school for the sons and nominees of Chiefs, established by the Government at Bo, has made it possible to make the choice of representatives amongst educated Chiefs, who, the Government is certain, will be able to follow the proceedings of the Council with intelligent interest. But the opinion is held by a large proportion of the people of the Colony, that in view of the

[illegible] and incompatible with his duties on the [illegible] of the Bench should be deemed expedient. It [illegible] would have the semblance of a farce to deem [illegible] made to a people worthy of having representatives in [illegible] those the council which makes the laws of the [illegible] example Colony and yet at the same time deprive them [illegible] those of proper Courts as obtain in the Colony for [illegible] council the trial of their suits. It is impossible that [illegible] in the the people themselves would be content with [illegible] such a their present situation after they have been [illegible] by the given an opportunity of realising the scope [illegible] appointing or removing them into or from opinion that the laws which govern [illegible] office largely rests, would render their sitting Colony should be deemed inconsistent [illegible] in council with their Commissioners rather apply to the Protectorate, particularly [illegible] difficult if not altogether a sham, if they are to relating to judicial proceedings. For [illegible] give free expression of their views. We are not would not be the proper thing that [illegible] ware that the Government strongly dissent Commissioners who hold seats in the [illegible] from such a view, and it is disposed to com- should still continue to sit as judges in [illegible] are conditions in other parts of the Coast Protectorate Courts, any more than such [illegible] with what is the position of the chiefs in our position which has been pronounced by [illegible] Protectorate. What we can only say at the Chief Justice of this Colony as inconsistent [illegible] relation of these chiefs to their Commissioners in whose hands the power of this is one reason why we are strongly of [illegible] present is, that experience will decide, But [illegible]

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which the concession granted to them in the New Council would present to their enlightened minds. It is for this and other reasons that we think that the New Constitution has opened to the people vaster possibilities than perhaps has been as yet appreciated. But whilst we are at that, it will be well to state that the duties of the Legislative Council cover two main heads (a) making of laws and (b) voting of the necessary funds for the carrying on of the Government. In this connection, it would perhaps be necessary to remind our people, particularly those in the Rural Electoral District, that the best man should not only be a man of character and daring but one whose intelligence would command the respect of the Government. They should take care they do not send any one who will make himself a laughing stock in the Council by the absurd gesture he would assume, the frivolous things he would say and the ridiculous questions he would ask.

We would, without intending to prejudice the mind of any, advise all who have qualified as electors to see that a man be chosen whose intelligence will match with those of the other representatives he will have to associate with and not have themselves and their interest penalised for the next five years after the election. What is required is a man for the Rural District who will be able to understand the force and meaning of words so that he could appreciate the import of an ordinance and be in the position of knowing whether it would be in the interest of the people whom he represents. We have laid stress on the Rural District, because it is possible that their choice may be influenced more from a sentimental feeling of clanship rather than by that which would conduce to the best interest of the people in the entire District. It is here we feel that an obligation is resting on those of their children and relatives who have made the city their homes to do everything to instruct them into the right and proper use of their votes. The Government has given recognition to a claim made by the people. Let it therefore be the resolve of each and every that such a privilege will be well and wisely used. This could only be done by the intelligent use of the vote.

South African Justice

It is not very long ago that we had occasion to praise the impartiality of justice in this country when the Transvaal Appeal Court decided that the Provincial Poll tax against the Natives was illegal. This year however we have had a series of cases that distinctly mark a tendency in the opposite direction.

We reproduce below four references by the public press to specific cases where the injustice is so gross that the Natives are left with the one alternative of agitating for the abolition of the jury system in all cases between Europeans and Natives. In the most flagrant case of the Standerton Circuit Court, a white farmer has been sentenced to six weeks imprisonment for thrashing a young Native girl tied to a wagon where she was subsequently found dead with the points of her fingers and thumbs eaten off by rats. We all know that if the offender had been a Native doing a white girl to death he would have suffered the death penalty amidst the megaphonic trumpetings of approval by the European press.

We do not in any way wish to exaggerate the facts, but feel constrained to admonish our white fellow citizens of the country we all dearly love that a continuation of this kind of vindictive judgment against the blacks will assuredly undo much of the good work done by the better class of white and black leaders to create an atmosphere of racial amity for future generations. If white men are to justify their claim to a superior civilisation they cannot hope to convince us of it by setting up an un-British code of legal justice that bolsters up the wickedness of white rogues in a cowardly manner at our law courts. We hope our European contemporaries will help us in this task of restoring the balance of judicial scales back to the respected British standard. We want British justice, not South African justice.

NATIVE GIRL DONE TO DEATH.

A CASE FOR "CIVILISED" REFLECTION.

About twelve months ago a European farmer, who had thrashed a Native and tied him to a tree so that he died, was given a trumpery sentence, the conviction being only for a common assault. Writing from memory we think a small fine was imposed, but in any case the punishment was a mere bagatelle. Medical evidence was placed before the Court to the effect that the victim had a diseased heart, else he would not have died as the result of the brutal treatment he received, and it was on this line that the trifling sentence "got over," as they say on the stage.

More recently a European farmer, whilst travelling in his cart, seeing a picannin working in a field enticed him to the cart, put him in a sack and took him to his distant farm, where of course he made the boy work for him. After several months the Native was accidentally discovered, and a prosecution ensued. For this outrageous kidnapping crime the sentence was only a paltry fine.

This week we have the case, reported in the "Argus," of a European, one Labuschagne, charged at Standerton before Justice G. van Pittius and a jury with the crime of culpable homicide. The Crown case was that Labuschagne, a young farmer of Rondavel, Standerton district, found on his farm a young native girl who had previously deserted his service. He seized her, whipped her with a strap, tied her with reims to a cart and to the beams in his wagon house, where she was subsequently discovered lifeless.

And the charge was culpable homicide.

And the jury reduced it to common assault!

And Labuschagne was sentenced to six weeks' hard labour. Why not a fine instead—say £20 or so?

The evidence showed that when the girl was found dead she was kneeling and her head was hanging forward, the reim which had been tied round her neck by the prisoner thus being drawn taut. The wagon house was rat infested, and the points of the girl's fingers and thumbs had been eaten off.

The medical evidence was to the effect that if the girl had only stood upright, why, the reim would not have strangled her as it did! But, said the District Surgeon, "he had arrived at the conclusion that the girl must have collapsed owing, possibly, to the fact that she had been driven three miles, was probably tired and hungry, and after the whipping had fainted."

So you seize a young girl, thrash her with a strap, tie her to a cart, take her to your farm three miles distant, tie her to a beam in your wagon house (which, incidentally, is rat infested) and leave her there; and when she is found dead you are charged not with murder, but with culpable homicide, and even this is too severe, so it is reduced to common assault, and you get off with six weeks' hard!

And no isolated case, as we have shown.

We will not dwell upon the comparison between all this and the 18 months and 10 lashes recently inflicted upon a starving native herd for the crime of stealing a sheep.

Sometimes our daily press refers in supercilious terms to Mexico, as if that country was less civilised than our own; in view of the above may we ask our contemporaries in future to forbear, in common decency, from indulging in jibes at the expense of other people?

If the Union of South Africa wishes to become civilised, we suggest that as a first step a tribunal of say five judges, including the Chief Justice, should be set up to try such cases.—*S. A. Review.*

CULPABLE HOMICIDE.

At Harrismith, on the 30th September last—at the Circuit Court, Francois Johannes van Rensburg, living at Bergville, Natal, a special constable in the Border Guard, was charged with culpable homicide in shooting a native. Evidence was led to the effect that two native women crossed the border carrying a heavy sack. Accused accosted them and asked what they had. They replied mealies. On examination he discoverd sheepskins, and suspecting sheep stealing, about which there had been many complaints, he detained the women. The deceased boy came up, apparently much upset at the women being detained, and demanded his sheepskins, which he said had been given him by his master. He adopted a threatening attitude, and accused thought it best to arrest him also, but before he could put the idea into execution the boy cleared over the fence and accused fired at him with a rifle. He fell and it was found that he had been hit in the groin, and died some days later from the effects.

Accused went into the box and said he only fired to frighten the boy, and was alarmed when he had hit him.

The Judge directed that the jury must return a verdict on the question of culpable homicide alone, there was no question of common assault. The jury returned a verdict of not guilty and accused was discharged.

THE SIERRA LEONEANS AND THEIR LAND.—III.

The Conqueror was succeeded by another chief in whose prowess for war the Temnes could rely. The reign of this monarch, Bai Farama the Second, has no other interest than that which is held by the visits to his land of the earliest British navigators who sought this coast.

Hawkins the Elder's "Paule of Plimmouth" has the honour of being the first mentioned ship sent to the West Coast from England, followed soon after by those of "some London merchants" that "voyaged along the Guinea Coast." In 1553, "at the charges of certain Merchant Adventurers of the City of London," Thomas Wyndham, with Antonanes Pinteado, a Portuguese, brought three small vessels on a very unhappy voyage, both leaders dying in the Bight. The year after, the famous John Lok, with quite a notable band of supercargoes, Sir George Barnes, Sir John York, Anthony Hickman, and Edward Castelin, followed, in three good ships, doing most of their successful business on the Ivory Coast. West Africa

The years 1555 to 1557 were those of William Towrson and his floating shops and congregations of shopkeepers. Towrson was a determined man. The stories of his voyages indicate the troubled times and the "Towrson" methods of taking advantage of them. Bartholomew Roberts could have done no better. In his third voyage Towrson records seeing two small islands, "which lie by reckoning six leagues off the headland of Sierra Leona."

The established influence of the Portuguese settlers is registered in the European name of the third monarch, although a critic, belonging to a rival organisation, has stated that "the Portugals in these parts lived like Ethnikes than Christians." The bias beneath that statement is discovered when he adds, "Sierra Leona would be a fit place for a plantation of the Society." The writer was the Jesuit Father Barreiro, who visited the river in 1605. He says that the Bai then reigning "was wonderfull desirous of Baptisme," had timber cut for a church building, put away all his wives, took a "maide," who, however, refused to be baptised, and died professing the faith of his teachers. 10-25-24

There are many legends concerning Philip Leonis, one recording that, long before his conversion, he was decorated, by Henry the Cardinal-King, in the last year of the Empire, with a Portuguese Order, and graciously returned the honour by instituting his own "Orders of Knighthood" and bestowing them upon Henry's envoys. There is also that one explaining his name. The local Resident, Dom Luiz Henriques, was trying to make the Bai understand why a king of Spain was now the king of Portugal and possibly overdid the might and valour of the new overlord. "Philip España your king at home but Philip Leonis your king here!" was the dignified rebuke.

In 1594 there was an attempt made to turn the Portuguese settlement into a colony by Alvarez de Almada, who went so far as to arrange with the Temne King for sufficient land and to choose officers of administration. He was compelled to abandon the scheme through the opposition of the Governor of Santiago, who declared that if a colony was started in Sierra Leone all the inhabitants of St. Yago would migrate there because its climate was so good! There seemed a conspiracy just then to look upon this place as a health-resort, for Barreiro some time later said, "this country is as healthful as any I ever came in."

During this reign the coastal activities of the British became localised in the river. Philip Leonis was the monarch who fought the predatory Hawkins, and before he died he saw anchored near his town the boats of many well-known British navigators, including that of Drake.

John Hawkins came here in 1562, and that first voyage of his had such disastrous effects on the land that the narrative of it, as related in "The Principal Voyages of the English Nation," by Richard Hakluyt, is here inserted.

"The first voyage of the right worshipfull and valiant knight sir John Hawkins, sometimes treasurer of her Majesties navie Roial, made to the West Indies 1562."

"Master John Haukins, having made divers voyages to the Iles of the Canaries, and there by his good and upright dealing being growen in love and favour with the people, informed himselfe amongst them by diligent inquisition, of the state of the West India, whereof hee had received some knowledge by the instructions of his father, but increased the same by the advertisements and reports of that people. And being amongst other particulars assured, that Negros were very good merchandise in Hispaniola, and that store of Negros might easily bee had upon the coast of Guinea, resolved with himselfe to make triall thereof, and communicated that devise with his worshipfull friendes of London: namely with Sir Lionell Ducket, sir Thomas Lodge, M. Gumson his father in law, Sir William Winter, M. Bromfield, and others. All which persons liked so well of his intention, that they became liberall contributors and adventurers in the action. For which purpose there were three good ships immediately provided: the one called the Salomon of the burthen of 120. tunne, wherein M. Haukins himselfe went as Generall: the second the Swallow of 100. tunnes, wherein went for Captaine M. Thomas Hampton: and the third the Jonas a barke of 40. tunnes, wherein the Master supplied the Captaines roome: in which small fleete M. Haukins tooke with him not above 100. men for feare of sicknesse and other inconveniences, whereunto men in long voyages are commonly subject."

"With this companie he put off and departed from the coast of England in the moneth of October 1562, and in his course touched first at Teneriffe, where hee received friendly intertainment From thence he passed to Sierra Leona, upon the coast of Guinea, which place by the people of the countrey is called Tagarin, where he stayed some good time, and got into his possession, partly by the sworde, and partly by other meanes, to the number of 300. Negros at the least, besides other merchandises which that countrey yeeldeth. With this praye hee sayled over the Ocean sea unto the Iland of Hispaniola, and arrived first at the port of Isabella: and there hee had reasonable utterance of his English commodities, as also of some part of his Negros, trusting the Spaniards not further, than that by his own strength he was able to master them." From Isabella he went to Puerto de Plata and thence to Monte Christi, "and so with prosperous sucesse and much gaine to himselfe and the aforesayde adventurers, he came home, and arrived in the moneth of September 1563."

NYASALAND'S MINERALS.

In our recent special Nyasaland number a brief review of the Protectorate's mineral deposits and workings was given. We have now been favoured by the Government geologist with a copy of the first Annual Report of the Nyasaland Geological Survey Department. It is a most useful document, and is evidence of the practical co-operation which the Department lays itself out to render to the planter as well as to the prospector.

During the year 1923, for instance, no less than forty-eight estates were visited in order that settlers might be advised on the best and most economical manner in which adequate water supplies could be obtained. Moreover, several meetings of Planters' Associations were attended by the geologist for the purpose of discussing questions of water supply and others of agricultural importance. The country obviously derives direct and immediate benefit from so enlightened and practical a policy.

Of the field-work accomplished the most noteworthy investigations have been a survey of the Sumbu coalfield, coal-boring operations on the Chiromo coalfield, and the supply of water in various areas. Publications on these and other subjects are now in course of preparation, and will form valuable complements to the bulletin on the Protectorate's resources, of which mention was recently made in these colums.

Perhaps of most general interest is the reference to steps now being taken to investigate the commercial possibilities of a local cement industry. The Karroo limestone of North Nyasa can give Portland cement, natural cement, and hydraulic lime of good quality, and transport difficulties are not great. It is, therefore, merely the financial aspect that needs determination.

CANCER IN AFRICAN NATIVES.

Dr. J. E. S. Old, of Makungwa, Limbe, Nyasaland, has an interesting letter on this subject in the *British Medical Journal*. Its medical terms need not frighten our lay readers. The writer of the letter, now a well-known Nyasaland planter, makes a number of suggestions that will interest the amateur as well as the professional doctor—and every planter, farmer and other East African not domiciled in a township must be a bit of a medico. Here is Dr. Old's opinion. East Africa 12-4-24

"For more than twenty years, to my knowledge, the statement has been made that malignant disease does not occur amongst primitive races. Dr. J. Bell Walker of Ayr, Scotland, recently wrote to me for details of a case of cancer that we had together in 1904, in a male Bantu Native of Nyasaland, which he thinks is the first that has been scientifically proved. I believe that the medical officer (of Chiromo), who must have the credit of first suspecting it, was a Captain Fox. He sent it up to me, as principal medical officer at Zomba at the time, for confirmation. I agreed that it was an epithelioma, and asked Dr. J. B. Walker, then in charge of the Livingstone Memorial Hospital, to remove it; I believe that he agreed with us and operated. I then sent the specimen to the Imperial Cancer Research Fund, London, and, so far as I recollect, heard no more about it. Dr. Walker has now ascertained that the Fund staff put the specimen in their museum and forgot to examine it critically. Dr. J. A. Murray has had microscopical sections prepared, and the evidence entirely clinches our clinical diagnosis. I had not heard of any cases in other doctors' hands, but since that mentioned above I have had three others of malignant diseases: one a sarcoma of the parietal bone of the skull in a young Native boy (a Chikunda), about twenty years ago, that quickly ended fatally, one of a sarcoma of the forearm in a Manganja woman, the third of epithelioma (cancer) of the tongue of a Yao woman.

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The Bantu Men's Social Centre.

By F. S. LIVIE-NOBLE.

(Superintendent of the Institution.)

In Eloff Street Extension, adjoining the Wemmer Municipal Compound, there is being raised a big building which is going to have a great effect on the life of the Native community on the Rand. Every few days I go along and see that building, and each time I see that it is approaching nearer to completion. The work of building will soon be finished and what will happen then? For what purpose is that big building to be used?

Star, Johannesburg, Oct. 1, 1924

WHAT IT IS.

The Bantu Men's Social Centre has been established to fill a long-felt want. It is to be a building where men may meet together with their friends, enjoy a rest, a chat, games, light refreshments and homely surroundings, and where they can spend an evening in a comfortable and useful manner. It has long been felt that sufficient opportunity is not provited in the towns for Native men to develop all the power and qualities which they possess within themselves. After a day's work in the mines, the store the office or wherever it may be, a change is needed. The "kava" and the compound are not sufficient. Every man should have the opportunity of rest, comfort, and re creation of body and mind: somewhere to go which will provide a change of surroundings, healthy exercise for the body and healthy interests for the mind, amid the society of his own friends. This is what the Social Centre is to be: a Centre of good-fellowship, a Centre of the general, social and intellectual life of the Bantu men.

WHAT IT OFFERS.

The Social Centre aims at providing such activities and interests as will assist in the development of each and every side of human life.

A convenient SOCIAL LOUNGE is situated at the front of the building, where newspapes may be read in comfort. A REFRESHMENT COUNTER is provided, at which tea, coffee and light refreshments will be obtainable at moderate charges. An airy open court will be a pleasant place to sit, and LAVATORY facilities will be availabl.

One of the chief features of the building will be the large GYMNASIUM. Here healthy and friendly recreation will be provided and organised. Basket ball has already become very popular in certain of the compounds, and opportunities will be provided for this in the Gymnasium. In addition, Volley ball (a very popular and enjoyable game), hand ball (or fives,) indoor tennis etc. will be arranged. As soon as arrangements can be made for outside playing fields, games will be organised for them also.

Attacked to the Gymnasium is a convenient dressing and changing room, and bath room with showers. The large gymnasium will also be used upon occasion for bioscope shows, concerts, social evenings, amateur, dramatic performances, gleeparties, choral parties, mass meetings, etc.

A large room is to be reserved as the GAMMA SIGMA CLUB ROOM where the activities of that Club will be conducted: viz—debates, discussions, addresses by public men, and other activities of a like nature.

Upstairs, a Library has been set apart for quiet reading and writing; and a collection of books and magazines will be found there.

Three large CLASS ROOMS are being equipped, where educational work will be conducted. Up to the present, definite arrangements have been made for Teachers' Classes and Beginners' Classes to be held; and courses of instruction will be arranged in as many subjects as are in sufficient demand. Certain specialised courses for Pathfinder Leaders, Sunday School Teachers, Social workers etc, will be organised as the need arised. Study Circles and discussion groups on Religious Subjects will also be held.

A Wireless receiving set is being installed, so that we shall be able to enjoy broadcasted concert programmes. Amongst the miscellaneous activities of the Centre, arrangements will be made whereby Native men may receive advise and assistance in finding employment; and Superintendent will always be willing to help members in any way possible.

Thus it is hoped that the Bantu Men's Social Centre will become a real home and centre of many-sided development of Native men.

WHAT IS NEEDED.

All these various activities are offered: but, in order that they should work effectively, it is necessary to have a large membership of the right kind of men.

Real good fellowship, comradeship and sportsmanship are necessary; and a keen desire in each member to see that every other member is happy and enjoying himself in the Centre. The sports in the Gymussium, the debates in the Club-room, the lectures in the Class-rooms, tho knowledge gained from books in the Library, and the social intercourse in the Lounge—all these help us to understand our fellow men, to learn their ideas and their attitude to life, to share their experience, their joys and their troubles. They teach the healthy spirit of "give and take:" not like the big boy who gave the smaller boy a punch on the nose and then took his apple away! But they teach how to take a beating in games and in debates, and give the spirit of good friendliness in return. Above all, such activities will show us how to cooperate with one another so as to bring about improvements for the benefit of all. Co-operation is the key to all true progress, and it must be practised in sport, in education, in commerce and industry, and in every department of life.

CONDITIONS OF MEMBERSHIP.

Membership of the Bantu Men's Centre will be by nomination, and each candidate for membership must be approved by the Executive Committee.

Subscriptions are payable when the application for membership is made. Should the application be rejected, the subscription will, of course, be returned.

Subscription for 12 months, 10/-
... ... 6 months, 7/6
... ... 3 months, 4/-
... ... 1 months, 1/6

Applications for membership should be sent in at once to the Superintendend, Bantu Men's Social Centre, P.O. Box 4767, Johannesburg; and any enquiries, requests for special classes and other activities will gladly be received.

DARKER RACES LOSE FRIEND AS CONGO HERO PASSES OUT

London, Eng., Nov. 28.—One of the foremost champions of justice to our Race, Edmund D. Morel, is dead here. Mr. Morel was the first to expose the horrors perpetrated upon the natives of the Congo under Belgian administration. This exposure, made in 1904 at great risk to himself, Mr. Morel followed with a series of books showing the African root of the world war and that exploitation of black people had brought retribution upon white European battlefields.

Among his works are "The Black Man's Burden," "Red Rubber" and a series of pamphlets published by the Union for Democratic Control in England, of which he was one of the founders.

Dr. William Sheppard, now a clergyman in Louisville, Ky., faced a similar fate as did Morel with the exception that Dr. Sheppard was apprehended by the Belgian authorities under orders from the late King Leopold and put on trial for his life. He exposed the iron rule of Leopold through a series of articles in the London Times. Dr. Sheppard was a missionary in the Congo.

Colored Orphans Home

WOULD BAR NATIVES FROM SIDEWALKS

South African Legislature Considers Bill To Segregate Natives and Indians.

TAKE AWAY THE VOTE

"Lets Give It To People Of Mixed Blood Only," Advises Legislator.

Durham, S. Africa, Dec. 11.—Segregation of both Indians and natives was advocated at a conference of the leaders in the National Party of South Africa here last week.

12-13-24

It was requested that not even a colored person shall be allowed to walk

The African World says today that although the national women want the vote they are content to go without it if there is any likelihood of a lady of color getting it at the same time or by the same stroke of the pen.

Would Disfranchise Natives

Incidentally, Mr. Barlow, M. L. A., now allied with the Nationalists as a Labourist, is advocating that the vote be taken away from those natives who have it, and bestowed on coloured persons, which seems uncommonly like putting a premium on the co-habitation of white and black, and this at a time when Government is being urged, from more than one quarter, to make such co-habitation a penal offense?

However, the congresses in question show that the colour sense among the older (white) population is as strong as ever. How far the Government is likely to be influenced remains to be seen, as no details are yet available regarding its proposed measures dealing with natives and Asiatics.

Increased Population

Concerning Asiatics, the Government has just issued a new set of statistics. These show that, whereas there were but 27,000 Asiatics in the country thirty years ago, there are now 166,000, nearly two-thirds of whom are South African born, w... is a valuable fact to bear in mind when irresponsible people talk about reducing the number by means of deportation. Progress, however, is still being made with the Government's scheme of voluntary repatriation on terms which leave the repatriated with certain pecuniary benefits. The scheme was originally introduced by the Smuts Government.

The Hertzog Government has made it still more attractive, and is now claiming kudos for having induced not one shipload to clear off to India, but two shiploads.

The gilt will be off the political gingerbread if no more shiploads are gathered together; and in the ordinary course of events the pool of possible repartriates must soon dry up.

Indians a Problem

The Indians undoubtedly constitute a political problem, but if all Asiatics were cleared out of the country to-morrow, the sick people would be those who had called for the clearance. The fact is, the Indians fill an essential niche in our scheme of things (as do the natives and coloured people), and if this is wrong it is too late to repair the wrong.

African World

1/22-24

NO DANGER OF OVER-PRODUCTION.

While South Africa possesses considerable possibilities of materially increasing its present production of cotton the suitable land available is limited to some 4,000,000 acres, the production from which could not seriously affect the price of the commodity by over-production. [illegible] some new method [illegible] from the American cotton fields is evolved, the contribution of the Union, even were every suitable acre cultivated, would not afford compensation for the lessening output, quite apart from the increasing demand for the staple, not only from America itself, but from the world generally. It is highly improbable, therefore, that the cultivation of cotton in South Africa will ever suffer any drawback from over-production. Prices may recede to a more economic level, synchronising with a general decline of prices, but this would be more an advantage than a detriment. In an article on "The prospects of cotton growing" contributed to the "Cape Argus" by Mr. Rouillard, the managing director of the Candover Estates, he estimates the cost and minimum return for five years as follows:—

"Taking an average yield of 240 lb. and the average cost of 6.57d., and assuming a minimum realisation price of 1s. at Liverpool, the profits would work out at approximately:—

240 lb. lint at 12d. per lb. ...	£12	0	0
510 lb. seed at £6 per ton	1	10	7
Value of product	£13	10	7
Cost of cultivation	6	11	5
Net profit per acre	£6	9	2"

That Mr. Rouillard possibly errs on the side of moderation is shown from the following extract from the recently issued text book on "Cotton in South Africa" by Mr. W. H. Scherffius, who, referring to the yields obtained in South Africa of cotton grown on irrigated land, says "a number of farmers at different times have produced 1,500 lb. or more of seed cotton to the acre." Such results, however, could not be expected to be secured on unirrigated land, and the yield would be affected by the character of the soil, rainfall, and other influences. With average good luck, however, experts consider that an average of from 400 lb. to 600 lb. per acre should be obtained by the use of carefully selected seed.

Mr. Allister M. Miller, speaking at the recent meeting of the Swaziland Corporation, said that authorities who had studied the question of cotton were convinced that there was no likelihood of cotton falling to the prices which marked its disposal in pre-war years, that is to say, that the world will never again see cotton of fair quality sold in Manchester at 4½d. to 5d. per lb. The most careful inquiries among statisticians who are working on cotton futures indicated that, save for ephemeral depressions, uplands cotton is unlikely to fall below 7½d. per lb., and that it is doubtful if, within the next four or five years, it will be seen below 9d. These figures, he added, were based on the prices of American middling quality, and it should be remembered that African cotton graded as American middlings invariably realised from 100 to 150 points above the American.

It is interesting that the estimates upon which the provision of capital for cotton cultivation in Swaziland was obtained by this Corporation were calculated on an average yield of 200 lb. per acre, a cost of production of 4¾d. per lb., and an average price of 1s. This would be equivalent to a profit of just over £6 per acre without allowing for the value of the seed. The cultivation of 100 acres would therefore represent a net income of £600 per annum.

EMPIRE COTTON-GROWING CORPORATION.

A meeting of the Administrative Council of the Corporation was held in London on October 23. The chair was taken by the Rt. Hon. the Earl of Derby, K.C.

In view of the fact that the present members of Council will have held office for three years in February next, it was decided to address an inquiry to all bodies having power of nomination of members under the Charter, asking whether they wished to renominate their present representatives or to make a fresh nomination. The secretary was instructed to send out these notices so as to give ample time for the new Council to be nominated in time for a meeting to be held in February.

The report of the Council and the accounts of the Corporation were adopted for submission to the general meeting which followed the Council meeting.

Since the report had been written, favourable accounts had been received of the prospects of cotton-growing in the Union of South Africa and in Rhodesia. The new Government in South Africa had endorsed the policy of their predecessors with regard to the extension of the railway in Zululand, running north from Somkele, which is of such importance to the development of the chief cotton-growing areas of the Union.

Swaziland Prospects.

The Corporation were also making active inquiry with a view to the development of Swaziland as a cotton-growing country, and the reports which had been received on the prospects of this area were distinctly encouraging. It was reported that the Corporation were undertaking spinning tests on bales of 13 cottons of improved types which had been produced by the Agricultural Departments in India and selected by the Indian Central Cotton Committee for testing by the Corporation. The bales had been received and arrangements were being made for the tests to be carried out in Oldham.

It was reported that the Executive Committee of the Corporation intended to carry out an interesting experiment with a view to testing the possibility of the economic development of motor transport in Africa. They had selected for this purpose two vehicles of the half track type which are a modification of those working on the caterpillar system, as used for the tanks during the war. For these half-track vehicles it was claimed that they could not only negotiate steep gradients and traverse soft roads without difficulty owing to the large track surface in contact with the road, but that their action is to improve and consolidate unmetalled ground over which they travel. It has been decided to send these two vehicles to Northern Nigeria, where they will carry cotton or other freight at ordinary local rates. The experiment will naturally be a costly one, but the view is held that if they can be proved to be reasonably cheap to maintain, efficient and easy to run, and can pull a string of trailers with a large load, they will be made in considerable numbers and their cost will greatly decrease. If, therefore, this experiment is satisfactory, it is believed that some type of half track vehicle will assist considerably towards the solution of the African transport problem, which has delayed the development, not only of cotton production, but of other produce throughout Africa.

At the request of a member of Council, the director gave a summary of the work that was being carried out in different parts of Africa with regard to seed farms. He gave an account of the activities of the Governments of the several countries, and, in particular, mentioned the work of the Corporation in this direction, either now in existence or contemplated in the immediate future, in the Sudan, South Africa, and Nyasaland. In conclusion, he suggested that members should not attach undue importance to the fact that the accounts show a somewhat large unexpended balance. In the first place, the period covered by the accounts was now six months old, and the present rate of expenditure had already risen considerably. If a wise use was to be made of the funds entrusted to the Corporation, is was inevitable in the initial stages of their work that many schemes for the development of cotton-growing would be brought under review which needed careful examination before action thereon could be taken. Several important projects are, however, now approaching maturity, and he thought he could safely say that in the near future the Corporation's activities would demand all the funds at their disposal.

Race Problem — 1924

Africa.

Kenya Colony (B.E.A.)—*continued.*

NATIVE LABOUR PROBLEM.

Work on the Railways.

Speaking at Makuya, in mail week, on the native labour problem at Kenya, Capt. Coney, the member for Plateau North, urged that the natives should be taught to work with their hands. The settlers in his area were unable to pick their coffee owing to lack of labour. In Sukura recently he was shown a field of 600 acres of maize which had not been harvested owing to lack of labour. The rains had come and the owner was obliged to plough the crop in, in order to get ready for next season. The settlers had the brains, the strength, and the money, and he maintained that the native was not only bettering himself, but was a much better economic proposition and far more actively assisting production working for the settler than filling in the reserve or growing a small patch of maize or cotton.

Capt. Coney instanced the success of the policy initiated by Mr. Felling, manager of the Uganda Railway, in introducing natives into more responsible and skilled positions in place of Indians. The speaker instanced the case when Mr. Felling asked for 120 native apprentices. Over 600 natives were paraded within twenty-four hours of the request being made known. He also drew attention to the number of natives driving motor-cars of all makes. Surely, he urged, natives, with the time at the Government's disposal, could have been driving railway engines to-day.

Criticism of Native Cotton Growing.

At an earlier meeting held at Eldoret, Capt. O'Shea also referred to the question of native labour, in the course of a speech on cotton growing in the native reserves. He referred to the danger of turning Kenya into a cotton growing area on a large scale on the crest of a boom. What, he asked, would be the effect on the natives when the bottom fell out of the boom and cotton dropped to its normal price? Further, he asked if the natives are induced to go in for cotton growing in the reserves on a large scale, what is going to be the labour position in the European areas where millions of capital have been sunk? Their present labour difficulties would be intensified to such an extent that they would be ruined, as once the native had tasted comparative luxury from his cotton growing he would not be prepared to come back to work on farms at the present rates of wages when the boom was over. He was definitely of the opinion that from the point of view of the European settler, and the national point of view, they must be severely critical of this attempt to rush Kenya into ambitious cotton growing schemes.

Our Delagoa Bay Letter.

SIGNIFICANT COAL TRADE STATISTICS.

("African World" Correspondent.)

LOURENÇO MARQUES, April 15.

The coal bunkering and export trade is responsible for the hanging up of a large number of trucks. From the last Bulletin of the General Manager, S.A.R., it is stated that on the first week of last month 29,351 tons of coal were in trucks at Durban and 10,778 tons at Lourenço Marques. This was rather a low figure for the port of Lourenço Marques, as it is more often in the neighbourhood of 20,000 tons. Naturally, the holding of such a quantity of coal on trucks is detrimental to the general transport of the S.A.R. As shown in a previous letter, the Mozambique Government, through the High Commissioner at Lisbon, is giving the matter close attention, and a decision has been arrived at for the construction of a large coal deposit near to the coaling installations.

As far as I can gather, all coal will be graded before arriving at this port, and, whether it be the coal of the Coal Owners' Association or that of other Union suppliers, all will be deposited in the deposit. In fact, coal will be dealt with in the same manner as it is proposed to deal with maize with reference to the grain elevators. Such a course would be of great advantage to shipping, as it would ensure that a supply of coal was always on hand. It would likewise benefit the mines with a limited output, as coal could be stored in advance, awaiting the arrival of steamers. It is often the case with reference to these small collieries that the tonnage per day is less than the necessities of daily loading, and if a constant supply of trucks is not available ships have to be delayed.

The coal trade at the port during the month of March amounted to 62,713 tons, of which 40,279 tons was for export and 22,534 tons for bunkers. This tonnage shows a drop on the previous month, but, after all, the comparison of monthly tonnage is not a sure record of the coaling business. There are many reasons for this, such as delay in the arrival of steamers, and, as often happens, steamers may have loaded thousands of tons, and not completed by the end of a month, so that the following month gets credit for the tonnage loaded at the end of the previous month.

As stated in a previous communication—that it was the intention of the Government to increase business and other licences after referring the matter to a Committee—the Government Council passed the proposed increases. But, taken on the basis of taxation in other countries, the rise is well under the increases made, say, in the Union. By such increases the Treasury is not only able to balance the Budget, but to provide for the redemption of the debt of £300,000 caused by the credit in England for material, which has to be paid in instalments during the next three years. Such material will go a long way in the works of development and in opening up the province for settlers.

X. X. X.

(To be continued.)

Nyasaland.

TOBACCO NORTH OF ZAMBESI.

Rhodesian Expert Discusses Nyasaland's Potentialities.

On his way back to Salisbury Mr. H. W. Taylor, the Rhodesian tobacco expert, gave the "Beira News" his idea of the country he had seen north of the Zambesi in British Nyasaland.

Nyasaland, said Mr. Taylor, is undoubtedly a good tobacco country. While they went in in Rhodesia for bright tobacco for cigarette purposes, Nyasaland produced a dark fire-cured tobacco for the London market. Nyasaland also produced a certain amount of bright leaf, but it was not equal to their Rhodesian bright in colour or in flavour; but as London preferred the dark to the light Nyasaland tobacco the bulk of the latter was in keeping with the demand. Another reason for the production of dark tobacco in bulk in Nyasaland was that heavy soils were being used there. There were lighter soils, but that meant fertilisers. There seemed to be good local buying in Nyasaland, competition having become keener than it was previously. This year's crop, thanks to the favourable season, would be about 10,000,000 lbs., which was double that of Rhodesia and 4,000,000 lbs. better than last year's output.

A Very Fertile Country.

Tobacco-growing was becoming quite an industry with the natives in Nyasaland. They were turning out some quite good fire-cured tobacco, and with proper encouragement the native tobacco industry ought to grow into a big thing.

Nyasaland as a whole might be described as a very fertile country, with parts of it unusually rich, and it was certainly a wonderful maize-growing country. He saw some splendid maize, with huge cobs—all of it grown with very little trouble. At the present time maize for export would be handicapped by the high railway rates, but as soon as these were levelled down to meet the case it might be possible to look for an ultimate output of three million bags of maize from Nyasaland alone.

Ideal for Tobacco and Cotton.

Mr. Taylor said he had not been able during his visit to go over the farming districts along the main line between Beira and the Rhodesian border, but he could not help remarking that the greater part of the area on either side of the Trans-Zambesia Railway from beyond Dondo to near Caia, a distance of considerably over 100 miles, and he did not know how many miles east and west, appeared to him to be an ideal cotton and tobacco country. Anyone having the slightest knowledge of soils and the general conditions required for tobacco and cotton production could not fail to be struck with the fact that here was a great stretch of very fine country that ought to be utilised for production. The country was magnificently timbered, and it would be more expensive to clear the ground than on the other line, but the compensation was there in the suitable soil and conditions of climate and (as he understood) rainfall. Country even more heavily timbered than that along the Zambesi line had been made a success in the States and in Canada, and there was no reason why it could not be done here with the certain prospect of fine crops resulting.

Rhodesia.

FRESH FINDS AT ZIMBABWE

Specimens of Beaten Gold, Wire, and Beads.

The unique ruins at Zimbabwe were once again the centre of considerable interest in mail week, fresh discoveries, including specimens of beaten gold, having been made.

Miss Thekla Hall, daughter of the late Mr. R. N. Hall, the archæologist who did so much investigation at Zimbabwe, and whose well-known book is a standard work on the subject, has just returned to Bulawayo after some weeks at the ruins. She inherits her father's tastes and an antique mind and much of his power of observation and deduction.

In the course of her operations in and around the Acropolis Miss Hall had the good fortune to find about a score of pieces of beaten gold, wire, and single beads, which have been duly reported to the authorities, and which are to find safe custody in one or the other of the Rhodesian museums.

Miss Hall discovered these small relics—one deliberately shaped as a leaf—lying upon the ground, as though blown down from the tops or sides of the gradually disintegrating walls. Some bore small nails or little holes, indicating that they had been pierced for attachment to wooden objects, or perhaps leather garments, the substance of which had long since disappeared.

Miss Hall's view is that the pieces of gold were hidden in places of safety within the walls themselves, perhaps when the ancient workers took flight upon the arrival of enemies. The finds suggest that by careful and regulated investigation much new light may be thrown upon the origin of the ruins and the unknown people who inhabited these temple fortifications in the remote past.

Rhodesian Elections.

The tie which occurred in the Southern Rhodesian elections between a Rhodesia Party candidate and an Independent candidate has now been drawn. The result was a win for the Rhodesia Party candidate, Major Boggie, cables Reuter.

The final figures are accordingly 16—4 in favour of the Rhodesian Party. The opposition is composed of Independents, not one Labour candidate being successful at the polls.

Among successful candidates not previously mentioned are Lieut.-Colonel O. C. du Pont (R.P.) and Sir Ernest Montagu (Ind.) for Hartley, Mr. J. P. Richardson (R.P.) and Mr. R. A. Fletcher (Ind.) for Western, and Mr. C. Gilfillan and Mr. J. L. Martin, both Independents, for Eastern.

Parliament will open on May 30.

A Link with Rhodes.

Another personal link with Cecil Rhodes is broken by the death of Mr. C. J. Webb, a successful farmer and cattle breeder, whom Rhodes placed on one of his Matopos farms. Mr. Webb having arrived from England, at the age of 17, as servant to the Founder of Rhodesia. Mr. Webb, as a member of the B.B. Police, participated in the Jameson Raid, was taken prisoner and sent to England. Returning, he assisted in suppressing the Matabele Rebellion, and during the Boer War was besieged in Kimberley, where he acted as Rhodes's bodyguard. He was a keen volunteer and sportsman, and the funeral was largely attended by Pioneers.

All the American members of the new Commission on Education in East Africa, which left London on Tuesday, had a busy time during their stay in London.

First to arrive was the Chairman, Dr. Thomas Jesse Jones, of the Phelps Stokes Fund, New York, who is Chairman of this new inquiry, as he was of that three years ago, the results of which have been issued in that important book "Education in Africa."

"At that time," Dr. Jesse Jones explained to me before he left, "we were only able to carry out our inquiries in West, parts of

Dr. J. E. K. AGGREY (standing) and Dr. T. JESSE JONES, Chairman of the Commission.

Equatorial Africa, and part of South Africa. Now in the course of the next six months we are hoping to make as thorough investigation as we can of conditions in East Africa.

"From Prince Ras-Tafera of Abyssinia we have received a very warm letter of welcome and as an expression of his pleasure at this chance of mixing his own and Western culture. So, after picking up in Paris Dr. Homer Shantz, the American botanist lent us by the U.S.A. Government, whose duty it will be to report on the soil and suggest the best agricultural education in connection with the most suitable crops, and meeting Dr. J. H. Dillard, the elderly but very active and enthusiastic Chairman of the Jeanes and Slater Funds for Negro Education, at Marseilles, we sail for Jibuti, in French Somaliland, to begin our work in Abyssinia."

At Port Said the Commission will be joined by Dr. Garfield Williams, of the Church Missionary Society. After leaving Abyssinia, where they expect to stay from January 30 to February 12, the Commission's itinerary is:—

KENYA AND UGANDA, from February 19 to March 28, with headquarters at Nairobi. The route is being arranged by the Directors of Education.

RUANDA AND URUNDI, March 28 to April 15. Route: Kabale, Kisenyi, Lake Kivu, Rubengera, Kirinda, Nyanza, Uzumburu, on Lake Tanganyika.

TANGANYIKA TERRITORY, April 15 to 29. Route: Uzumburu, Kigoma and Ujiji, Tabora, Morogora, Dar-es-Salaam, and embark for Beira.

NYASALAND, May 6 to June 1, with headquarters at Blantyre. Route: Leave Beira May 5 for Blantyre, Zomba, Livingstonia, and other points to be determined.

SOUTHERN RHODESIA, June 1 to 7, leaving Beira for Old Umtali on June 1, Mount Silindi, Salisbury, and Bulawayo.

NORTHERN RHODESIA, June 7 to 12. At Kafue on June 10.

PORTUGUESE EAST AFRICA, June 12 to 19: Beira, Inhambane, Lourenço Marques, etc.

SOUTH AFRICA, June 19 to July 1. Route: Johannesburg, Pretoria, Cape Town, and possibly Durban and Lovedale.

Dr. Jesse Jones told me that on his arrival in England he had also received a pressing invitation from M. Franck, the Belgian Colonial Minister, inviting them to the Mandated area in Congo Belge, and he hoped that by some means or other this might also be included in the itinerary.

Dr. Jones expressed the liveliest satisfaction at the inclusion in the Commission of Major Hanns Vischer, the secretary of the newly formed British Advisory Committee on African Education and a former Director of Education in Northern Nigeria. "It is this co-operation between England and America for the benefit of the people of Africa which is, to me, perhaps the most vital fact of the whole of these inquiries."

During his ten days' stay in London Dr. Jones was in constant communication and consultation with not only the prominent members of the British Missionary Societies which are at work in this area, but also with the African Education Committee at the Colonial Office. Both Dr. Dillard and Dr. Shantz were in London for a few days, but the former went on to Paris and the latter to Zurich in advance of Dr. Jones.

The stay of another member of the Commission, Dr. J. E. K. Aggrey, in London, was even shorter than that of Dr. Jones, for he only arrived on the "Aquitania" last Friday night. Dr. Aggrey, who was a member of the former Commission, is a Gold Coast native of the Fanti tribe, who, after being educated at the Wesleyan School at Cape Coast Castle, went out to America twenty-two years ago, and has become there one of the leading figures of the coloured community.

The position he takes up is the opposite to that represented by Dr. Burghardt Du Bois, for Dr. Aggrey believes that the real progress of coloured people is best forwarded by the closest co-operation with the white. He himself has promoted this in every way possible. The spontaneous springing up of inter-racial conferences between white and coloured people in the South, of which he brings news, he considers the most hopeful of recent movements in the States. He has just gained his Ph.D. degree at Columbia University, New York, but he found time, after taking his finals, to visit a great united Student Conference at Indianapolis before sailing for England.

The Commission can claim to be a representative international one, for its members represent England, Wales (Dr. Jesse Jones is proud of the fact that Welsh was the only language he knew when, at the age of 11, he left for the States), Scotland, in the person of the secretary, Mr. J. W. G. Dougall, a missionary candidate from Glasgow, and, of course, America.

H. W. P.

Mr. J. W. G. DOUGALL (standing), the Secretary and Dr. SHANTZ.

BLACK REGENT IN LONDON

London.—Above is shown a very excellent photograph of H. R. H. King George of England, with the Prince Regent of Abyssinia, who recently arrived in London for a visit. Members of the Royal family greeted the visitor. The Regent is a direct descendant of King Solomon, and the Queen of Sheba of Biblical times.—International Photo.

Race Problem – 1924

Africa.

INSTINCT VERSUS PREJUDICE.

To the Editor of WEST AFRICA.

Sir,—In his review of the "Clash of Colour," contained in WEST AFRICA of August 30th, Mr. Thomas Welsh states that "Racial antagonism is not an inborn principle, it is an acquired one, due to prejudice or fear, and should disappear from amongst men desirous of establishing peace and goodwill on earth. It is entirely absent from children."

West Africa

This is a statement which clashes with the beliefs of psychologists, and a subject that requires a great deal more consideration before such a definite opinion can be given, or accepted. It surely cannot be doubted that there exists in the races possessing a civilisation which they have evolved themselves during centuries of striving, an instinct that works towards the preservation of their racial characteristics against admixture with other races whose ideals and conceptions of life are still in embryo, or who possess culture which is borrowed and superficial.

That this instinct appears to be absent in children does not prove its non-existence, but that it is dormant until they reach the age of procreation, there being no need for its manifestation before that stage is reached; after that it comes into play in the interests of racial purity.

That it is an inborn principle should be evident, for however liberal a member of the older civilised races might be in his ideas regarding the backward peoples, he would shrink from contracting any family ties with them. He might not be able to explain, even to himself, the origin or meaning of his aversion, but it would be there. And surely, in the interests of peace and goodwill, it is better to accept the instinctive idea than to condemn good men as prejudiced and fearful?

9-6-24

As has been stated the Northern, one might say [illegible] races, do not intermarry with the aborigines of the countries they colonise, as do those of more Southern habitat; therefore if the idea of prejudice and fear is accepted we must believe that the higher the civilisation the narrower becomes the outlook. One would rather believe that the more cultured a people become the more deep-seated is the instinct to preserve in their race that which they have acquired.

The broadcasting of such views as are contained in the review cannot but be harmful, for people may forgive others for that which they cannot be held responsible, but prejudice must be resented and fear despised. Let us, therefore, put down these sentiments as merely another manifestation of that curious twist that exists in the minds of the most conscientious men, which causes them to think their own people are always in the wrong.

Yours truly,

September 2nd. C. LUMLEY.

THE GOLD COAST RAILWAY, 1923-4.

West Africa 10-1-24

Since 1923-4 was the first year of working of the complete Accra-Coomasie line, the results of operating the railway, when reduced to percentages, although comparatively less satisfactory, do not indicate real change for the worse. The annual report is signed by the Acting General Manager, Mr. R. Higham, who states that the total mileage open is now 394, against 358 last year, the mean mileage being 379, an increase of 45. Four new stations have been opened, and the deviations below Dunkwa completed, leaving the difficult Obuasi section for attention in 1924-5. When this last is completed, the haulage capacity will be increased by a third, besides permitting use of heavier locomotives, but it must not be forgotten that the increase of traffic has already caused a good deal of congestion at Seccondee during the busy season. On the Central Province Railway, eight miles of track have been completed, and surveys to mile 55 have been partly carried out.

The capital expenditure to March 31st, 1924, was £6,720,089, or £17,056 per open mile, but this does not include £294,698, the cost of raising loans. The expenditure during the year was £160,030 from loan funds, and £264,068 advanced from revenue or surplus balances, the principal works undertaken being deviations and Central Province Railway construction.

The gross receipts amounted to £1,024,784, compared with £877,893 in the previous year, and the working expenditure was £541,230, against £398,340 in 1922-3, or, considered as a proportion of the gross receipts, 52.81 per cent. against 44.37 per cent. This leaves £483,551 as the amount of net receipts—almost exactly £4,000 more than last year, but to arrive at the true surplus of £133,375 the loan charges must also be deducted. Owing to the extra mileage, the profit per open mile averaged £1,276 against £1,436 in 1922-3, but that will improve with the development of the newly-opened area. The increase in net receipts appears so small in comparison with that in gross receipts because £97,950 has been appropriated as the first of five annual contributions to a renewals fund, as advised by Colonel Hammond after his inspection, but £12,700 has been returned for renewals of stock during the year.

The total expenditure was £12,375 below the estimate, but owing to the greater mileage open there are increases on 1922-3 on all heads except harbours, where the absence of any big dredging purchases caused a decrease. The loan funds allocated to the railway amounted to £5,717,049, of a face value of £6,011,747, all of which has been spent, the interest on the loans averaging 4.8 per cent.

Coaching revenue shows a total of £203,348, or an increase of £15,604 on the previous total, but the number of passengers carried, 1,334,756, was a decrease of 10,938, the first-class increasing slightly, but the second and third classes showing decreases of 4,400 and 6,700 respectively. The average fare paid increased by 3.31d. to 33.74d., which may be accounted for by the slightly larger proportion of first-class passengers, and motor competition for the shorter distances. The chief increases in passenger traffic occurred at Coomassie, Koforidua, and Huni Valley, but there were decreases at Accra, Bekwai, and Kankang, and less mails and luggage were carried.

The goods revenue increased by £116,815 to £771,830, representing a tonnage of £595,657, and an increase of 116,513 tons. Of this revenue, cocoa brought in £425,000, the principal despatching stations being Coomassie, Nsawam, and Koforidua. The total weight of cocoa carried was 164,329 tons, a figure which is exceeded by the 189,604 tons of manganese ore carried. The latter, however, only produced a revenue of £67,052, owing to the lower rate and shorter haul, but the heavy traffic is subjecting the Seccondee-Tarquah section to abnormal strain. Railway rates generally have been stationary, the only reductions being in cocoa and kola towards Accra, and in wholesale petrol. Practically the whole of the increased revenue was derived from merchandise carried. The receipts for the last five months of the financial year were over £100,000 per month. Besides cocoa and manganese, the chief increases in goods carried were in building material, mining material, Udi coal (which is being increasingly used on the Rines) and timber. There were decreases in firewood and native produce, but the earnings from the latter showed an increase of £876. The total livestock carried was 9,180, a decrease of 190 in cattle, but an increase of 3,752 in sheep and goats. The bullion transported was less by £19,129 than last year, and totalled £844,813. The busiest stations for goods inwards were: Seccondee (both stations) 311,345 tons, Accra (all stations) 88,113 tons, Coomassie 20,364 tons, and Tarquah and Abosso, each about 16,300 tons; for goods outwards, Nsuta (the manganese station) headed the list with 189,914 tons, others being Seccondee, 65,436, Coomassie 40,228, Koforidua 29,373, Tarquah 28,499, and Accra 20,919 tons. The gross ton mileage for the year was 120,541,037, an increase of 21,466,191 on 1922-3.

The staff numbered 141 Europeans, 588 African clerks, 605 engine-drivers, 181 headmen, and 2,801 labourers. Health generally was satisfactory, the heaviest sickness among Europeans, judging from the percentage of days on sick-list to man-days, occurring in the "in-doors" branches—accounts, stores, etc. There has again been no shortage of African artisans, a fact which must be borne in mind when industrial education is discussed.

The workshops are still busy, and some machines are working double time, while the total repair work has doubled since last year. That the works have run so smoothly is due to the Works Manager, Mr. R. A. Buchanan, of whom the report speaks in very complimentary terms. The rolling-stock had been increased by 4 locomotives and 60 25-ton vans or L.S. wagons. The locomotive mileage has increased by 16½ per cent. to 1,076,486, and there were 37 engine failures—one per 29,094 miles, an improvement of 100 per cent. on last year. As in the Nigeria report, it is suggested that Udi coal might be improved by briquetting, and since Udi briquettes have been exhibited at Wembley, the experiment seems to be worth a trial.

The supply of electrical power increased by 32½ per cent., and the loco. workshops were electrified, the increased output reducing the cost per unit from 4.22d. to 3.62d. Increased receipts are shown from electric light, ice, and mineral waters, and the railway press carries out its duties most satisfactorily. In the accounts branch, the chief innovation is the issue of a manual of office procedure, which will be used in future for testing the staff. In the stores, the receipts amounted to £271,905, and the issues to £283,886, bringing the balance on hand down to £91,053. Local purchases amounted to £22,460, of which Udi coal represented £11,884, and timber and sleepers £5,094.

During the year eight fatal accidents occurred, resulting in the deaths of nine people, one of them being an African engine-driver killed when his engine was derailed in a wash-out, and another a small child wandering on the line.

The report is well illustrated with photos of scenes on the railway, but their instructive value seems somewhat less than in previous years, for they reflect less of the connection between the railway and the industries of the country.

WEST AFRICA AND THE EXHIBITION

[*By a Special Representative.*]

Yesterday (Friday) a party of Senior Cadets from Sandhurst were expected at the Walled City, and it was the intention of the Commissioners to give them a "little talk" with some specially selected pictures on the screen of British West Africa.

West Africa 10-1-24

Manchester may feel hurt to be told it, but "the gaudy-coloured Lancashire cotton-goods which have long been a favourite with the West Africans" (according to a London daily paper, the other day) do not represent West African taste at its best. Many people in Lancashire may be surprised to learn that West Africa, dissatisfied with the designs of goods sent out to West Africa, are sending their own designs for such goods. Let it be understood that these designs not only come from West Africa, but they are the work of West Africans. If this definite assertion will help to change the ideas of designers who work for goods intended for export to West Africa generally, it will have served its purpose. It is questionable whether the taste of West Africa in the mass has ever been quite on the low level attributed to it by the textiles sent out there—for West Africa, in common with other parts of Africa, has always been more or less misunderstood and her artistic taste under-estimated—but certainly the taste of West Africa is not now represented by the average design that is sent there. Those people who have made anything like a study of the exhibits in the different pavilions in the Walled City—the Nigerian, the Gold Coast and Sierra Leone—and watched the craftsmen and women at their work, must have thought very seriously on the subject. Very few men and women, and the younger people too, can have failed to be surprised, and must have said to themselves, "but I never knew this, or thought it of them." Yet the knowledge of the individual, or the lack of it in this respect, really represented the extent of the public knowledge. In thought and in deed we have seldom been really just to the African in this way. He has been perpetually and consistently misunderstood and misrepresented. It is a bitter reflection that at a time like this, when trade is not good, when we are talking and hoping to do more trade with the Colonies, when there are millions of our own subjects—proud of the fact that they are our subjects—waiting to take our goods if they can only pay for them by selling us their produce—we do not really know what our Colonies want. Take the cloths of the Gold Coast Colony, for instance. The town of Quittah has long been famous for its cloths locally called "Quittah cloths." The admirable handbook of the Gold Coast for the Exhibition informs us that in Ashanti, a country less well-known than the Gold Coast, "it was perhaps formerly hardly realised that, in the art of weaving, an equal if not greater degree of perfection had been attained." Ashanti work was first brought to public notice by the presentation of silk cloths to Princess Mary on the occasion of her wedding. (These cloths, by the way, may be seen among the exhibits, for they have been lent by H.R.H.) Think of it. After all these years it is only comparatively recently that the public has had any public knowledge of the Ashanti art of weaving. The shame is ours as an educated people. "An exhaustive study of the art has been made for the British Empire Exhibition, and the technique revealed for the first time." These investigations have disclosed the interesting fact that, in Ashanti, every weaving pattern and design have not only their own particular designation, but in many cases their own particular significance, indicating social position, clan, or some other incident in the life of the wearer of that particular pattern. With a view to illustrating these, two cloths have been made by Ashanti weavers, one of cotton threads, showing 70 different standard patterns, and also a magnificant cloth of pure silk, showing over 100 separate designs.

These two cloths illustrate the majority of the textile patterns known to the Ashanti. Each strip has been given its reference number and name. "It is hoped that this information," the handbook drily adds, "may be of some value to Manchester cotton men." For a British equivalent of the significance of the weaving pattern or design we have to go to the Scottish tartan. But I have not yet finished with this subject of designs as between Lancashire and West Africa, for there is Sierra Leone also. We are indebted to Dr. M. C. F. Easmon for the Sierra Leone handbook on Sierra Leone country cloths, mentioned at the time of its publication. The British public has had ocular demonstrations daily of the weaving of these cloths at the barri and they have fully appreciated the beauty of the cloths and the designs. I have seen English women go into ecstacies over them and leave deeply disappointed because there was not a particular pattern to be had, owing to the demand constantly exceeding the supply. There are three types of country cloths, the thin, the thick, and the intermediate. Dr. Easmon has dealt attractively with the subject and the information is so useful that the booklet ought to be in the hands of everybody in the least interested in it. One variety he mentions is the Njaye cloth, made in the Njaye country in the Pendembu District; "at least the design originated here a long time ago." The background is white and the dark blue pattern, instead of being flush with the white, is raised above. This raised part was first made with the Native dyed thread, but frequently now imported black yarn is used. The designs made are squares, diamonds, arrows, darts, honeycombs, representations of the African comb and other devices. "In the Pujehun District along the banks of the Wanje River, the latest advance in country cloth making has been made by the younger generation of weavers," the author points out. About five or six years ago they set out to copy in black and white the interlacing squared design of the "Real Madras Headkerchiefs" so popular here. They succeeded and evolved the so-called Kpaya Gula or Headkerchief cloth. A new feature introduced for the first time was having breadths of two different widths, one entirely made of black imported yarn and the other made of the mixed yarns. As a rule the large squares are marked in black with or without a red or yellow stripe running down the middle of the black. Dealing with the chess or draught-board pattern, Dr. Easmon says the designs are extremely complicated, no two strips being of the same pattern and at the end all are joined together to make an harmonious whole. "The designs are made up of black squares on a light ground singly or in groups, or to form interlacing lines, reminding one of the maze at Hampton Court," he says.

ADMINISTRATION OF JUSTICE.

The treatment alleged to be accorded to natives in the Courts of the Union was the principal subject discussed at one of the sessions of the native conference at Johonnesburg.

"There are remote parts of the country," said Mr. Sol. T. Plaatje, a native delegate, "where things happen which never see the light of publicity, and which seem hopelessly incredible, even in this land of discrimination."

The trouble, the speaker alleged, lay principally in the natural prejudice of a European jury in favour of one of their own colour, which very often made it useless to prosecute. 12-2-24

Then there were serious cases in which, owing to previous experience in the Courts, it was considered useless to set the law in motion. In a certain district he had once met a native taking his son to a doctor. The son had been badly injured in the course of a thrashing administered by his master, but the father did not prosecute for fear that he should be chased off the farm, in which case he would have nowhere to go because of the Native Lands Act.

Quoting other cases of alleged injustice, Mr. Plaatje said that once a total of 52 natives had been fined in the Capetown Courts on one day, and had been told to go and live in the location. A short while afterwards they had been re-arrested and fined for overcrowding the location!

The speaker also complained that many interpreters were far from proficient in the native languages. Once, he said, he had taken a note of a case in which the interpreter, through ignorance, had given an incorrect version of the accused's statements to the Court, and of the judge's statements to the accused. He had sent a letter on the subject to General Hertzog, who at the time was Minister of Justice, and the native, who had been sentenced to a year's imprisonment, was released after serving only a month.

Discussing remedies, Mr. Plaatje said that he did not recommend the complete abolition of the jury system, but that the law should be so amended that, except both parties prefer a jury, all indicted cases of violence between white and black should be tried by a court of judges, or judges and assessors.

Mr. Plaatje concluded with a tribute to the impartiality of some of the Union judges and magistrates.

In the course of a paper on the same subject, Advocate W. H. Ramsbottom referred at some length to the importance of the interpreter as "the bridge over the gulf of race and speech." which usually separated a native from the Court officials and witnesses." Ignorant of the procedure in a European court, the native was often inclined to plead guilty or to make only a half hearted defence, unless it were explained to him that he could clear himself.

TRAINING INTERPRETERS

Though the higher Court was well supplied with Native interpreters, there was great difficulty in getting suitable men for the Lower Courts. The solution, he said, lay in the training of interpreters of both races.

Dealing with the jury system, the speaker said that an accused native, of course, could be tried by a judge and assessors if he feared the natural prejudice of a European jury, but the trouble arose when a native was the complainant. It would not be a very sound thing to allow a complainant in such a case to waive trial by a jury. Something should be done, but the matter required very careful consideration.

A real case for complaint, concluded Mr. Ramsbottom, was the rough treatment sometimes accorded to arrested natives by the police. This was contradictory to the police regulations, however, and the remedy lay in the hands of the public to report such cases.

Notes.

Agricultural Education.

The Basutoland Government agricultural officer has propounded a scheme to the Basutoland National Council for improving agricultural training within the territory. He recently inspected the work of native demonstrators in the Transkei, and as a result suggests introducing agricultural education into Basutoland on similar lines.

The Paramount Chief has signified his approval of the scheme, which the Council received with enthusiasm.

Race Problem - 1924.

Africa.

ARISTOCRACY OF WHITE LABOR IN AFRICA

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General Secretary, Industrial and Commercial Workers' Union of South Africa, and Editor of The Workers' Herald, Cape Town, South Africa

I am conscious of the fact that if I continue to run a series of articles in this indispensable New-Negro-Thought magazine, without making some explanation of the relations existing between white and black workers on this continent, it is clear that I shall be committing a serious blunder, and will soon find myself in conflict with the fundamental policy of this journal. I take it to be a journalistic creed that all correspondents of a newspaper at home and abroad should at all cost preserve inviolate the policy of a paper. Since my association with THE MESSENGER, not long ago, I have learnt that it is the desire of the well-read editors of this magazine to advocate the "Mixed Unions" as between white and black labor in the United States of America, with a view to ensuring a permanent victory for all toilers irrespective of their creed, color or nationality. This is admittedly the philosophical theory of the labor movement the world over. I have decided in this article to enlighten American labor, both white and black, of the actual situation in Africa; not only for the benefit of American labor, but primarily for the good of the African native on whose behalf I have conscientiously acceded to act as the South African correspondent of THE MESSENGER.

MR. KADALIE

The Messenger August 1924

In my last article I mentioned amongst many other things that the African native was suffering under the iron heel of capitalism; that he was continually at the mercy of the various Colonial British Governments for the purpose of exploitation, and that year after year he is subjected to rifle and bayonet. I did not mention, however, the part played by the white workers of this continent in assisting the authorities to "keep the nigger (?) in his place." The great mineral wealth and abundance of raw material in this sunny land of our forefathers are subjects for advertisements in England, Europe and the western hemisphere by the South African capitalists, but they deliberately and grossly neglect to advertise the plight of the African native, who is here surrounded by two enemies—capitalism and his fellow white workers.

Establishment of Western Civilization in Africa

Some two hundred years ago the white man came to this continent with the Bible in his hand to christianize (?) the African natives, while on the other hand he waged a warfare of extermination by setting the African tribes against one another with the result that all the powerful African princes who reigned here sublime since time immemorial have been blotted out of existence either by bayonet or starvation. Whatever may have been our primitive way of government in those days gone by, we look to the past with pride in the knowledge that our forefathers lived a communal life and shared everything in common.

Without completing successfully the christianization of the African natives, this adventurous white man at once found himself exploiting the mine fields of this continent. To do so he forced the labor of the Africans who were sent down in hell digging gold, diamonds, copper and coal. Thus the pioneers of the mining industry in Africa are primarily and principally the African natives themselves. We are thus advancing nearer to the birth of the detestable recruiting system, a system which is chiefly responsible for the world-wide cry against the exploitation of the aboriginals of Africa.

Recruiting System

The African native has been a victim of this recruiting system since its inception. The recruiting system in Africa is carried on on the principles of slavery and barbarism, and as such, there is no difference between it and the "Slave Fleet" that carried thousands upon thousands of black souls from the coast of Africa to toil in the plantations of the new colonies in the Western Hemisphere. The white trade unionists advocated the necessity of this practice to avoid competition with African labor, and the Government (a white Christian government!), without giving the matter serious consideration, welcomed the suggestion, and took the initiative by making it lawful for African native workers to come under this system. It must have been predestined that I once worked as a clerk and timekeeper in some of the largest mines in this sub-continent, and witnessed my people groaning, early in the morning and late at night, in all kinds of weather, forced by their white shift bosses, who had no regard for the health of these poor souls, recruited from distant territories, and not daring to quit. If they made any attempt to quit, they were immediately lodged in jails. An African native worker can be dismissed from work without notice, in spite of the existence of a contract between him and the employer, whilst such worker, should he absent himself from work, is there and then made a criminal.

Under this system the African native workers are debarred from forming themselves into industrial unions. They are forced to accept any wage offered, which does not include his expenditure to his family, nor is it the full value of his labor, but simply what one would call hand-to-mouth wages. Notwithstanding such disabilities, the African natives still survive.

Then we have another scandal which manifests the brutality of the authors of this recruiting system. The African workers are engaged to do piecework. Some of them take 45 days to complete a task of 30 days' shift. This is effected in a most devilish way. At the end of each book, where the number of days worked are marked, is appended 15 or 20 "loafers' tickets," or paper forms. These forms serve the purpose of docking their fragmentary earnings at the pleasure of the white trade union boss. The result is that the native worker labors for twelve months for six months' wages. The African native workers are paid in the mining industry a maximum of 50 cents per day, while his fellow white worker earns his $5 per day.

White Labor Versus Black Labor

The mining operations in South Africa are carried on in the Northern Provinces, and the white trade union movement is much stronger in the Transvaal Province than it is in the Southern Provinces, where the political and industrial "Color Bar" is very acute, and from whence "A White South Africa" slogan was born, and is at present echoed by every white man and woman through the mediums of the public press, platform and pulpit. I have endeavored to point out here that the white workers of this country subscribed to this unchristianlike recruiting system and have ever since been responsible for widening the gulf between themselves and their fellow black workers.

In the Transvaal gold mines there are 29,276 white workers as against 264,051 black workers. With this recruiting system in operation plus various mine regulations (which the white workers have not only accepted, as hitherto shown, but have actually agitated for), we find that the trade union door is barred to the bulk of the black workers. It is indeed humiliating to the labor movement to know that no definite attempts have ever been made by the white workers to organize their fellow brethren without whose labor the existence of these white trade unionists would unquestionably be impossible. No human law based on selfishness can be permanently respected. With such odds against them, these oppressed sons of Ham were not in the least despondent since several attempts were made to dash for liberty. When strikes were organized by the black workers in defiance of these inhuman restrictions, the white trade unions scabbed on these unfortunate men, and when it came to pass that the authorities adopted repressive measures, the white workers were either employed or took the law into their own hands and shot down their fellow black workers.

During the great Cape Town Dock strike of 1919; a strike in which both the Cape Federation of Labor Unions and the Railway Union (both white organizations), were equally responsible and interested in its successful issue, they left us in the lurch, instead of rendering us moral and financial support—support which we so richly deserved in view of the fact that the great issue of the strike was to check the exportation of foodstuffs, which was responsible for the higher prices on what remained in South Africa.

The white workers did much more evil than this. Three days after the strike was declared, when the Government announced through the press not to export foodstuffs, the white labor unions, the railway union in particular who kept their members driving cranes, assisted the authorities in putting on poor whites (I intend to deal with the poor white problem in future issues) to scab on the native African workers. Instead of keeping to their pledges, the fresh African labor recruited from other centres where the issue of the strike was unknown, were brought to Cape Town on railways, the drivers of which were all white members of the railway union.

To survey in detail the part played by the white workers in Africa in assisting capitalism to exploit a section, a formidable section, too, of the labor movement, I am afraid would discredit the cause of labor by humanity as a whole. In every instance when the African workers have made up their minds to no longer tolerate the making of bricks without straw; building great pyramids and castles for others, and have demanded a new order in their economic life, no direct or indirect support was ever accorded them by the white workers. I referred in my last article to the shooting at Port Elizabeth in 1920, when Mr. Samuel M. Masabalala, the present Organizer-in-Chief of the I. C. U., gave notice to the employers of labor for an increase in the wages of the native African workers of that city. When the local authorities ordered the shooting of these unfortunate men and women, it was returned white soldiers, who were practically all members of the labor movement, who murdered their fellow black workers in cold blood.

A White South Africa

An African native is a sensible human being created in the likeness of God. He would ask himself what was the matter with this intruder (the white man), who was supposed to come to Africa principally to proselytise my forefathers into Christianity and Civilization. Christianity and western civilization have been accepted, and we live under its environment. He soon discovered that Christianity and western civilization were simply used as a disguise to realize a "white South Africa." This slogan aroused great enthusiasm amongst the white people, which made it possible to reserve exclusively all the opportunity to bring about a "white South Africa" by the Status Quo agreement which has ever since been employing the industrial weapon. This new slogan rings forth openly propagated in Parliament and on the public plattorm, in the pulpit, in all parties and on the press. This unchristianlike slogan rings forth vigorously with little heed to its disastrous consequences. Thus in the early part of the year 1922, this "white South Africa" was put to a test. A handful of white miners irritated by the Transvaal Chamber of Mines, took the opportunity to bring about a "white South Africa" by simply used as the industrial weapon. The Status Quo agreement employing the industrial weapon. This new slogan made it possible to reserve exclusively all

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Africa

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The mining operations in South Africa are carried on in the Northern Provinces, and the white trade union movement is much stronger in the Transvaal Province than it is in the Southern Provinces, where the political and industrial "Color Bar" is very acute, and from whence "A White South Africa" slogan was born, and is at present echoed by every white man and woman through the mediums of the public press, platform and pulpit. I have endeavored to point out here that the white workers of this country subscribed to this unchristianlike recruiting system and have ever since been responsible for widening the gulf between themselves and their fellow black workers.

In the Transvaal gold mines there are 29,276 white workers as against 264,051 black workers. With this recruiting system in operation plus various mine regulations (which the white workers have not only accepted, as hitherto shown, but have actually agitated for), we find that the trade union door is barred to the bulk of the black workers. It is indeed humiliating to the labor movement to know that no definite attempts have ever been made by the white workers to organize their fellow brethren without whose labor the existence of these white trade unionists would unquestionably be impossible. No human law based on selfishness can be permanently respected. With such odds against them, these oppressed sons of Ham were not in the least despondent since several attempts were made to dash for liberty. When strikes were organized by the black workers in defiance of these inhuman restrictions, the white trade unions scabbed on these unfortunate men, and when it came to pass that the authorities adopted repressive measures, the white workers were either employed or took the law into their own hands and shot down their fellow black workers.

During the great Cape Town Dock strike of 1919; a strike in which both the Cape Federation of Labor Unions and the Railway Union (both white organizations), were equally responsible and interested in its successful issue, they left us in the lurch, instead of rendering us moral and financial support—support which we so richly deserved in view of the fact that the great issue of the strike was to check the exportation of foodstuffs, which was responsible for the higher prices on what remained in South Africa.

The white workers did much more evil than this. Three days after the strike was declared, when the Government announced through the press not to export foodstuffs, the white labor unions, the railway union in particular who kept their members driving cranes, assisted the authorities in putting on poor whites (I intend to deal with the poor white problem in future issues) to scab on the native, African workers. Instead of keeping to their pledges, the fresh African labor recruited from other centres where the issue of the strike was unknown, were brought to Cape Town on railways, the drivers of which were all white members of the railway union.

To survey in detail the part played by the white workers in Africa in assisting capitalism to exploit a section, a formidable section, too, of the labor movement, I am afraid would discredit the cause of labor by humanity as a whole. In every instance when the African workers have made up their minds to no longer tolerate the making of bricks without straw; building great pyramids and castles for others, and have demanded a new order in their economic life, no direct or indirect support was ever accorded them by the white workers. I referred in my last article to the shooting at Port Elizabeth in 1920, when Mr. Samuel M. Masabalala, the present Organizer-in-Chief of the I. C. U., gave notice to the employers of labor for an increase in the wages of the native African workers of that city. When the local authorities ordered the shooting of these unfortunate men and women, it was returned white soldiers, who were practically all members of the labor movement, who murdered their fellow black workers in cold blood.

A White South Africa

An African native is a sensible human being created in the likeness of God. He would ask himself what was the matter with this intruder (the white man), who was supposed to come to Africa principally to proselytise my forefathers into Christianity and Civilization. Christian-ity and western civilization have been accepted, and we live under its environment. He soon discovered that Christianity and western civilization were simply used as a disguise to realize a "white South Africa." This new slogan aroused great enthusiasm amongst the white people.

It has ever since been openly propagated in Parliament and on the public platform, in the pulpit, in all parties and on the school and press. This unchristianlike slogan rings forth with little heed to its disastrous consequences. Thus in the early part of the year 1922, this "white South Africa" slogan was put to a test. A handful of white miners irritated by the Transvaal Chamber of Mines, took the opportunity to bring about a "white South Africa" by employing the industrial weapon. The Status Quo agreement made it possible to reserve exclusively all

skilled jobs at the mines for white miners was publicly illustrated as the only security for a "White South Africa." During those dark days in the history of this country, white men and women emphatically and militantly stated that it would be fatal to a "white South Africa" to permit African natives to work on a trade. The white miner had previously taken no steps to organize the black workers, and yet, in those dark days, the former were crying for help. This desired help was not forthcoming, so, instead of taking defeat like men, the white workers declared war on the black workers. It was no longer an ordinary industrial upheaval. The forces of the state and those of the white workers were in battle, wounding and killing each other, while the latter insisted on a brutal slaughter of the innocent black men and women who had shown no hostile attitude to the white miners.

The I. C. U., which is always alert in safeguarding the interests of the African race in general, made it possible on Sunday, March 12th, 1922, at a mass meeting held on the Grand Parade, Cape Town, which was very largely attended, to voice the feeling of the African people in the following resolutions:

In view of the fact that the disturbances on the Rand and events leading thereto are influenced mainly by the color bar this meeting is of the opinion that the success of the strikers means the retarding of our people in their praiseworthy ambition to secure a livelihood for themselves and their families, and, if possible, to receive a higher wage that would enable them to make provision for the education of their children and lift themselves to a higher place in the civilization of South Africa; that as long as artificial restrictions are placed on citizens simply on account of their color, great trouble will be in store for this South Africa of ours. Therefore, we call upon the Government to take such measures as will immediately effect the abolition of this obnoxious and unjust discrimination, and so insure for South Africa a full and free development of its industries and wealth, and permanent and lasting contentment for its population regardless of color, creed or race.

In these resolutions the attitude of the native African worker is clearly shown. It is our desire to establish a mutual understanding between the two wings of labor. In spite of the defeat of the white trade unions of the Transvaal in their gigantic effort to bring about a "white South Africa," and also the tolerant spirit of the native African workers, we find that a mine manager was brought before a magistrate charged with permitting an efficient African worker to be in charge of a locomotive. The magistrate did not entertain the charge and dismissed the case. This did not satisfy the white trade unions, who lodged an appeal to the Supreme Court of the Transvaal. This court declared the existing regulation under which the manager was charged to be *ultra vires*. It is impossible to tell what the future has in store for the two races occupying this part of the globe.

Black Trade Unionism

There are several instances to justify the position taken by the white workers of this country, whose utterances we look upon with great suspicion. The labor world must have by now received news through Reuter's, an instrument controlled by capitalism for the interests of capitalism, that industrial change is taking place in South Africa. Let me emphatically deny that any change is taking place here, as the white workers are still showing great obstinacy. But, if a change in the labor movement does come about in this "Dark Continent," then credit must be given to the diplomatic strategy of the black man himself.

With the rapid growth of industrial unionism amongst the native African workers, backed by race consciousness, it must, indeed, sooner or later create uneasiness in the white trade union camp. Although oppressive statutory laws debar us from every privilege, yet the African race is making great advances. It was apparently illogical on the part of the white workers of this continent to subscribe to such an inhuman policy of keeping an ambitious race down simply on account of its color. We anticipated that it would not take long before the white workers would realize their folly. Thus quite recently it was rumored that the South African Mine Workers, Union, largest trade union amongst the white workers of this country, had decided to admit native African workers into their union. This declaration is indeed a moral surrender for the white trade unions, and a great moral victory for the native African workers who had all these years kept on fighting organized capital on one hand, while fighting the selfishness of white labor on the other. All honor to the pioneers of the I. C. U., who once having discovered the insincerity of the white workers, decided to carry on the struggle alone. We have been successful in building up a great labor organization without the assistance of white labor. It is a deliberate challenge, this, to the white trade unions of this country.

It does not matter that the Executive of the South African Mine Workers' Union has publicly pretended that the rumor is unfounded. Time will tell when the forces of native African labor will make it possible to bring about the disastrous defeat of selfish, organized white labor. Trade unionism can only succeed when it realizes that if one member of the family suffers, be it white, black or yellow, the whole family will eventually suffer.

I have tried to show that the defeat of white labor in Africa is inevitable unless the white workers change their attitude toward the aboriginals, and they must also show deeds of true repentance instead of vain phraseology. The tendency of unifying the various tribes into one solid bond is growing stronger day by day. The rapid growth of the membership of the I. C. U. illustrates this tendency. From all parts of South Africa and far beyond its borders, the growing desire of the masses of native African workers to form themselves into branches of this great labor movement of the aboriginals, threatens the very existence of the white trade unions. It is not intended to drive the white workers out of any industries. The desire of the masses of the African workers is that the doors should be thrown open to them: that they have a just right and certainly more claim to the great industries of this country. South Africa has great potentialities, a vast country indeed, and to deny the aboriginals the right to share in the management of its industries or to obtain a decent livelihood, is considered by the new black man to be a gross injustice, which, if added to the many criminal evils already inflicted upon the sons of the soil, may eventually bring a greater catastrophe to all concerned. Thus we find that the white man here in Africa theoretically constitutes himself as an "aristocrat" and forgets all his responsibilities as a workingman.

Our forthcoming "African National Congress," to be held at East London, another important seaport, beginning January 17th next, is where the minds of the masses of our race are focussed, while "white South Africa" is restless at the coming events. I intend to review the decisions of this Congress from time to time through this medium.

Whatever the path may be, the forthcoming Congress must determine to establish a formidable labor organization by which the native African worker will more and more win a real emancipation for himself, and take his rightful place in the ranks of those who do the world's useful work.

NOTE—This article was written in the Fall of 1923.

NATIVE ADMINISTRATION IN NIGERIA.

Serious Allegations.

In the House of Lords last Wednesday, Lord Raglan asked the Government whether their attention had been called to an article in the current number of the "National Review" entitled "Nigeria's Curse—the Native Administration," and whether they would have inquiries made as to the truth of the allegations contained therein. The writer of the article, he said, had served for 17 years as Political Officer in Nigeria, and the charges he brought against the Native Administration were so numerous, and the abuses he alleged were so flagrant, that it was rather difficult to make a selection. It was a very serious indictment.

Lord Olivier said it could not for a moment be charged that the Government of Nigeria, as represented by Sir Frederick Lugard and Sir Hugh Clifford, had neglected to make themselves acquainted with and to take a direct interest in the character, dispositions, and idiosyncracies of all classes of the people under their control. He doubted whether there wer any two men who had travelled more about their depndencies or had had a closer personal contact with the various populations in the territory which they administered. Sir Hugh Clifford and Sir Frederick Lugard had stated definitely that an enormous change had been effected since the beginning of the present century. Although the change had caused no violent disruption of the old customs and laws, it was nevertheless almost an absolute transformation. There was an entirely new spirit amongst the native chiefs and their officials, and they were being gradually taught to discharge their duties and responsibilities.

There were two schools of thought in regard to Nigeria—one that favoured partial control and the other full British control. The writer of the article was evidently a member of the latter. It had been considered better to have a stable rule by one dynasty rather than to trust to the indignation of the people to upset an unjust dynasty. Sir Hugh Clifford admitted that, in the first place, complete British control was not feasible, and in his (Lord Olivier's) opinion, partial control was better on the whole. He, however, asked for an assurance that the charges would be inquired into.

Government Reply.

The Earl of Onslow, Under-Secretary, War Office, said the debate had shown the contrast between the opinion of Sir Hugh Clifford and that of the writer of the article.

Nobody could say that the system adopted had not met with success. The present system was a great improvement on the former rule in Nigeria. The loyalty of the natives during the late war and the assistance they rendered the Imperial troops was most marked. The policy now in force was an experimental policy, and it had been largely crowned with success. The Government had the most perfect confidence in the honesty, capacity, and tact of the British officials in Nigeria. Of course, there must be slow progress in developing the Government there, and this system of indirect administration had already given good results and many gross abuses had been swept away.

It would be ridiculous to think that the system of government would be perfect at an early stage. If the direct system of government were adopted it would enormously increase the cost of administration and destroy all prospect of the natives governing themselves, and they would have to depend on British officials. The Government felt that one of the essential factors was that the natives should receive education in the art of governing themselves, and it was only in this way, by the indirect system, that it could be done.

Race Problem — 1924.

Africa.

SOUTH AFRICA'S UNEMPLOYMENT PROBLEM.

SIR ABE BAILEY STRIKES AT THE ROOT OF THE TROUBLE.

South Africa has its own unemployment problem, just as Great Britain, like other countries still struggling against the disabilities consequent on the Great War, has. A solution still remains to be found, and all parties, irrespective of political creed, are uniting in a genuine effort to find it. This was proved in the memorable debate in the Union House of Assembly on General Hertzog's motion, a debate to which Sir Abe Bailey rendered a very valuable contribution. The popular member for Krugersdorp spoke with characteristic candour and a thorough knowledge of his subject.

General Hertzog's motion, it will be recalled, urged "that a proper and comprehensive solution of the problem of unemployment and increasing poverty in the country requires the immediate attention of the Government."

African

No doubt, said Sir Abe Bailey, this motion was meant by the Socialist Party to be a vote of no confidence in the Government on its policy on the poor white and the unemployed. It was a similar motion to the one moved by Colonel Creswell about a fortnight ago on General Smuts' speech in Johannesburg. That was the first sniping motion, and this was the second. The first barrel went off and burst, damaging the National and Labour parties and enhancing the prestige of the Government. This one will have the same effect.

Overall

3-15-24

I desire first of all to congratulate General Hertzog on the spirit which he showed in introducing the motion. I would at once say that it is a most valuable motion. In the first place the motion, and motions like it, bring the Government to reason and prevent them from governing the country on a loose rein. Secondly, it is a valuable motion, because it mobilised the better minds of South Africa on the greatest problems in the country to-day and the greatest problem for the future, that is the poor white and the unemployment problem.

Inextricably bound up in that problem is the problem of the coloured and native question in South Africa to-day. The poor white and unemployment question is caused by contact in labour between whites and the coloured and natives, and so long as you have the native and the coloured man so long will you have unemployed and poor whites in this country.

I personally am of the opinion that the policy in regard to the coloured man is a policy of education, of improvement and advancement, and, finally, of absorption by the white race. With regard to the native, the policy must be that there should be absolute protection from the native on the white preserves. If hon. members will cast their minds back they will see that ten years ago in the Cape Colony, the proportion was one native to 5.7 white voters; to-day the proportion is one native to 3.7. Those are figures which hon. members must well bear in mind when they are considering the native and coloured policy of this country. The days for a policy of expediency so far as the coloured and natives are concerned are past. A well-defined and well thought-out policy is imperatively necessary at no distant date in South Africa.

The matter was discussed from all sides of the House in a non-party and disinterested manner until the hon. member for Stamford Hill (Colonel Creswell) made a most regrettable speech. His intervention was at once for the purpose of making political capital out of the misery and squalor of the unemployment of the country. His speech and that of the hon. member for East London (Mr. Stewart) go to show that the methods and policy of the Nationalists and Labourites are divergent. Colonel Creswell's speech was full of conviction, full of ideals, and brimful of illusions.

Most South African politicians, whenever they have an opportunity, try to make political capital out of the gold mining industry. The majority, when speaking of the gold mining industry, talk the rot of their lives, and I am only surprised that Colonel Creswell did not give us a better contribution than he did. His bias against the industry at once makes him partial against the industry, and he would do anything against it so long as he could damage it and make political capital out of it.

Any proposal brought forward must be judged as to how much employment it would give and how much it will relieve the unemployed. It must also be taken into consideration whether it can be economically a success, because any proposal brought forward that is not a success economically will not endure. Colonel Creswell, as a remedy, wishes to stop the importation of Portuguese natives—that is, the best miner there is on the Rand—and he said: "You will get enough native labour in the Transkei."

I want to ask hon. members to ask themselves how will the white unemployment be relieved by substituting a Transkeian for a Portuguese native. That is the point: how will that remedy unemployment? I would like the hon. member to explain it. Does the hon. member desire to raise the native labour wages in this country? During the last three years the wages of the Rand gold mining industry have been raised 12 per cent., which have necessitated the addition to the native labour bill of £185,000 a year.

If the hon. member desires to create a scarcity of native labour it will be reflected in the unemployment of whites. As the natives are reduced, as there is a falling off in native labour on the Rand, so the number of white workers are reduced on the Rand. As the native increases, so the white workers on the Rand increase in numbers.

It is reflected right through South Africa, and the first to feel the change and shortage of labour are the farmers. They are short enough now and have a depleted supply, a very inefficient supply from the point of view of work.

I would like to ask Colonel Creswell: Does he desire to close down the mines, because if you raise the cost of production by very little you will at once close down a large number of mines on the Witwatersrand. I would like to ask him to remember what it will mean to the mines on the Witwatersrand. Take the E.R.P.M. and the Randfontein Estates. They have spent in working costs £31,000,000 since they paid a dividend, and judging from subsequent events I doubt very much whether they should have paid a dividend. At any rate, on the Witwatersrand you are working a lower grade ore at a profit than in any other part of the world. You are working to-day a four and a-half dwt. rock; that means an increase in the life of the Witwatersrand of something like 30 per cent.

All industries come up against hard economic facts. No industry can be worked on an uneconomic wage, and no successful strike can ever overcome these facts. A strike as a remedy only kills the livelihood of the people. The last strike on the Rand—the strike on the gold mines—proved to the whole of South Africa that South Africa depended on the gold mining industry. All trades, all industries, agriculture, everything was stopped, and all employment depending on these industries was thrown out, and it all went to show that a flourishing gold mining industry meant a flourishing South Africa, and that, as the gold mining industry stopped as the stamps were stopped one by one, so South Africa felt the effects and approached a period of great trouble and difficulty.

I want to ask the hon. members to bear in mind that out of 39 millions which were produced last year, 31 millions were spent in this country in dividends and in wages and working costs. Many hon. members on the opposite side seemed to think that all the shares in the gold mining companies are held overseas. Let me say that in the Government Areas the shares are held in this country, so if you hurt the gold mining companies you hurt the shareholders in this country as well.

Let me remind the farmers that 500,000 bags of mealies were consumed last year on the Witwatersrand, and 31 million pounds weight of meat. The farmers have the very best market they can hope to find, and at their door. Why destroy it? Why hurt the industry? It will only create more unemployment if you do, and it will do more good if the hon. members will only realise what that industry is, and if they will only treat it more sympathetically.

The gold mining industry is now in its stride. During the last five years more new money has come into the country for mining than has ever been the case during the previous ten years, and it is just in the beginning. If hon. members will only take that into consideration, and if we continue as we are doing, I believe the area known as the Geduld area will be leased, which will mean an initial expenditure of something like two millions. Colonel Creswell spoke of a higher civilisation. He said that to get the whites into the mines would mean a higher civilisation—a higher civilisation when they have to work 5,000 or 6,000 feet down. I do not see much higher civilisation there. If the future of the white race and a higher civilisation means and depends on occupation 5,000 or 6,000 feet down in the bowels of the earth, then I am afraid that we are not going to have much of a white race here.

I am in favour of the Land Bank and the mobilisation of the credit of the State and the reorganising of the Land Bank to fill the position.

Now I want to say this, the Indians in this country also create a large amount of unemployment.

One sympathises with the Indians' pride being hurt, but with us it is not a matter of pride, it is a matter of life and death. If they want to go and boycott us, well, they can continue with their boycott. Boycott or no boycott, the policy of this country must not be reversed, and we must see to it that the bread of the whites is not taken away from our people.

The Government can assist largely in alleviating unemployment in South Africa by giving protection to South African products and to South African industries. Let South African produce and industries have a protected market in South Africa. But what do they do? They do not treat our industries in the way they should do. We hear a great deal of talk from Ministers about the protection of our industries; they show great sympathy, so much that they cannot do more. There are natural industries in this country which are languishing and dying through sheer want of protection and sympathy.

Work is the only solution. No country has ever been successful without work, and hard work. We are, I know, up against a big problem. Dr. Malan says that we want organisation inspiration, but I say we want not only want organisation, but we want as well perspiration. We are up against a great problem, but the greater the problem the greater the energy and determination which are required. This is a time when political hatred, race hatred, and class hatred should be dropped, when all should put their heads together and look to the best interests of this country, for there is a great work for the manhood of South Africa, a great work of restoration, exploration, and development of the large hidden resources of this country

Gold Coast.

Mineral Discoveries.

Active prospecting operations are being carried on in the Cape Coast district; a large mineral oil deposit is stated to have been located some three miles from Cape Coast. An important diamond find is said to have been made at Bonyeri, Upper Appollonia district, but details are lacking.

New Bishop of Accra.

The Right Rev. Bishop O'Rorke having resigned from the See of Accra, the Rev. J. O. Aglionby, Vicar of Monkwearmouth,

Sunderland has been nominated to the vacancy, and will probably proceed to the Coast at an early date. Bishop O'Rorke paid a farewell visit to Cape Coast at Christmas, but the date of his departure is not yet fixed.

A New Commercial Venture.

The African Commercial Corporation, Ltd., has been registered with a capital of £100,000 in £1 shares, which are offered for subscription at par. The objects of the corporation are "to undertake commercial and financial propositions; to carry out prospecting and pioneering operations, farming and agriculture; to act as agents, brokers, contractors, etc.; and to deal in all kinds of produce, merchandise, minerals, precious and other metals, etc." The first directors are the Hon. T. Hutton-Mills, Mr. T. Boevey Barrett, and Mr. C. O. Mills. The registered offices are at Agiri House, James Town, Accra.

Trade Statistics.

According to statistics published in the "Gold Coast Gazette" Trade Supplement, the total value of the Colony's imports for the first half of last year was £4,748,796, of which £3,411,419 was from the United Kingdom, £116,102 from other parts of the British Empire, and £1,221,275 from foreign countries, the principal contributors being the United States, Holland, and Germany. The total value of the export trade for the same period was £5,582,043, of which £1,899,370 went to the United Kingdom, £196,589 to other parts of British West Africa, and £3,486,084 to foreign countries, principally the United States, Holland, Germany, and France.

Forestry Opportunities.

"To anyone," says a notice issued by the Conservator of Forests, "with a fondness for an outdoor life, a love of nature, somewhat of a roving disposition and a temperament that can make light of some hardship and discomfort, there is probably no profession that offers more opportunities for enjoying these things, combined with the work, than that of a forester." Excellent opportunities for youths between 16 and 22 years of age are indicated for a successful career in the Forestry Service. Successful candidates enter on a three-years' course of training, at the conclusion of which they are eligible for well-paid and pensionable appointments as Foresters and Rangers. The opening should prove attractive to the better-educated native youths.

The Franchise at Last.

At the close of the last session of the Legislative Council on December 15 H.E. the Governor made the important announcement that the scheme of Elective Representation for the Gold Coast was now completed. He regretted the delay which had occurred, but had reason to anticipate that they would be amply rewarded by a measure probably in advance of those enjoyed by either Nigeria or Sierra Leone. His Excellency explained that the scheme would go to the Colonial Office for settlement before the letters patent and the necessary legislation could be introduced, but that in a comparatively short time the country would have the benefit of the scheme.

News of the long-delayed grant of franchise has been received with the greatest enthusiasm throughout the Colony.

Native Jurisdiction Amendments.

An Ordinance further amending the Native Jurisdiction Bill is gazetted. One of the main objects is to give effect to the recognised principle of native customary law that the occupant of a Stool who has resigned or has been deposed may not continue to reside in the place where he formerly ruled. Disregard for this custom has caused difficulties in the past, and it is considered advisable to provide a remedy against subversion of recognised authority in this respect. The Bill empowers the proper Native Authority on the resignation or deposition of a Head Chief or Chief to remove him from the place where he formerly ruled to some other place within the division or subdivision. A penalty is provided for contravention of an order of removal and made triable by the native tribunal, which may also direct further compliance with the order.

New Inspector-General, W.A.F.F.

Colonel R. D. F. Oldman, C.B., C.M.G., D.S.O., the newly appointed Inspector-General of the West African Frontier Force, will leave England for the Coast on January 23 next, and will proceed on a tour of inspection immediately on his arrival. The Colonial Secretary's despatch making the above announcement states that in order to enable Colonel Oldman to become more fully acquainted with matters relative to the W.A.F.F. prior to his departure, a short overlap has been authorised between his assumption of the Inspector-Generalship and Colonel A. H. W. Haywood's relinquishment of that appointment.

The Abyssinian Church.

The Ras Tafari's journey is, of course, not merely a tour solely for pleasure, but is concerned with more than one very important matter. Amongst those of relatively minor importance is the question of the ownership of the Abyssinian monastery in Jerusalem. The Abyssinian Church acknowledges the spiritual authority of the Coptic Patriarch, and the Coptic claim that the monastery in question was presented to them by Sultan Selaheddin. The Abyssinian Church, however, is anxious to obtain the sole title to this monastery, and the Ras Tafari made a proposal to the Coptic Patriarch to the effect that the monastery should be given up by the Copts in return for a certain sum of money. The Patriarch held a council to discuss the question, but no decision was taken; and as he had received no reply to his proposal, the Ras Tafari, before leaving Egypt, informed the Patriarch that, unless his proposal was accepted, the Abyssinian Church would throw off its allegiance. The Regent is not in the habit of having his proposals turned down.

Economic and Political Importance of Abyssinia.

Now that most of the dark corners of the earth have been explored, it is not surprising that Abyssinia, which lies on the flank of the Sudan, should come into prominence. Questions have even been asked in the British Parliament about this hitherto rarely mentioned country, and it was obvious from those questions that covetous eyes have been cast upon certain portions of Abyssinian territory which might richly repay exploitation. In well-informed circles here, reports similar in nature to a recent message to the "Times" from Adis Abeba, but rather more precise, are current, and it is stated that the Ras Tafari's visit to Europe is connected with negotiations for certain railway concessions greatly desired by the Italians and the French to facilitate the developments of the ports of Massawa and Jibuti. British interests are affected in these matters in so far as they concern the basins of the headwaters of the Blue Nile on the one hand, and the Atbara and Gash Rivers on the other, upon which the irrigation of a large portion of the Sudan depends. A glance at a good map—such as accompany that magnificent work, "The Story of the Cape-to-Cairo Railway and River Route"—will be sufficient to indicate the importance of the questions at issue, and the important results that may ensue from the tour of the Regent of Abyssinia.

[Sphinx Photo.

HIS IMPERIAL HIGHNESS RAS TAFARI, REGENT OF ABYSSINIA, leaving Shepheard's Hotel to visit H.M. King Fuad at Abdin Palace, Cairo.

A Record Agricultural Show.

The Agricultural Show held at Bo on December 18 constituted a record in several respects; indeed, His Excellency the Governor in his opening speech was forced to confess that it far exceeded the Port Lokko Show which he had attended a few days previously. He congratulated the Paramount Chiefs and people on the success of their efforts, and also expressed the Colony's indebtedness to Mr. M. T. Dawe, the able and energetic Commissioner of Lands and Forests, who had done so much to foster the progress of scientific agriculture. His Excellency referred to the establishment of an Agricultural Department at Panguma, in the Konnoh District, and also indicated new lines of agricultural produce which would well repay attention in view of the increasing European demand—notably castor beans and ginger.

Sixty-nine Paramount Chiefs and a great number of sub-chiefs and other notables attended the show, which attracted visitors from all parts of the Colony and Protectorate. As at Port Lokko, the prizes were distributed to successful exhibitors by Mrs. (now Lady) Slater; Mr. M. T. Dawe, Mr. W. D. Bowden (Provincial Commissioner) and other officials, were also present. "A miniature Wembley Park" is the "Sierra Leone Guardian's" description of this highly successful show.

The Lagos Health Week.

The delayed health week for Lagos was held from December 9th to 16th, and achieved a qualified measure of success which, it was generally felt, might have been greater if the Government had shown a more practical interest financially in public health. The programme drawn up by the Infants' Welfare Committee passed off without a hitch, but the interest of the public cannot be arrested by an isolated week of lectures, compound inspections, and baby shows, especially when the import of the last two events is inadequately grasped. The "Nigerian Pioneer" emphasises the need for pursuing throughout the other 51 weeks of the year an official policy in which such practical measures as the free issue of quinine should appear, while the "Nigerian Spectator" advocates the formation of standing committees to raise funds for a sustained campaign in public hygiene, to which health week would be an annual culmination. With the regular propagation of health information, a visit such as that to the water-works at Iju would be raised from the status of a mere excursion at reduced fares to that of an informative study of an important factor in the maintenance of public health.

Professor Cole's Work.

The "Sierra Leone Guardian" of December 21 contains an interesting sketch, with a portrait, of the career of Professor J. Aboyami Cole, and pays full tribute to the good work accomplished in many directions by this gifted West African, whose scientific attainments are well-known and valued on the Coast. It is interesting to learn that Professor Cole is also an expert linguist, and was at one time Professor of Semitic Languages at Fourah Bay College. He is now in his seventy-third year, and we trust he may long be spared to the country to which he has lent such distinction.

Race Problem—1924.
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The Tembuland Seat.

This morning Mr. M. Pelem, President of the Bantu Union, addressed a large and representative meeting of the Glen Grey District, after which the following resolution was unanimously adopted:

That this meeting is strongly convinced that the attempt by a wise and clever minority to press for the withdrawal of Advocate Stuart, the sitting member for this constituency is against the wishes of the majority of the electorate, and detrimental to the best interests of the South African Party, and in view of this, the Native electors are determined to leave no stone unturned to secure his return with the help and support of eulogistic and bombastic newspaper articles.

Yours etc.,
VOTER.
Lady Frere,
10/5/'24.

Seed Wheat.

We happened to come across a circular distributed amongst the Basuto by the Agricultural Officer, in which the public were, *inter alia* informed that the government has this year agreed to pay a fraction of the price of seed wheat, and the Chamber of Commerce, we gather has been entrusted with the supply of seed wheat to the individual Basuto applicants who paid the remaining fraction of the price of seed wheat.

It is a welknown fact that there was no wheat crop this last season and therefore nowhere wheat was to be obtained except at the trading stores. It does not matter much what kind or class of wheat the individual traders sold to the Basuto if they are not asked by the government through the Chamber of Commerce to supply it. But if is the government that has entrusted the Chamber of Commerce with the supply of seed wheat to the Basuto, the buyers expect to get the seed wheat not to clear the dirt in stores.

If the Basutoland Chamber of Commerce cannot supply the wheat certified to be seed, free from contaminating germs, it should say so, and save the people the trouble of going from stack to stack with pokers trying to find if there would not be bags of wheat which were not mixed. If they told the government that there was no wheat in their stores preserved for seed, the government would have, perhaps gone beyond the borders to find seed wheat, and the people, even if they paid much for it, would certainly know that it is seed wheat that they have and are sowing, and that the result would be good harvest of wheat.

There should be no storekeeper who sells wheat in the name of 'seed' if it is not seed.

We know that people have called at several stores to buy seed and have often been directed to the stacks of wheat, with pokers in their hands, to find anything good. If it is this that the government expected from the Basutoland Chamber of Commerce, it is just right to say the government has authorised robbery. But if the practice be in conflict with the government orders, then, the government in order to put a stop to this robbery, should ask the Chamber of Commerce to give the list of centres supplying seed, so that official inspection of the class of seed wheat supplied by these centres shall be made.

As it is, both the government and the individual buyers of wheat benefit the trader. He is given the means under the patronage of the government to clear out his store quick and without a loss to himself, while the government and the Basuto stand the chance of every possible loss.

The Chamber of Commerce has supplied, we believe, most seed wheat this year, and we must, naturally, expect to get a good report on Basutoland class of wheat next year.

— —

We are in the beginning of the dawn of improved farming in Basutoland. Already echoes of the improved methods of farming, and that of the formation of farming associations are heard in the territory, and before the year is ended, there shall have been one or two that have budded. And it will be disappointing if both the government and the people shall fail in their efforts through the Chamber of Commerce or any trader for whose benefits the good products are.

NATIONAL BAPTIST WORK IN WEST AFRICA

Rev. J. E. East, Corresponding Secretary of the Foreign Board, Spent Two Months in Liberia and Tells of Richness and Needs of the Country

MORE SCHOOLS WANTED

The Foreign Mission Board of the National Baptist Convention decided to launch a new program of industrial mission in its endeavor to help evangelize the millions of our heathen brothers and sisters in benighted Africa. After carefully choosing seven of the best workers they could secure, their secretary, Rev. J. E. East, was sent out with them to Liberia to visit their mission stations in West Africa, to study conditions, to secure a large tract of land, and to launch an industrial school in the most suitable place that could be obtained. Rev. East reports as follows:

We reached Monrovia on the thirteenth of February and landed with all the missionaries in the best of spirits, the voyage having been a most pleasant one. It was gratifying to see the Negro republic with its president and all officials, men of color, the chief justice, the judges, jurors and all the attorneys black men; the soldiers with all the officials of the army men of the Negro race. Some of these were born in America and have gone out recently. Most of them are descendants of Americo-Liberian colonists, who left here seeking an asylum where they could enjoy the highest rights of freedom and develop in an atmosphere of liberty without hindrance by prejudice of other races. While they have no great navy and no firearms or ammunition is manufactured, yet they must be highly congratulated for having held their own in the face of hostile and barbarous natives who have often attacked them in overwhelming numbers within the Republic; while their powerful neighbors, the French and English colonies, have more than once threatened their very existence. Let us thank God that somehow the republic exists until this very day, to the credit of the few Americo-Liberians, who, through great bravery and sacrifice and the shedding of much blood, through prayer and diplomacy, have reserved in one little spot an asylum for oppressed people of color, especially the American Negro.

There may be something to criticize, but there is certainly more to praise in the Liberian government. The constitution of the republic is framed after our Constitution here. They have certain laws for the welfare and happiness of the citizens. These laws are executed with justice and fairness to all as far as could be seen in our brief stay.

Liberia's Natural Wealth

Traveling over the republic we found it to be one of the richest spots we have ever visited. We saw nothing in South Africa during our eleven years' stay and travels to equal the natural wealth of Liberia. The land is fertile and well watered. Crops may be grown the year round. The amount of rain that falls during the so-called dry season seems to be far heavier than that which falls in South Africa during the whole year. The valuable oil palms are greatly in evidence all along the coast and for several miles in the interior. Everywhere one turns his head these stately palms may be seen. The palm kernels they bare yield an abundance of valuable oil which is a great food product for the people of West Africa. It is one of the greatest exports. Nature has already planted these trees and each year they yield abundant crops. All that is necessary is the reaping, preparing for food and putting on the market. There is not nearly so much work in this preparation of palm kernels for food and the market as there is for cotton, while

the former may be more valuable. Then the rubber trees and vines exist in varied species throughout many parts of the republic; there are said to be seven varieties. Cotton, corn, rice, watermelons, vegetables and many other farm products grow abundantly in Liberia.

We saw a number of beautiful cattle, though of small size, all very fat. It is evident that the breed could easily be improved and a better milking variety could be introduced by cross-breeding. Not one cow did we see milked, nor did we see one drop of milk or home-made butter while in Liberia. Condensed milk and canned butter are imported in large quantities.

Mineral Deposits

It is also known that there is great mineral wealth in Liberia.

It is common to see beautiful gold bracelets, earrings, breast pins and fine finger rings made from Liberian gold. Diamonds and ore are also found there. These valuable mines are yet to be tapped and developed.

Along the coast in various places are the Americo-Liberian settlements. Beyond fifty miles from the coast we have only the natives and very, very little has been done beyond that limit for the spread of the gospel. Liberia has a field white to harvest with a very few laborers for the Master.

The roads for vehicles are very limited. There are not a hundred miles suitable for automobiles, wagons or carts, all told. Consequently, all traveling must be done on foot. We spent two months in the Republic, constantly on the go from place to place, most always on foot; sometimes making as much as an eighty-mile journey within two days. It was touching to see the Americo-Liberian settlements with their little children retrograding for want of schools. It was far more touching to see the many native villages and towns with not a Herald of the Cross, not a Sunday school, not a day school; while hundreds of little children gathered with their half-clad parents and pleaded that a teacher be also sent to them.

Our missionaries in Liberia were found in high spirits, much elated over the increase in support they have gotten in recent years. The seven workers we carried out were placed and began joyfully their task of preaching and teaching the gospel. Three thousand two hundred acres of land were purchased. Our industrial school was launched with eight competent workers in charge. Wire fencing, buildin material, blacksmithing outfits, an other articles were taken to the spot and an honest beginning was made a our Sueng Mission to establish our in dustrial school.

Before leaving, eighty-six boarding students, mostly from raw homes, had overcrowded the little Mission, and still heathen parents came up every path leading toward the school, bringing their children. It was, indeed, sad to see those half-clad people coming from their distant villages leading their little children to the institution, only to be told, "We have no more room. The children are now sleeping on the floors. Wait until we make further preparations and then we will take your children." They could not understand that.

Our board is doing mission work at seven different points in the Republic of Liberia. We have twenty-one paid workers on the job in addition to those at the central school. We have a fine school at Grand Bassa, which is also industrial. It was most encouraging there to see the beautiful coffee farms, the students working in the printing shops, the large amount of rice that had been recently reaped, and the beautiful fat cattle walking about the school grounds. At that institution we have three hundred acres of land, and it is our hope to do more industrial work there. Their cry was for more fresh blood, for more missionaries from America.

We have returned with greater hopes of Africa's redemption than ever. Let us save Liberia and that will be our best argument to the world that other doors of Africa ought to be opened to us, and that the black man can do something if only given a chance, for he is given the opportunity in Liberia to demonstrate his ability along all lines.

TETTEY QUASHIE, COCOA PIONEER.

[FROM A GOLD COAST CORRESPONDENT.]

Gold Coast cocoa farmers are proud of their efforts in raising the country to its position as the largest producing country in the world, but they are also proud that the inception of their great industry was due to an African, to whose honour and memory no monument has been erected, but who is remembered and respected by many who pass through the miles of cocoa farms that have sprung up within the past 40 years throughout the forest belt of the Gold Coast. A living monument, indeed, to Tettey Quashie's initiative in 1879 and the enterprise and industry of his fellow-countrymen! Some day an interesting story will be written round the introduction of cocoa to the Gold Coast, which has contributed in no small measure to the advancement of the arts of civilisation within the country. In that story Tettey Quashie, a Native of Akwapim, in the Eastern Province, will figure as an important character, who believed in deeds, not words.

Between the years 1873-75 Tettey Quashie, with others from the neighbourhood of Mampong, from lack of employment in their own district or from love of adventure, boarded a sailing ship at Pram-Pram, bound for the Spanish island of Fernando Po, where they readily obtained employment on a cocoa plantation owned and managed by a Spaniard, who was solely dependent on labourers from the mainland. By 1879 Quashie, who must have been careful with the wages he had earned, decided to return home. The few years he had spent as a labourer had convinced him of the possibilities of growing cocoa in his own country, as among the treasures he brought back in his wooden box were a few pods obtained from the trees on the plantation where he had been employed. It is not recorded at which port Quashie landed on return to the Gold Coast, but it is more than probable that it was Pram-Pram, an important port of call 45 years ago. From Pram-Pram to Mampong is a good day's march on "Shanks's Pony" via the once important town of Dodowah.

Tettey Quashie lost no time in completing his journey to Mampong and safely sowing the cocoa seeds he had brought back in the pods. Considerable success was obtained in the raising of plants, for by 1883 Quashie was in a position to sell pods from his own trees, at £1 each. The prospects of being able to sell pods for such a figure must have encouraged many to take up the cultivation of cocoa, in the hope of being able to do likewise. Though Quashie was no scholar in the ordinary meaning of the word, he must have exercised considerable influence over the people in Akwapim district through his sojourn in Fernando Po, as they appear to have evinced an interest in his experiment, and a keenness to emulate that is greatly to his credit. From 1883 to 1885 the demand for cocoa seeds from the farmers around Mampong prevented Quashie from fermenting any of his crop, and it was not until the latter part of 1885 that the first cocoa was exported to Europe; it weighed 121 lbs. and was valued at £6 1s. Evidently the price realised was beyond expectation, as it appears to have created a greater demand than ever for cocoa seeds from all over the district, which the Basel Mission attempted to cope with by importing seeds from the West Indies, which they sold at 2s. per pod. That was in 1890, and in the following year the next consignment of fermented cocoa was exported and from that year, 1891, when 80 lbs. were exported, valued at £4, until 1923, when exports had reached 198,000 tons, valued at £7,000,000, there has been a steady and remarkable increase almost annually in the quantities exported. The good work started by Quashie in 1879 was taken up by the newly-formed Government Department of Agriculture in 1890, and from that year down to the present it has played an important part in developing the cultivation of cocoa. That provides matter for another chapter in the history and development of the Gold Coast, but let us not forget Tettey Quashie.

Race Problem—1924.
Africa.

Nigeria.

NIGERIAN COTTON.

British Cotton-Growing Association's Report.

The nineteenth annual report of the British Cotton-Growing Association contains interesting data relative to the progress of the industry in Nigeria last year. With regard to the Southern Provinces, the association's purchases for the year amounted to 4,974 bales, as compared with 4,654 bales for 1922, and 19470 bales for 1921. The poor returns for 1923 were due partly to the shortage of rains preventing sowings at the usual time, and partly to the fall in the buying price in comparison with the prices paid in 1921; also to considerable quantities being used in the native weaving industry.

After very careful consideration, the Council came to the conclusion that, with proper safeguards for the supervision of the cotton-growing industry by the Government and the association's representatives, it would be beneficial that cotton should be bought on the same lines as other produce is, on the basis of its realisable price in the markets of the world, and that the buying should be thrown open to all. Notice was accordingly given to terminate the agreement with the West African merchants at November 30, which is the end of the season. At the same time it was decided to offer to gin and bale cotton on behalf of merchants and others at a reasonable price. The buying agreement with the merchants has been in force for fourteen years, and has undoubtedly served a most useful purpose, and the thanks of the Council are due to the merchants who have fulfilled the terms of the agreement in every way they possibly could, and purchased the seed cotton without looking for an immediate return from the business.

In the Northern Provinces the production of American long-stapled cotton continues steadily to increase, and the quality is being maintained at a level at which it is suitable for Lancashire's requirements; this is due to the annual distribution of very large quantities of pure seed provided by Government, and to the inspection of all the cotton by Government examiners; 1,911 tons of exotic seed was distributed for planting the 1923-24 crop, as compared with 1,514 tons in the previous year. The system of grading has met with much success at most of the outstations, the natives being only too anxious to pick their cotton carefully, and keep it free from leaf and dirt, in order to secure the premium which is paid for first-grade cotton. The consistent progress which has been made in the cultivation of exotic long-stapled cotton, grown solely by natives, is shown by the following figures of the purchases during the past nine years in bales of 400 lb. each :—

1923	1922	1921	1920	1919	1918	1917	1916	1915
12,221	8 173	6,871	3,380	2 248	855	433	121	24

The season has been a most successful one so far as the outstations are concerned, as not only do the total purchases show a large increase, but the proportion of the total crop bought at the outstations was much greater than the previous year, being 47 per cent., against 21 per cent. for 1922.

With the growing area of exotic cotton gradually being extended, and the heavier planting in the established districts, the question of transport is becoming increasingly difficult and a matter of great urgency, particularly from those districts remote from the railway which furnish a good proportion of the total crop. This question was brought before the Government by the Empire Cotton-Growing Corporation and the association jointly, and an expert has been sent to Nigeria by the Colonial Office to inquire into the general working of the Government Railway and make inquiries into suggested extensions. For several years the association has advocated a railway extension along the Sokoto Road, thence north through the Katsina Emirate, ultimately linking up with Kano, and the Council are convinced that the construction of a line through these areas would result in a considerable expansion of the cotton-growing industry in the Northern Provinces.

African Sacred Stone Sued For in Germany

BERLIN, June 20.—Who owns the sacred stone of the tailless alligator?

That is a question, unprecedented in these parts, confronting the Hamburg District Court. The stone is an African tribal fetich, brought recently to Hamburg by Hans Schomburgk, German explorer and movie operator, from the Liberian hinterland.

The Liberian Consul General to Germany declared the stone was stolen, and has brought suit to recover it and restore it to the sacred grove whence Herr Schomburgk obtained it.

The stone, which has engraved upon it the figure of an alligator without a tail, has been venerated for centuries by the West African tribes, and people flocked from miles around to the sacred grove to bow down before it. Herr Schomburgk claims that he bought it for £1 from a tribal chief, but the Liberian Consul General declares Herr Schomburgk merely bought the right to take pictures of it.

THE NIGERIA HANDBOOK.

In its fifth edition the Nigeria Handbook has become a substantial volume of statistical and general information of the Colony and Protectorate. In information it is complete and comprehensive, and it is well-furnished with useful maps of the Distribution of Tribes and Languages, of Lagos and Environs, and of Nigeria as a whole.

A glance at the Table of Contents reveals the extent and variety of information afforded by this excellent handbook. The geographical and historical notes are concise in statement. Particulars of population, climate, and constitution are complete. Trade, commerce, and natural resources receive full consideration. Means of communication are given in ample detail, and the Departmental Services of the administration fully described. It is difficult to put one's finger on any subject on which the business man, the traveller, or the Civil Servant would fail to gather some exact information in this useful book. Even the treatment of health and disease has not been overlooked. The chapter on Land Tenure is of particular utility. Details of Government Finance, revenue, expenditure, and taxation are all that one could wish for, and the chapters dealing with legal administration are fully informative.

The Nigeria Handbook can be recommended to all enquiries into the history, law, and fiscal system and economics of Nigeria.

Fort Hare Degree Day.

Assistant Native Magistrates?

Last Saturday the S.A Native College was the scene of an interesting and historic event, says the "Cape Times," when its first two graduates were presented with their certificates. General Smuts, who had expected to be present, wrote:

"I am very sorry indeed that political developments have transpired so quickly that I have found it impossible to keep to my promised tour in the Eastern Province. I looked forward to my visit to Fort Hare and to meeting those who are doing quiet, unostentatious work which will later on be of the highest value to the country. I fear there is no likelihood of my being able to come in the near future, but all the same I want to thank you for the honour which you have done me in asking me to present diplomas to those students who had earned them at the recent examinations, and to address the other students.

"I congratulate Zachariah Matthews most heartily on his degree. He is taking up an important profession, and I am sure that he will, in teaching his fellow men, bear in mind the care and attention shown him by those responsible for his education, and will himself exercise the same interest in his pupil throughout his career.

"With regard to Edwin Ncwana, I also congratulate him most warmly. He is now leaving to enter the ministry of the Wesleyan Church. This Church has a great name throughout the length and breadth of the land, and has been a power for good in South Africa. Like Matthews he will have great responsibilities, and I am sure that if in times of anxiety he remembers the teaching that he received at Fort Hare he will successfully surmount his difficulties. To the rest of the students I would convey my good wishes. They have an opportunity which many envy, and I hope that they will make the most of it."

Senator Dr. Roberts gave an interesting address in which he traced the development of Native education, and said that to day they had reached another starting point. He looked forward and saw how those who had risen to a certain eminence might radiate influence on the whole mass of their people. They had entered into the heritage of the scholar, the aristocracy of learning

Segregation.

Party politics is not a concern of this paper, but in matters gravely affecting Native interests fear of seeming to take sides cannot be allowed to silence us. We find it difficult to believe that General Hertzog, when he commits himself, as he has so often done, to a though-going policy of segregation can have ever actually studied or properly informed himself about the Native land situation as it really is. Where, we would ask, does he propose to locate the people he would remove? As the records of the Native Affairs Department, so readily accessible to him, conclusively show, the existing Native locations are mostly full to their present utmost capacity. In this year of drought the mass of the people in very many locations are

on the verge of starvation. In not a few Government will have to provide supplies of food to tide the people over the dreadful winter and spring ahead of us. But, even in good years with normal rainfall, very many locations have no longer land enough to produce sustenance sufficient for their existing population, and every year depend on bought in maize.

Then there is the consideration of the Native mind and Native feeling. Mr Tielman Roos said the other day "their intention was that once the Native was segregated he could only come back into white regions to carry on absolutely unskilled labour." This may be mere election piffle. We do not believe that any man who faces facts can regard it as practical politics. But have General Hertzog and his henchman given any consideration as to how the Native, who after all possesses and is moved by human feelings and who surely has some claim to be treated as constituting a section of the citizenship of the country, will regard even the uttering of a proposal so cynically discriminating against him? We do not speak of what the adoption of such a helot making proposal would entail on the relationship between the two races King

Central Teachers' Association.

(Contributed.)

On the 12th April, the above held its third Annual Conference with Mr. Alex. Bain, M.A., Inspector of Schools in the Higher Mission Schoolroom, King William's Town. To this conference Mr. Willows [Government itinerant Agricultural Demonstrator) was requested to deliver his second lecture in this Association. The beautifully attended meeting was opened by the President, Mr. J. C. Mekute. The agenda read as follows

1. Mr. Willows' Demonstration
2. Teachers' Dismissal (clause 353, Sub-Sec. [ii] Insubordination.
3. Detention of the Sixth Standard Results.
4. That the Education Department be requested to supply the Schools with tools for Manual Training.

Mr. Willows was then asked to deliver his lecture. He spoke emphatically on the preparation of the soil before sowing the seed. [2] Different ways of sowing and selection of seed. [3] The desirability of deeper cultivation. After his beautiful lecture on the above-mentioned heads an opportunity for questions was allowed. The reader will readily understand how numerous the questions were on this broad subject. The interest of the teachers was greatly aroused on this subject of agriculture which now engages the thoughts of every prescient and progressive native community. Questions on stock disease, especially on the very discouraging dying of the horses, caused by the worms that penetrate the stomach of the horse, were asked by Mr. Makute. Mr. Willows recommended several remedies that should be given to horses to counteract the multiplying of these worms. Mr. Maliza asked what the proper months of sowing mealies in a sour veldt and sweet veldt are. A vote of thanks was accorded Mr. Willows by Mr. J. C. Mekute seconded by Mr. Bain, M.A.

The next item in the agenda started and explained by Mr. Maliza was why the members of the K. C. T. A. thought it advisable that it be brought into this conference (or

Native CONVENTION

The thirteenth annual convention of the African National Congress will be held in the Bantu Hall, Batho Location, on May 24, says the Bloemfontein "Friend." Invitations will be issued to all the authorities, and this big convention will be composed of delegates representing the following bodies:

The Bantu Union, Cape Native Congress, West Griqualand Native Congress, Cape Native Voters' Association, African Political Organisation, Universal Negro Improvement Association, (Cape Branch), Cape Peninsula Native Congress, Industrial and Commercial Workers, Cape British Indian Council, South African Inter-Racial Association, Ciskei Chiefs' Convention, Bantu League, Cape Native Teachers' Association, Cape Province Farmers' Association, and the Cape Native Protection Association.

Gold Coast.

"THE GOLD COAST RAILWAY."

One of the marked features of the West African section of the British Empire Exhibition is not only the amount, but the character of the literature at the disposal of visitors. Pamphlets on all economic subjects and descriptive literature of the British West African Dependencies are to be had in abundance, and one and all are beautifully produced and most enlightening in the comprehensive information which they afford. One of the most informative of these booklets is that on the Gold Coast Railway. It is profusely and beautifully illustrated, and contains a most excellent map of railways in operation and under construction which shows, in addition, all feeder roads and the principal agricultural and mineral areas.

It gives the history of the Gold Coast Railway from its beginning in 1898, when the relative values of Seccondee and Takoradi as terminal ports was even then debated; its sectional construction, and steadily progressive extension, until the large area of country rich in natural resources, which extends from Accra to Coomassie, thence southward to Seccondee, was completely encircled by a railway with a mileage of 330 miles. Tabular statistics of annual increase of tonnage are an interesting feature of the booklet.

Brief but pungent descriptive paragraphs on the exportable products of the Gold Coast find also a place in this attractive and admirable pamphlet, in which the romance of cocoa cultivation is both pictorially and literally dealt with. Kola, mahogany, shea butter, sisal hemp, gold, manganese, and diamonds have equal consideration, and the statistics of passenger traffic tell their own story of progress and material development. Finally, the Takoradi Harbour works are similarly described. The wealth of illustration in this valuable booklet is amazing. Complaints of a lack of easily accessible information on the Gold Coast no longer have any force in view of the mass of literature now available in the Gold Coast Castle at Wembley.

Uganda.

COTTON AND PROSPERITY.

What the Development of Cotton-Growing Has Achieved in Uganda.

Sir Geoffrey Archer had a pleasant task when opening the Uganda Legislature. The bright future and present prosperity of the Protectorate gave him splendid material for the purpose—in fact, in his inaugural address he was able to announce that the surplus for 1923 was £60,700, and that the total surplus balances now amounted to £441,830, a sum which the Treasury had sanctioned for public works.

According to the "Times" Nairobi correspondent, Sir Geoffrey said Treasury control was relaxed, and the position was eased by the abandonment of the War Office claims. Estimates for the cotton crops reached 125,000 bales for the season, involving a distribution of £3,000,000 to the native growers.

Sir Geoffrey foresees a quarter of a million bales of cotton being reached soon as the result of the rapid extension of the cotton-growing area, and believes that a light railway from Butiaba to Masindi (part of the Uganda-Sudan connection) is an early necessity. He announced that he had asked that Mr. Eric Hussey, the Sudan educationist, should be seconded to Uganda as first Director of Education.

The Arusha settlers have asked the Government of Tanganyika to consider the feasibility of the extension of the railway from the Sanya River to Arusha (the area west of Kilimanjaro). The settlers guarantee the interest on the capital for five years by means of special surcharges on the freight of coffee, maize, European passengers, etc., which will be cheaper than the present cost of road transport. The Government is investigating the matter.

Nyasaland.

COTTON GROWING.

At a meeting of Nyasaland cotton planters at Blantyre last month Mr. H. C. Sampson, the Empire Cotton Growing Corporation's expert, gave an address on his tour in the United States cotton districts and in Portuguese East Africa.

He said that he had obtained some very promising rough-leaved varieties, one of which appeared to be giving very good results and was comparatively free from disease. He had found that the smooth-leaved varieties were unsuitable for Nyasaland.

During a general discussion Mr. Sampson maintained that flat planting, with proper cultivation, would give the best results. He thought it would be a mistake to press for long staple at the expense of yield. The main thing was to raise the yield to a payable point, and if that could be done by sacrificing a little on the staple the increased yield would more than compensate the planter.

In 1923 the United Kingdom imported 6,693 bales (of 400 lbs.) of raw cotton from Nyasaland. This year's crop in Nyasaland is expected to show a considerable increase.

General Hertzog, South African Nationalist leader, in the course of his election campaign addressed a gathering of coloured voters at Stellenbosch, near Cape Town, the other day. He certainly believes in calling a spade a spade, for he informed his coloured hearers that the coloured men and natives of South Africa must not aim at social equality with the Europeans, but that they should realize their place as a component part of the South African people and be happy within the confines of that position. What his coloured audience thought of his remarks is not recorded.

Race Problem - 1924.

Africa.

RACE PROBLEMS IN AFRICA.

Dr. Willoughby's Plea for Understanding.

The avowed primary purpose of the Rev. W. C. Willoughby, in "Race Problems in the New Africa" (published by The Clarendon Press; 15s. net) is to provide a text-book for busy men, and for those about to begin a career among the Bantu peoples. The book is in three principal divisions. The first—a general survey of Africa—is designed to exhibit the Bantu in relation to his racial and geographical environment. It is natural, perhaps, that the author's specialised knowledge of his group should lead him to refer to the "deteriorated peoples on the Gulf of Guinea" and their "uncouth" languages with some trace of that prejudice which, in others, he ascribes to the assumption that the "degraded" peoples of Ashanti and Dahomey are typical Negroes. His misconception is also shown in the phrasing of the assertion that "Not a few full-blooded Negroes have shown ability to rise in the scale of European civilisation, and even of scholarship," but although to the West African reader such statements may acquire adventitious importance from their occurrence early in the book, they do not affect the value of the author's conclusions regarding the Bantu peoples.

West Africa

With Sir Harry Johnston, Mr. Willoughby traces the origin of the Bantu to a fusion of Hamite and Negro, and that the Bantu still has much in common with his Negro kinsman is shown in the following sketch of his character:—

6-23-24

> In individual character the Bantu differ as widely as the British. But, as a broad indication of proclivity, the following is not far wrong. They are a peaceable people, though liable to short outbursts of anger or grief. To those whom they trust, they are kindly and willing to be helpful; but underneath a somewhat stoical exterior they carry an emotional and impulsive temperament, with more than a touch of vanity. They are not insensible to argument; but it is easier to manage them with a laugh and a joke than with stern logic. Any display of bad temper calls out the worst that is in them, and when convinced that a white man despises their race they are willing to be thought fools if only it will add to his annoyance.

The second division portrays Bantu life and modes of thought without reference to the modifying influence of contact with Europeans, and the comparative method of study adopted is one which, carried to its logical conclusion, can never fail to engender sympathy with the difficulties of a backward people. We are told that most Bantu customs, even when these are of clearly practical value (e.g., the taboo on carrying a flaming stick into a hut), probably have their origin in animistic beliefs. This seems reasonable, as it would merely imply that the original accident giving rise to the custom was ascribed to an evil influence. Several of the taboos cited are known in West Africa, and at least one—the ban on pointing at people—is also met with in England. Those much-maligned people, the witch-doctor, the medicine-man, and the simple herbalist, are charitably dealt with, and in summing up the debasing influences of magic, Dr. Willoughby shows that patient study is needed before reforms are attempted, for here, as elsewhere, "consecrated ignorance and blundering zeal are more potent for mischief than is selfish apathy."

The essential difference between Bantu and European social organisation is that the former is based on tribal progress, and the latter on individual welfare, a fact which must be carefully remembered in studying African problems. Of fundamental importance to tribal welfare is the raising of children, hence marriage is a utilitarian institution, of public value. Dr. Willoughby traces two principal forms, the matrilineal and the patrilineal, or "marriage of dominion," with their various modifications. These are discussed in detail, as is the question of bride-price, or "dowry" as it is more loosely termed in West Africa, and by clear reasoning Mr. Willoughby shows that the "consideration" obtained by the husband in exchange for the bride-price is principally the child-bearing power of the woman. When this fact is understood, how simple become many of those matrimonial cases which so often puzzle West African administrative officers, when a husband who has apparently suffered with equanimity his wife's continued desertion in favour of another man, suddenly makes a claim for her children, refusing to accept from her family the return of the "dowry," and how logical that barrenness should be regarded as sufficient cause for divorce, or that the wives of a deceased man should be transferred to his surviving brothers! Of course, no one would pretend that such a system tends to elevate the race, for the sanctity of home-life which it disregards is a principle based, not on European or African outlook, but on the progress of humanity, and its violation, whether by making the woman too dependent (or perhaps even too independent?) is always to the detriment of racial welfare.

The last section deals with problems arising from intercourse with Europeans. The slave trade is happily of the past, but serious misunderstandings have arisen over land, the individualistic European trying to purchase from communal chiefs rights which they neither possessed nor understood. This soon entailed the setting up of ordered government, where, however, there is still need for a definite continuous policy. The formulation of the latter is urgent, and Dr. Willoughby advocates an evolutionary (indirect) rather than a revolutionary (direct) policy. Of course, no one would deny that direct rule is accompanied by corruption, but so is all rule when surrounded by unbounded opportunity. With direct rule, perhaps, the European seldom succumbs to temptation, but as a foreigner he is unable to appreciate the many channels through which his subordinates can, and sometimes do, exploit his authority to their own gain. The evolutionary method requires a high type of official, of firm character, and able to keep his own personality in the background, for the measure of his value is not the affection or respect which he inspires, but is shown in the regard accorded by the people to their own rulers.

In education, the author favours a national system, based on such a blending of manual and mental education as will prevent the belief that the object of education is to teach children to live without work. In this, perhaps, he is influenced by his American training, for in West Africa, at any rate, there is doubt as to whether State-aided mission schools are not preferable, with the institution of State schools only in "educational deserts." Leaders, of course, are born, and not made, but every effort should be made to give them the highest possible education.

Two familiar subjects are the problems of liquor and segregation. For the former, prohibition of imported spirit is recommended, not from a "colour" standpoint, but on the principle which denies liquor to an English youth at Home. Segregation is favoured, but it is an impersonal question of keeping the farm lands apart, as the Bantu cannot yet appreciate the laws regarding pests, with which the European farmer surrounds himself. Arbitrary "Native reservations" are condemned, as is the principle of taxing Africans to make them work, for any police court will show that work is not the only method of raising money.

The labour question receives special attention, and it is shown that much friction results from mutual misunderstanding:—

> The only employer of which the unsophisticated Native has hitherto had experience is the elder of his family, clan, or tribe, whose demeanour towards him is always patriarchal, that is to say, easy-going and familiar. The patriarch pays no wages; seldom cares whether the worker spends a day or a week over the job; and usually leaves him to do his work in his own way. When, therefore, the Native falls into the hands of an honourable European em-

SOUDAN-NIGER—ALGERIA MOTOR SERVICES.

West Africa 6-21-24

The Commercial Counsellor to the British Embassy at Paris reports that, according to the "Sans Fil" three automobile services will be operated on the initiative of M. Citroen in October next between the Sudan and the Niger, on the one hand, and Algeria, on the other. The most important of these services will be the one which will connect the cotton-growing country with the Niger. Starting from Colomb-Béchar, it will run via the Saoura plain and Thouat to the Sudan at Tabankor and the Niger at Tourengue-Gao-Niamé, the centre of the operations of the Société Cotonnière du Niger.

TIN-SMELTING IN NIGERIA.

African Furnaces to the Rescue During the War.—Methods of an Old Industry.

A feature of the "Mining Magazine" for this month is an article by Mr. A. Trevor Roberts, B.Sc., of the Mines Department of Nigeria, on the tin-smelting operations in Nigeria during the war, when African furnaces were employed for producing tin for local purposes. The article will be of great technical value to those interested in tin-mining, but the historical side will prove equally interesting to the student of African customs and industries. In the course of the article Mr. Roberts says:—

West Africa

During 1918, when the war was at its height, in view of the high price of tin then ruling and of the difficulties attending its importation, it was suggested that the local requirements of the Government of Nigeria, which annually consumed nearly three tons of the metal, might be supplied by smelting in that country, instead of exporting the tin concentrate and re-importing its metal equivalent in the form of ingots, as had been (and still is) the custom under normal conditions.

The matter was accordingly referred to the Mines Department, and as no modern furnace was available, the Chief Inspector of Mines decided to utilize one of native design for the purpose. It would have been possible to have a new one erected near the Mines Office at Naraguta, but as there were no Natives in the immediate vicinity possessing a knowledge of smelting, it was considered more satisfactory to repair an old furnace in a village called Liruie-n Delma, situated about 30 miles north of Naraguta, the inhabitants of which were expert tin-smelters.

In order to test the practicability of the scheme, it was decided to carry out a trial smelt of a quarter of a ton of tin concentrate, and in the event of this proving satisfactory, to continue smelting until all the tin required had been produced. The supervision of these operations was entrusted to the writer. But before describing them, it may be of interest to record here in brief the history of tin-smelting at Liruie-n Delma as told him by Natives who had been actively engaged in that industry for the greater part of their lives.

Until 1913, tin-smelting had been carried on at Liruie-n Delma ever since the immigration of its Hausa inhabitants, which took place a little over 50 years ago. At that time the village was occupied by Pagans, who, however,

soon retired to the neghbouring hills, thus making way for the newcomers. The latter brought with them the art of tin-smelting which they had learnt in their original home, a village known as Liruie-n Kano, situated some 50 miles north-west of Liruie-n Delma, and proceeded to erect furnaces in which they smelted the alluvial tin ore won from creeks in the vicinity.

Three furnaces had thus been brought into use and the people were enjoying a fair measure of prosperity, when they were subjected to a series of raids by the Pagans of Ninghi, at that time the scourge of the country, with the result that within six years of their migration from Liruie-n Kano, the majority of the smelters collected their belongings and sought refuge in the village of Badiko, situated about one day's march to the east of Liruie-n Delma. There they built and operated three furnaces until the power of Ninghi was broken by the British Government, when they returned to Liruie-n Delma.

In the meantime one furnace had been kept going by the few who had remained behind, but on the return of the Badiko fugitives the number of furnaces was increased to seven, which were maintained in constant use until about 13 years ago, when four were stopped, while the remaining three were dismantled a couple of years later. This was done at the instance of the Government, with a view to preventing theft of tin concentrate from the various mines in the neighbourhood which had recently sprung into existence. Suitable compensation was made to the smelters for the loss caused them by the destruction of their industry.

The greater portion of tin ore smelted in these furnaces was won by the inhabitants of Liruie-n Delma itself, who, owing to the comparative poverty of the streams near at hand, were compelled to go some distance for the necessary concentrate. Each furnace was the property of one of the leading men in the village, who allowed ore to be smelted in it on certain terms.

Almost the entire output of tin was sold in Liruie-n Delma to traders who congregated there for the express purpose of buying it, and the importance of the industry may be gauged by the fact that some of these men came from such distant places as Bornu, in the north, and Ibi, in the south, while a few actually travelled overland from the Gold Coast for this purpose. It may be mentioned here in passing that the suffix "Delma" to the name Liruie-n Delma, is the Hausa word for tin, and forms a most appropriate means of distinguishing this particular Liruie from numerous other villages of the same name scattered throughout Hausa-land.

It is probable that a large portion of the tin thus produced found its way eventually into European hands, but there is no doubt that a fair quantity went to meet the local demand in the form of solder and for the coating of the inner surface of brass utensils, not to mention that used by Native craftsmen to make bracelets, rings, and other ornaments.

The method of smelting, as might be expected, was very crude, but remarkably effective nevertheless.

After describing the revival of the industry during the war, Mr. Roberts says that the result, though not comparing favourably with that obtainable in modern practice, was considered satisfactory, and in view of the fact that the cost of the tin thus obtained was much lower than the price of the imported metal at the time, there was no doubt that the experiment in local smelting was more than justified.

GOLD COAST TRADE IN 1923.

Customs Revenue Increased.—Fall in Export Duties.

The Customs revenue of the Gold Coast in 1923 amounted to £2,251,172, an increase of £260,303 over 1922. The largest increases were from spirits, illuminating oils, motor-spirit, soap other than toilet, cotton goods, haberdashery and millinery, iron and steel manufactures (buckets, basins, etc.), silk goods manufactured, and apparel. West Africa

Export duties collected, except in the case of diamonds, showed decrease. In the case of cocoa this is due to the fact that during 1923 the duty was at the rate of ¼d., while in 1922 the duty was at the rate of ½d. from January 1st to August 22nd, from which latter date it was reduced to ¼d. The decrease in the export duties on lumber is due to the general conditions of the trade in Home markets.

The value of imports for the year amounted to £8,448,862, an increase over 1922 of £548,323. Among the specifically rated goods, rice, flour, kerosene oil, and motor-spirit, showed considerable increases, and wines, spirits and malts showed a decrease in value which is due to increased importations of gin, the landed cost of which is less than that of other permissible spirits.

Conditions of trade in the Colony during the year were good, judging by the statistics. As the price level for foodstuffs and many manufactured articles was in a downward direction, the value of imports shows in some instances a considerable increase over 1922. A general revival of building operations led to the increased imports in cement and lime. The fact that the landed prices of rice and flour were less than during 1922 had a tendency to stimulate consumption, and this, coupled with the fact that a considerable amount of labour was employed during the year on works of public utility, resulted in increased demand. In 1919, there were 1,200 miles of motorable roads in the Gold Coast, and by the end of 1923 the mileage was over 3,200. This has resulted in increased importations of motor-spirits and also facilitated the distribution of imported foodstuffs and other articles.

The decrease in imports of candles is due to the increased use of kerosene, and that of dried and salted fish was made up by greater purchases of West African cured fish.

The system of bonding imported dutiable goods until required for consumption is becoming increasingly popular. Uncertain trade conditions and scarcity of ready money have led to this, and in cotton goods, spirits and tobacco, bonding transactions have been considerable

The articles subject to ad valorem duty which showed substantial increases during 1923 were cotton manufactures, iron and steel manufactures (including buckets, pails, basins, tin and zinc manufactures, and cutlery and other kinds) wood and timber, silk manufactures, apparel, beads, boots and shoes.

Articles in the free list which showed substantial increases were motor-cars and lorries, coal and patent fuel, fish dried and salted or smoked, not in tins, jars or bottles (i.e., cured in West Africa) machinery, bags and sacks and corrugated iron sheets.

Paragraph 3 refers to the classification of articles imported by parcels post and the increased imports of apparel and silk manufactures are chiefly due to the inclusion of parcels post imports. Imported timber and corrugated iron sheets were in great demand for building operations. The extension of motorable roads has already been alluded to, and this accounts for the increased imports of motor-cars and lorries; and the extended use of coal by the railway, mines and harbour works accounts for the increased imports of this item. The further development of the cocoa industry is reflected in the increased imports of bags and sacks.

The only important dutiable articles which showed decreases were oils, other kinds, provisions, and stationery. As a fact these are not genuine decreases, but are due to the re-arrangement of the statistical heads under which articles are classified. Formerly imports, such as butter, cheese, confectionery, fish, canned, smoked or cured, meats and tinned milk were classified under the general head, "provisions unenumerated." Under the head "oil, other kinds," lubricating oil and turpentine were classified, and paper all kinds, was classified under stationery. All these items now appear under their proper heads and the alterations in classification are the causes of the decreases alluded to above.

In free goods there were substantial decreases in railway rolling stock, motor-car and lorry parts and electrical and telegraphic apparatus.

Decreased importations for construction work by the railway accounts for the decrease in railway stock and the Post and Telegraph Department imported smaller quantities of apparatus. Motor tyres are no longer classified under motor-car parts, but under a separate heading of, manufactures of rubber, tyres for vehicles, which accounts for the apparent decrease.

The Exports in 1923.

The total value of the exports for the year was £8,959,212. This includes bullion and specie, £1,371,724. This is an increase over 1922 of £623,812.

Exports of cocoa amounted to 197,664 tons, or 38,359 tons more than in 1922. The values of the cocoa exports in 1922 and 1923 were £5,840,743 and £6,566,973. The 1923 export is a "record" for the Colony.

With the exception of ivory, wood and timber, and bullion, all other articles of domestic produce show increases, particularly kola-nuts, cotton, manganese ore and palm-oil.

The diamond industry, still in its infancy, is making headway slowly.

In view of the reports of a cotton famine it is gratifying to find the exports of this commodity increasing, and as large distributions of seeds have been made by Government to farmers it is hoped that a further increase will be shown during 1924.

The decrease in the export of bullion is due to difficulties in obtaining labour for mining work, but a solution of this problem is hoped for.

Of the imports, 69½ per cent. were from Britain, 2½ per cent. from British West Africa, 10½ per cent. from the United States, 1¼ per cent. from France, 5 per cent. from Holland, 5⅓ per cent. from Germany, and 4½ per cent. from other countries. The United Kingdom was the chief source of supply for fish, rice, sugar, tobacco, apparel, bags and sacks, cement, cotton goods, machinery, silk goods and soaps.

Of the exports, 24½ per cent went to the United Kingdom, 3¾ per cent. to British West Africa, 26 per cent. to the United States, 7¾ per cent. to France, 17½ per cent to Holland, 7 per cent. to Germany, and 2¾ per cent. to other countries.

During the year 628 vessels entered the Colony and 613 vessels cleared for overseas. This represents an increase over 1922 of 71 vessels entered and 57 vessels cleared Of these about 60 per cent. were of British nationality vessels in the French register coming second.

Race Problem - 1924.
Africa.

A Way To Escape From Poverty.

Star of Basutoland
6-30-24

In every land it is the poor who are the chief victims of disease. Their poverty makes them weak in body and in mind. Every step up from poverty is a step towards health. But when a poor man sets himself to rise out of his poverty he encounters many and various obstacles. These are apt to dishearten him until he gives up the attempt in despair. It is the object of this article to point out a way by which some of the obstacles which hinder a poor man from rising out of his poverty can be removed. It is a way which has been tried for many years in Europe and has been proved successful It has been tried also in India where there are large numbers of extremely poor people, and there too co-operative methods have met with considerable success.

5-30-24

The system has many applications. It is used by men living in towns to enable them to build good houses for themselves (Building Societies); to secure help in times of sickness (Friendly Societies); to obtain food, clothing and the other necessaries of life without any unnecessary waste of money upon "middlemen," the people themselves carrying on their own stores managed by committees chosen from among themselves (ordinary trading Co-operative Societies.)

The form of co-operative effort, however, to which we wish now to direcr our readers' attention is co-operation for the purpose of assisting small farmers to improve their land and increase its productiveness. This is one of the most useful of all the forms of co operation, and in the present condition of things in South Africa it seems to be the form most needed

CO-OPERATION IN AGRICULTURE.

A moment's thought will shew the advantages of co-operation in agriculture. When a small farmer buys seed, or farm implements he has to pay more for them than a large farmer because the large farmer buys large quantities from large wholesale stores and pays smaller prices. Again, when a small farmer sells his produce he sells it in small quantities, and traders who have to weigh and sort those small quantities and put them together before sending them to the large markets, cannot pay the full market price that a large farmer gets when he sells his produce in large quantities. Thus the small farmer is at a disadvantage at both ends of his farming. His income suffers a double loss, not from any fault of his, but simply because he is farming on a small scale.

A GREAT OBSTACLE.

There is another and more serious obstacle in the way of the small farmer as compared with the large farmer wants to improve his land by fencing or in some other way. He requires a large sum of money for this purpose. What does he do? He goes to a bank and asks for a loan. The banker will not lend the money until he is sure (a) that the farmer is an honest man, (b) that he has sufficient security to cover the loan, and (c) that the purpose for which he wants the money is one that will make him richer and not poorer. There is a great difference between borrowing money to use for productive purposes which will in the end enrich the borrower and borrowing money just to spend. Suppose then that banker is fully satisfied on all the above mentioned points, he lends the money to the farmer; and because the bank is sure to get the money back, he lends it at small interest. The large farmer gets his loan cheaply. because he is honest because he is rich and because he is going to spend the money on improving his farm and not on his own pleasure.

THE WEAK POSITION OF THE SMALL FARMER.

Now compare the position of the small farmer who requires a loan for fencing or some such purpose He may be honest, but that is not enough. He may satisfy the lender that he is going to spend the money on improving his farm, but that is not enough. His weakness is the smallness of his security, the smallness of his farm and property. He either fails altogether to get his loan, or, if he gets it, he has to pay *large interest*. The lender is afraid he may not be repaid, therefore he demands large interest The small farmer has to pay for his poverty.

A STILL WORSE POSITION.

A still worse position is possible for the small farmer, the position of chronic debt. To get money even for food he has to mortgage his growing crop. This helpless and hopeless position has been common in many lands, notably in India and among Negro farmers in the United States, in Europe also among small farmers of the White race. Such men may toil all their lives and can never get out of debt. The poorer they become, the large the interest they have no pay when they borrow because their security is diminishing, and tho worse their position becomes.

It is because this state of things is common among poor farmers in South Africa that we draw attention to a way of escape. As a Health Magazine we are not going out of our way in doing this. Poverty is the great enemy of health therefore we are against poverty.

HOW DOES CO-OPERATION HELP?

How then does co-operation help the poor farmer? By combining the well-known Bantu principle of neighbourly helpfulness with well-known European business principles. Two things are essential. First, the determination of the poor farmers in a locality to help each other, not to be selfish but to act together as one man. In this way, individual weak men, when banded together, become a strong community. Second—and this is equally necessary as without it the effort is bound to fail—the whole of the transactions of these united men, this co-operative society, must be conducted on sound business principles, and in obedience to strict rules The experience of co-operative farming in Europe, during many years, has taught co-operators what rules are necessary to attain success The rules are dasigned to make it impossible for members to deceive or defraud each other, or to make any foolish or unprofitable use of the money which the society holds for the benefit of the community.

Thus it is plain that co-operation is founded upon character. Absolute honesty is the first essential. The second essential is intelligence. The members must understand and accept the principles of the co-operative movement, and must willingly obey the rules. Once they have started there must be no drawing back or trying to get out of agreement made by themselves. They must act openly so that all the members will know what the society is doing and can watch and check its work. It is like getting into a boat together; if they pull together they can safely cross a broad river which none of them could cross alone.

HOW DOES IT WORK?

How then does this co operative society work? In various ways. It may for example help its members to improve their land by giving them small loans for short periods to enable them to buy the necessary seed, farming materials,

etc It acts as a small bank. The members of the Society become their own bankers. Thus they get the money they require at small interest, as rich men do from large banks. They are saved the heavy loss of having to pay large interest. Where does the society get the money to lend? First, from its own members. The members themselves when they earn a little money put some of it into the Society's funds"

"The object of co-operation is as much to encourage saving as to grant loans on reasonable terms."

It is quite secure, because every member of the society, all the members together, have bound themselves to repay all money entrusted to them. In some cases co oporative societies borrow money also from outsiders at small interest. Co-operative business has to be conducted within the limits of the law, so that every person who is a member, or who has any dealings with a society, shall have the protection of the law There are special laws for the purpose of regulating the activities of co-operative societies, and Governments appoint Registrars who inspect the societies' books and keep a watch over their transactions. All local co-operative societies must be registered with those Registrars.

"Health"

(To be continued)

Major Ballantine's Reply.

The official S. A. P. member for the division of King William's Town has given a satisfactory reply to most of the items raised in the manifesto of the Convention of Native Voters held last month. He will therefore be entitled on his merits, to the support of Native voters. As it is a typical statement we publish it hereunder. He was authorised by General Smuts to reply on the remaining points which were not touched upon by the Premier.

6-10-24

URBAN AREAS ACT.

Regarding the right of Natives to own freehold land in locations under this Act, there was provision made when the Bill was drafted. The S. A. Party and many others were in favour of this, but when the Bill came before the House there was strong opposition and throughout the Union by municipalities. The Bill had to be reconsidered as otherwise it would have been wrecked entirely and it never would have become law. They who represented Native interests as well felt that it would not be right to wreck it. Long leases were arranged which were carefully safeguarded, and that was all they could get.

NATIVES LANDS ACT, 1913.

The resolution of the convention recommended that this Act should be dealt with on the lines of the recommendations and discussion of the European Bantu Conference of Johannesburg in September, 1923, and as he had not come into contact with these, he would leave this matter alone at this stage. Mr. A. M Jabavu promised to furnish Major Ballantine with this information.

NATIVE INTERPRETERS IN COURTS.

In Keiskama Hoek, said Major Ballantine, they had had native interpreters for years and he believed they were as successful as Europeans. He did not see why this should not be done. He favoured their employment, as this would open up positions for young educated Natives who were coming out in large numbers.

EXTENSION OF FRANCHISE TO THE NORTHERN PROVINCES

Here he said, he had to scratch his head. He had been long enough in Parliament to realise the difficulty in pressing for this. He found that the general opinion in Parliament was that it was a mistake that Cape Natives had the vote. But within the last two years opinion had changed They realised that Native rights had to be respected. However earnest they were, if they pressed for this they would get a lot of those members who supported them. He was sympathetic, but he had first to protect Cape Natives. They must hold what they have, and he regretted that he could not support this.

PASS LAWS.

They had no pass laws here in the Cape. They in the Cape, as well as those in the North, had to work to get rid of the pass laws in the North. It took a long time to get rid of them here. An all time Minister of Native Affairs, he said, would do a great deal to minimise this He hoped to see them abolished.

ACT NO. 20 OF 1923.

He was sorry councils had not been established. One thing that prevented them here was that the Native Affairs Commission had found that people wanted too many councils here. They had to do away with tribal differences. Places like Keiskama Hoek were very anxious to have it, but the difficulty there was that Keiskama Hoek was not a proclaimed area under the Act (Beaumont Commission). The result was that the Act did not cover this area. The correct way would be to extend Native areas. His [Major Ballantine's] last act in Parliament was contributing to the establishment of one council in Pietersburg, Transvaal, as he was on the Select Committee which advised this. This would be the first council to come into existence, and this would be dealt with by the next Parliament.

INCLUSION OF NATIVES IN NATIVE AFFAIRS COMMISSION.

He approved of this and expected it. The Commission had not been long in existence. They [the Commission) were still feeling their feet Provision was made for five members, and they had four at present. He desired a man from this district.

IMPORTATION OF ULTRA UNION NATIVES FOR LABOUR.

They were all opposed to labour from outside. It was for the Vigilance Association to get men to go up to the mines. There was a shortage now. Labour must be found to keep the mines going, as the mines meant much to the country. Government had been trying to reduce the number of Portuguese boys coming in and endeavouring to induce Union boys. The Minister of Railways had made better provision for getting to Johannesburg. Portuguese boys took money away from the Union to the tune of £2,000,000 yearly.

MINIMUM WAGE.

This was rather difficult to tackle off-hand. In fixing this there were different minima for different trades. He was not clear on this point as to what was aimed at. He thought he would subscribe to this, though he would have liked more explanation.

SEGREGATION.

He was opposed to segregation in the form it was intended. It was a dead letter at the present time, as according to the Lands Act, 1923, it could not be enforced in the Cape Province. He hoped to see this Act removed from the statute book. They knew, though, what General Hertzog meant by segregation.

EDUCATION.

He favoured the transference of all education from Provincial Councils to the Union Government. He hoped that Provincial Councils would be abolished. He favoured a uniform system of education throughout the Union, to be supervised by a Superintendent-General of Native Education. The work done by Chief Inspector W. G. Bennie was good, but he was only for the Cape.

PASS LAWS.

In regard to the Urban Areas Act it was not clear whether there was any pass law embodied, or to what sections they [the convention] alluded. There was no pass law except the registration. Registered voters, Chiefs etc., were exempt from this. He did not see why there was objection to registration, as it was for the interests of Natives. Great responsibilities devolved on municipalities, who had to spend large sums of money. He doubted if this law would ever come into existence. The municipalities would have great difficulty if there was no registration.

COLOUR BAR.

They in the Cape Province were opposed to the colour bar in any shape or form. This was embodied in the principles of the S. A. P., and it had been so since the time of Cecil Rhodes, who said "equal rights for all civilised men." He had no difficulty in subscribing to this.

DEATH SENTENCE FOR RAPE.

His contention was that the law should be equal for all men, irrespective of race or colour.

In concluding, Major Ballantine promised that he would use his influence with General Smuts to discuss these resolutions.

After a few questions on the subject, to which Major Ballantine replied, the meeting came to a close at 6.50 p.m.

Race Problem — 1924.

Africa.

C. N. T. A. Annual Conference at Grahamstown.

(By a Delegate.)

The fourth annual conference of the Cape Native Teachers' Association met in Grahamstown, on the 26th and 27th June, 1924, in the St. Philip's Hall, Professor Jabavu, B.A. (Lond.), presiding.

After the formal opening and registration of branch associations present, His Worship The Mayor (Mr. Haider) extended a hearty welcome to the delegates to the "City of Saints". He deemed it an honour to be present at that gathering, for he took an interest in Natives. He did all he could within his jurisdiction, locally and generally, for their well being. He wished they conference every success in all its deliberations.

The Rev. T. W. St. George Stead, in welcoming the delegates to St. Philip's Mission, observed the pleasure it gave him in associating himself with the Mayor's remarks. As one who works among Natives, he realized how very much practical sympathy they (Natives) needed.

During the course of his remarks, he emphasised the great responsibility which rested on teachers who had such a grand opportunity of moulding the future characters of the young under their charge. The mere question of salary, should not be the sole aim, but the all important matter of inculcating sound moral principles for the upliftment of the generation to come.

In conclusion, he appealed to conference to look seriously into the question of Native Literature, which was indeed, a dire need, for the good of the natives themselves. He and a small committee, of which the president would be a member, offered to give, on approval, by this committee, every assistance towards the printing of Native Literature. He wished conference every success.

In the evening (of the 26th June) a reception was held in the St. Philip's Hall, the Rev. W. Y. St George Stead presiding, supported by Dr. Cory (Professor, Rhodes College), Mr. Lambert, A.R.M., Mrs. Lambert and Mrs. St. George Stead.

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The executive spared neither time nor effort on their part, as was testified by the reports which they submitted; all of which were briefly commented upon.

Voluminous correspondence on previous resolutions between the Education Department and the Executive was tabled. Short and valuable discussions followed the reading of each of these.

Among the many resolutions passed, the following are the outstanding:—

1. That this Conference earnestly requests the Education Department to allow Native Teachers holding the T 3 Junior to take the Native Primary (Higher) Examination as private candidates, provided they have served under the Department for at least five years, and have rendered meritorious service during that period.

2. That Teachers who have passed the T 3 Junior in the second Grade be allowed to train for the Higher Primary without having to go through the Departmental Junior Certificate.

3. That this Conference is in favour of Mission Schools being placed under the control of School Boards.

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Several other matters came under review, these being the outstanding:—

(a) The Federation question of the T. T. A. (with) the C. N. T. A. was accepted, and conference agreed to federation, provisionally, pending the Dec. Conference of the Federation in King William's Town where it is hoped some definite settlement would be arrived at.

(b) The housing question of Principals and Assistants taking up new posts, was dealt with. It was finally resolved to bring pressure to bear on responsible authorities.

(c) Branch Associations' Arrears: This matter was left in the hands of the executive for further action with the defaulting branches.

(d) Native Literature and Native Music: A small committee was appointed to interest themselves in this work, and to report at the next annual conference to be held at P. E.

Saturday morning was spent in sight seeing and sports; the local branch having previously made these arrangements.

The first place of interest was at Rhodes College where the delegates were treated to a rare feast of chemical experiments by (Professor) Dr. Cory, (Junior R. C.) It would be [illegible] to enumerate the various experiments: for it was just wonderful —yes wonderful; and at times almost superhuman appeared the great man who operated with so much precision. This perfect master, by the way, was loudly and repeatedly called "Igqwira" by his enthusiastic audience who were not wanting in appreciation throughout these experiments which were repeatedly punctuated by enthusiastic applauses.

The Albany Museum was the next scene of activity, and what a time had not we there! All the exhibits will long be remembered.

St. Andrews College, West Hill, was the next halt. Canon Kettlewell, the Principal, received us kindly, and in person, conducted the delegates round the College, freely offering explanations to all we saw and asked.

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Race Problem – 1924.

Africa.

C. N. T. A. Annual Conference at Grahamstown.

(By a Delegate.)

The fourth annual conference of the Cape Native Teachers' Association met in Grahamstown, on the 26th and 27th June, 1924, in the St. Philip's Hall, Professor Jabavu, B.A. (Lond.), presiding.

After the formal opening and registration of branch associations present, His Worship The Mayor (Mr. Haider) extended a hearty welcome to the delegates to the "City of Saints". He deemed it an honour to be present at that gathering, for he took an interest in Natives. He did all he could within his jurisdiction, locally and generally, for their well being. He wished they conference every success in all its deliberations.

The Rev. T. W. St. George Stead, in welcoming the delegates to St. Philip's Mission, observed the pleasure it gave him in associating himself with the Mayor's remarks. As one who works among Natives, he realized how very much practical sympathy (Natives) needed.

During the course of his remarks, he emphasised the great responsibility which rested on teachers who had such a grand opportunity of moulding the future characters of the young under their charge. The mere question of salary, should not be the sole aim, but the all important matter of inculcating sound moral principles for the upliftment of the generation to come.

In conclusion, he appealed to conference to look seriously into the question of Native Literature, which was needed, indeed, for the good of the natives themselves. He and a small committee, of which the president would be a member, offered to give, on approval, by this committee, every assistance towards the printing of Native Literature. He wished conference every success.

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WORCESTER MASS TELEGRAM
AUGUST 10, 1924

British Make Geography An Advanced Science

Far-Flung Boundaries Of The Empire Make Close Study Of Geographic Problems a Necessity For Proper Colonial Administration —Universities Being Built On Gold Coast To Provide English Education For Natives At Home

DURING the first three weeks of Clark university's summer school, Dr. William Henry Barker of Manchester, England, has been in Worcester lecturing on various geographical problems.

Dr. Barker is head of the "honours" school, the graduate school of geography at the University of Manchester. When President Wallace W. Atwood of Clark was in England he assisted in the installation of this school, where he became acquainted with Dr. Baker, the distinguished Englishman, who with his kindly humor and friendly geniality has made a great number of friends in Worcester.

Dr. Barker came to America as a result of the meeting of the British Association for the Advancement of Science at Toronto, beginning Aug. 6, having been invited by the city of Toronto and the Canadian government. He is secretary of the geography group and left Worcester Aug. 1 for Boston on his way to Toronto.

His particular interest recently has been in tropical Africa, where he spent three years studying the problems of African education and establishing a college there. During this time he studied the folk lore and folk costumes of the country in order to understand the working of the native mind and has become one of the well-known authorities on observation of folk tradition, having written several volumes of folk tales and kept voluminous notes from which other writers borrow.

"One outcome of the development of tropical Africa by the British trader," said Dr. Barker, "is a change in the native outlook and tendency to break up internal organizations with disastrous results.

"The government has to take into consideration the changed attitude of the native toward his own social customs and organizations. One suggestion was made by Sir John Rodger, governor of the Gold Coast, that instead of sending the Africans to England to be educated, higher education and possibly a university education might be given in West Africa itself.

"Sierra Leone, the Gold Coast and Nigeria might each have had a college, but they were content to press forward the work on a college on the Gold Coast."

Dr. Barker was principal at this cottage, and was asked to work out an educational program to suite the requirments of the native people. After about three years he resigned from the colonial service but the various parts of his program have been progressing ever since.

The present governor, General Sir Frederick Guggisberg, has planned for a university in place of the original college, to accommodate 400 students, 1000 of whom will be medical students who will get their training in Accra at the new hospital.

African Cities Are Modern

"The modern city dweller would find himself at home in any of the West African cities," he continued. "The paved streets, sanitary conditions, water supply, shops, and other facilities for a comfortable existence are perfectly in evidence.

"The students are not the primitive Africans, but men who speak English and write English as well as most Englishmen.

The changes in tropical Africa during the last two or three decades are remarkable. On the material side, there is a marked increase of trade. This has brought other problems which seem almost past solution.

"No problem is more serious for our country than the future of England's colonies, or presents greater difficulty to the British government."

The average Englishman, says Dr. Barkers, knows so little of this great problem, that he himself became a geographer, turning to that branch of science from physics and mathematics, in order to inform himself and others.

During the war, he carried out experiments for the government in teaching geography to scholars between the ages of 16 and 19. That scheme is now embodied in the regulations of the Board of Education.

Immediately after the war he organized a school of geography in the university of Southampton, and became its first professor. Three years later he moved to Manchester and became first professor of the graduate school of geography.

"Other questions England is greatly concerned about are the Indian question, and the tenure of land in West Africa.

"With regard to Egypt, as a whole, public opinion is in sympathy with the national movement, that is 'Egypt for the Egyptians.' But the very nature of the contacts with Egypt are bound to make up keep certain reservations.

Suez Canal Problem

"For instance, no one can overlook the fact that the Suez canal is a vital entrance way to the East, and therefore the question of defense along that route appears to claim prior attention on our part, to the national movement in Egypt. It is to the outstanding differences may be amicably settled.

"The question of the Anglo-Egyptian Soudan in another category Here the Egyptian government makes a definite claim to the possession of the Upper Nile on the ground that the waters of the Upper Nile, provide the floods on which the crops of Egypt depend.

"It must, though, be recognized that the senior partner in the conquest of the Soudan was Britain, and British capital became invested for the cultivation of cotton for Lancashire mills, as a ballast for a possible cotton shortage in imports from America.

"Partly on the grounds of invested capital, partly on the needs of Lancashire, the cotton industry is developed. Thus it is not likely that British statesmen will accede to the somewhat blunt requests of the Egyptian administration. So far existing schemes of cotton cultivation seem to be working amicably with the native growers, and the contention of the Egyptian minister that irrigation in the Soudan will draw away the water that should be used in the cotton fields of Egypt, is not supported by reports of engineers.

"In East Africa our position is not quite so clear, nor have we such a clear record in post-war conditions as in West Africa or the Soudan. Yet one must recognize that we have had exceedingly difficult problems in East Africa.

Officers and Forced Labor

"Probably the main cause is the post-war arrangement by which young officers were granted facilities for settling on the highlands of Kenya and Uganda. The difficulty lies with them. They soon found it difficult with regard to native labor and for a time at least, the colonial government was sympathetic to a mild system of forced labor.

"In addition, there was the problem of Indian settlers. Canada and Australia have virtually closed their doors to Indians. Agitation in East Africa began as to their coming to that country.

"With all this exclusion of Indians they raised the question of whether an Indian subject being a British subject, could be excluded from any part of the British Empire.

"A case might be made for Canada and Australia, but they had always had the right to enter tropical Africa. Right in the background was the African question.

"Everyone realized that sooner or later the African himself would develop along lines similar to those the negro had taken in West Africa and African, Indian and Britisher were likely to have conflicting interests in the future.

"The late conservative government appointed a committee of inquiry into the situation, and their main finding was that in all cases of conflicting interests in East Africa, the African interests must be given the first consideration.

"The present labor government has appointed a committee to study and report upon the various aspects of African life, with a view to furnishing the Secretary of State for the colonies with suficient data on a group of colonies about which really little is known. This is one of their best moves.

"The West African situation is rather interesting. The very success of the British administration is causing extreme difficulty. Where previously all land was held in common, today cocoa and rubber plantations and other forms of cultivation have raised questions among the natives of private ownership of land.

Communal and Private Ownership

"This change from communal to private ownership has been shown to be one of the greatest social changes any country can undergo. Furthermore, an enormous increase of production has involved the employment of thousands of natives as laborers.

is has introduced a wage-earn- lass which, under communal land-holding, did not exist.

"The old 'blood-bond' of the village is replaced by the 'craft-bond' of the trade-union. History shows again that circumstances which have brought forth the trade-union have been accompanied by social unrest to a marked degree.

"Thus has taken place in one generation in Africa, that which took centuries to bring forth in other countries. Time alone will show whether the new educational policies will solve problems thus presented.

"These problems are probably most marked in tropical Africa, but exist in almost all British possessions for which we are directly responsible.

"In India the nationalist movement we are bold to think, has sprung from our own kindly administration just as we think the nationalist movement in India could not exist without our administrations.

"The present prime minister, Ramsay MacDonald, is a man of wide interests and deep insight into the problems of peoples. It will not be surprising if some of our outstanding problems should be at least partially solved by the present administration.

"The advancement of native interests, and the non-appropriation of native lands have been our policy. There have of course, been faults.

"The faults have been among individuals, however, and not with the government. The people themselves didn't know these things were taking place. They thought of the excellent conditions in South Africa, Canada, Australia, Newfoundland and New Zealand, and overlooked the India, the gold coast, Uganda, and many other crown colonies."

Race Problem – 1924

Africa

Natives and Taxation.

Mr. Sol. T. Plaatje has written the following letter to the public press in defence of the Natives :—

Dr. Visser, of Vredefort, stood up in Parliament the other day and told the Assembly that the Native population of this country paid only £800,000 towards the revenue of the Union! This, he said, works out at about 3/. per native. Deducting that little sum, he proceeded to credit the Europeans with nearly the whole of the Union's income. It thus appears from the Doctor's ready reckoner that Europeans on the average support the State to the tune of £16 per capita, against 3/. per native.

Now what are the facts? £800,000 represents only the item of the takings of the Native Affairs Department. And that department does not collect customs duties, it does not sell stamps, it sends no telegrams and sells no railway tickets. What would we think of a native who, picking up one of the Treasury reports, selected one item, like "general dealers' licences," for instance, and exclaims: "This is all that white men pay! The rest of the Union revenue is paid by natives; the Government is pampering Europeans."

When the Doctor spoke I sat beside a native whose direct taxes in 1923 amounted to £107. Next to her sat another whose share amounted to £64. She assured me that if her future impost is to be limited to the sum of 3/., I could call on her for £30 annually for my native welfare work. But, sir, who will finance Government agricultural schools and institutes for indigent whites if Native women spend their money on Native welfare? On leaving the House, I questioned the first five Natives I met. They each paid from £1 to £3 in direct taxes and not a penny of these sums came through the Native Affairs Department. None of them had any idea of their indirect taxes, but I know from personal observation that they amount to a good penny.

This year is not yet three months old, yet I know one Native who has already contributed £57 to the Union Exchequer not including his municipal and Provincial taxes. With all these sums Dr. Visser would credit white people.

If Dr Visser does not know it, he should not take it amiss when you permit me to point out to him, through your columns, that imported "kafir truck" and Basuto blankets come in with a heavier duty than articles used by Europeans: that even the most unlettered natives buy stamps, and that the Native Affairs Department handles neither quitrent nor hawkers' lincence fees. And when Dr. Visser makes up his mind to read the Union Budget with intelligent eyes he will find that his £16 per European dwindles down to half that sum, the balance falling on the native side of the taxation scale. Even that would hardly be fair. It still credits the Europeans with all the mining taxes, including 60 per cent. of the diamonds from the Premier mine. It is well known that white men do not drill the reef for gold and diamonds under ground. I would credit them with the fees for mining leases and licences; but the voters of Vredefort have about as good a claim to the credit for mining taxes as the man in the moon.

Dr. Visser also said: "No peasantry in the world is as pampered as the South African natives." The Doctor must have a poor opinion of the intelligence of his audience if he seriously expected to be believed. I for one know something of three Continents and have never heard, and much less seen, a country where peons (like the Native peasants of Transvaal and O. F. S.) pay cash taxation for the free education of the children of their well-to-do taskmasters. And if he travelled from Fiji to Iceland he will never find a peasantry who after paying all the taxes along with other sections of the community are mulcted in a further sum of £800,000—class taxation which other people in the same State do not have to pay.

American and Canadian negroes, like the West Indians are fined if they fail to send their children to the public schools. Where are the public schools in which Natives are "pampered" here? If Dr. Visser meant "natives" of his own race and colour, why did he not say so? The Red Indians of America enjoy, as natives, protection in the shape of free education, free pensions and free lands on tribal reserves only when they get citizen rights and go out and make money in fair competition with other Americans do their pensions cease. What tribes here enjoy tribal pensions, or trading rights and the vote? In Vredefort native women may not even reside with their lawfully wedded husbands in Vredefort location without paying the Municipality a monthly fee for the purpose. Natives cannot even go from here to Wembley and join the assembly of the several natives of the British Empire now congregating there. Where, then, is the pampering?

When oil or minerals are found on a negro farm or tribal reserve in America or the West Indies the owners at once become proprietors and mining kings; they do not forfeit their reserve, without compensation, to crowds of cosmopolitan diggers, as we do here. In the West Indies, as in America, the scholarships, like the Government schools, are open to all children irrespective of class or colour. At Washington and British Guiana there are black men of letters who have been to Oxford as Rhodes scholars. Dr. Visser ought to know that Rhodes' wealth was piled up by native labour at 2/6 a day, while white men got from 30/. to 50/. per day for watching them do it. But, who is the native Rhodes scholar in this country. What is his name and address? If planting and winnowing, for others to garner, amounts to "pampering", then we require a new definition of that word.

Equally flagrant was Dr. Visser's abuse of the following English words: "There is not a privilege enjoyed by Europeans to which natives are not entitled."

When the doctor was speaking I looked upon about 100 white men, including himself. They each hold a free first class ticket on all systems of the South African railways—some of them for life. What native enjoys a similar privilege? I am irresistibly reminded of a landmark in our history of a few years back. There was a revolution on the Rand and I travelled to Johannesburg to advise our people there not to burn their fingers pulling the chestnuts out of the fire for other people. Primarily my mission was in the native interest; but, in the final analysis, for the peace and well-being of all the people of this country. What did I find on arrival there? Some white men had captured the city government and established something like a Soviet not far from Vredefort. Other white men had come to Johannesburg on an identical mission to mine; their travelling expenses were borne by the State.

If Dr. Visser is ignorant of South African conditions he should have sat with his ears open. Then he might have heard a colleague who spoke half an hour before him say that Transvaal whites have "free education up to matriculation," and then ascertain that even Indians enjoy free education in the Transvaal, but not the native, who pays for it. On the contrary, natives have no privilege to ride in the trams; they dare not attend State functions, they cannot even buy food in a hotel when they are hungry. They may not sit in Parliament and claim the thanks of an ungrateful community who exploit the benefits of their heavy taxes, nor reply when a member from the interior gives expression to a lot of inaccuracies at their expense. They have no right to learn to plough in agricultural schools built with their own moneys. And, the most vital of all these wrongs, they have no right to own or cultivate the soil in the land of their fathers. Equal privileges, indeed!

Not a single white man pays a shilling towards the salaries of the army of Europeans who administer the Native Affairs Dept., for the benefit of Europeans. Even a statutory body like the Native Affairs Commission, appointed purely for native matters, and financed exclusively from the scant earnings so hardly earned by the poorly paid native peasantry, is a lily-white concern on which no native may sit and have a say. Equal privileges, forsooth!

Now, there is a poor white department in contemplation. Unlike the Native Affairs it is not going to be financed by its class. Well-to-do white farmers, who have no disposition to pay for the education of their own children are not going to allow any Government to charge them with its cost. And we have no mistaken notion as to how it will be financed.

And if constituencies like Vredefort send to Parliament representatives who are so ill-informed about conditions in their own town and provinces, how can we be surprised when, in this rich country, able-bodied white men are starving and begging the Government to feed their families for them.

THE MIDLAND TEACHERS' ASSOCIATION.

A Meeting of the Midland Teachers' Association will be held on Tuesday morning, 1st April, 1924, at Cookhouse commencing at 10 o'clock.

All members are requested to avail themselves of this opportunity by being present, the meeting being held but once a year.

Any motions to be lodged with the Secretary not later than the 29th inst. Intending members to communicate with the Secretary immediately.

A. J. AYLIFF,
Secretary.

Bedford, Cape Province.
12th March, 1924.

Native Farmers.

The twenty seventh meeting of the Middledrift District Native Farmers' Association met at Rabula (Ngudle's Village) on the 23rd February, 1924 when there was a capital attendance of over a hundred members and friends including a large number of lady teachers and peasant women. The Emergency chairman, Mr. Elijah Mhoshan amused the audience in his opening remarks by saying the gathering represented the hundred men who worked and produced Harry's

pudding named in table, as they ploughed the land on advanced principles, the objects of the meeting being approved by the Government and other white men. It was therefore desirable that the blacks should seek the co operation of friendly whites on this agreed and common platform of agriculture. The members of the association, he continued, fared better than the other Natives; thanks to the progressive methods adopted.

The minutes of previous meeting were read and passed.

A letter from the Rev. J. E East was read. Dr East promised to send an expert American Negro agriculturist to supervise the Qanda Industrial School and urged the Association to request the Government to make facilities for the admission of the said expert into the Union when the occasion arrived. The Secretary was authorised to take steps to communicate with the appropriate Government departments accordingly.

The Secretary proceeded to peruse the Government reply dated Pretoria 24 January, 1924 to the Resolutions of last meeting Whilst the bulk of the resolutions were formally noted, the Secretary for Native Affairs announced that "it is hoped that provision will be made for an increased grant this year to the Native Agricultural Show, which it is presumed the Fort Hare College will hold as it did in 1923." This announcement was applauded.

Concerning Mr. Stanford Sonjica it was explained that the policy of the Government was to circulate the services of all the different demonstrators from time to time in various districts With regard to the Zibi, Rustenburg Farm Scheme the Government declined to advance money, being "doubtful as to the ability of the tribe to carry the financial burden they wish to undertake." This reply warmly combatted by the meeting on the following grounds: (a) Chief Zibi's appeal was addressed not to the Hlubi tribe alone but to all Natives in the Union anywhere. (b) Natives were equal to the task of raising the required minimun of £12,000 required, a larger sum having been successfully raised previously on a land purchasing scheme by Natives within the King Williamstown area. (c From this reply and from the Government's Land Question statement of last year it was clear that the Government was determined to discourage the Natives from obtaining independent control of their own lands, preferring, apparently the present Crown occupation where they were squatters without a future, harassed by Location Inspectors. (4) The Natives had a moral right to a loan from the Land Bank which controlled a fund of over £7,000,000 to which they too had contributed in taxation.

The policy of the Government, it was agreed, was highly unfair to the natives on this question and the Association would resolutely fight it until justice was done,

A long discussion ensued on the frequent heavy fines for a single tick found on dipped cattle and on the harsh administration of subordinate officials who were rough and unsympathetic in dealing with Natives driving cattle on the roads in the King Williamstown division.

The officers for the year 1924 were elected as follows:—Chairman, Rev. S. Mdala, vice-Chairman, S. E. Mqayi; Secretary D. D. T. Jabavu; Vice Secretary, D. P. Mkossana; Treasurer, Stephen F. Sonjica; Committee members, S. Peteni and A. Kwatsha. Subscriptions realised £3/2/- and after expenses were paid the balance at bank stood at £25/0/6, the net membership being 74. An account of the progressive Ama Ndlambe Native Farmers' Association of Berlin and East London districts was greeted with loud applause, especially when it was mentioned that a large number of members consisted of red blanketed men.

A discussion of the proposed Native Advisory Boards as substituted instead of the Councils under the Native Affairs Act 23, of 1920 resulted in a unanimous rejection of the Board proposal. In response to questions, the Government Demonstrator Mr. Stanford Sonjica gave a short lecture on the cultivation of wheat and seed mealies and described the progress of his work in Auckland showing the deep appreciation of the new methods of cultivation by the people of the neighbourhood The address was warmly appreciated.

Chief Ulana made complimentary remarks on the success of the Association's work among his people around Keiskama Hoek, and the next meeting was fixed for Victoria Day 24th May at Wolf River. The members who were most prominent in discussions were Messrs. Tontsi, Mankazana, Peteni, Mabamba, Shosha, Sonjica. Mzimba, Gcilishe, Mnyanda, Mampunye, Cweba, Rev. V. Kwatsha, W. Time, Nkonyeni, Gxashe, and Gulwa.

The entertainment of the meeting by the local members was on a high and lavish scale greatly appreciated by all present.

Agriculture in Tembuland.

[Contributed.]

We offer hearty congratulations to the T.T.G. Council for the success it has achieved in bringing about scientific agriculture within the reach of the Natives of the Cape Province. In the Colony proper Mr. Jabavu is making astounding progress by publishing in the columns of the valuable newspaper IMVO reports, reports and any success obtained in the country by means of agriculture.

In the Transkeian Territories Mr Hughes the Government Chief Demonstrator has not only proved that the natives can live by agriculture but has introduced a way in which the natives will live contented by being natives, and not wish to be white; and the European to do his business cheerfully without fear of native competition.

Although there is no native agricultural journal yet in the Territories to influence the backward people, we are glad to learn that the Chief Magistrate is in favour of one being started for this purpose. We would advise that it be run in the same way as the native Agricultural Show, by getting a grant from the General Council till it is able to pay its expenses from subscriptions,

Will the Councillors please note this and move themselves to bring about the birth of the Cape Native Agricultural Journal before the year is ended, to the delight of the rate payers of Tembuland. This must have in its columns Agricultural inspiration, Health, Demestic Economy, Sociology, Proper Housing, etc, in Kaffir and English.

Among the Editors there should be one Medical Doctor, one Missionary, and an Agriculturist. We must not forget to thank Mr Harland S. Bell, Resident Magistrate, Elliotdale, for his activities in encouraging the natives in his District to grow cotton. Oh that we had ten such Magistrates to back up the natives to the white standard. The General Council cannot help us if the people in authority will be the bar to native progress.

Notes.

Black and White Justice.

A Coloured woman named Catherine Oppelt and a European named John Wilson were jointly charged at the Criminal Court, Cape Town, with illicit liquor selling. A police trap testified that the white man sold and supplied him with the liquor while the Coloured woman received the money. Both accused were found guilty. The white man stated that he was recently released from the Pretoria gaol where he served a term of imprisonment. The Coloured woman also admitted previous convictions. The magistrate, addressing the white man, said that he was satisfied that Wilson knew what was going on. The Court let Wilson off with a suspended sentence, while the Coloured woman was ordered to pay a fine of £100 or undergo 12 months' hard labour.—*A.P.O.*

South Africa Takes Step to Segregate Asiatics

CAPETOWN, South Africa, Aug. 20.—[By the Associated Press.]—A resolution was introduced in the house of assembly yesterday advocating the segregation of Asiatics in the urban areas of Natal and the Transvaal. Dr. Daniel F. Falan, minister of the interior, accepted the motion in principle and forecast legislation at the next session of parliament.

The Tembuland Seat.

(TO THE EDITOR IMVO.)

Dear Sir,—I crave space in your columns to thank the many Native Electors throughout Tembuland, who did me the honour to support the unanimous call from the Umtata Native Voters to request me to stand for election for the Provincial Council.

Owing to the fact that I had not anticipated the call and thus was unprepared to fight through lack of organisation and necessary preliminary preparations, I have been reluctantly compelled to decline the proferred request; nevertheless I am glad to find that my attitude relative to Native Affairs and the practical indications of my sympathy with legitimate Native aspirations are appreciated.

In conclusion I would like to remark that I feel that co-operation between Europeans and Natives in matters political is not only possible and desirable but actually within view.

I need not remark that any effort towards that goal will receive my ready support.

Despite the fact that I am not at this stage entering the political arena, nevertheless my interests in Tembuland will continue unabated and under more auspicious conditions I shall be available to the Constituency in the future, should any serious request for my services be made.

Yours faithfully,

Umtata, G. K. HEMMING.

11th July, 1924.

Race Problem - 1924. I.

Africa.

Hertzog Policy Of Segregation.

Support Given By Native Gathering.

CAPETOWN, Mon.—A large meeting of Natives was held on the Grand Parade yesterday afternoon under the aegis of the Cape African National Congress, to listen to "a clear exposition of the segregation policy by those who had an interview with General Hertzog." The speakers were Mr William Peters and Professor James Thaele. They both declared themselves as supporters of General Hertzog's segregation policy, as explained to them by him,

Professor Thaole said that, in the White man's view, segregation had become necessary to maintain the White man's supremacy. General Smuts had segregated the Natives, and said segregation was the law of the land. General Smuts worked by underhand methods to segregate and hinder the Natives General Hertzog did not want to divide them: He wanted to give them land where they could develop their own civilisation, in their own way. He recognised their tribal traditions and distinctive nationhood.

"WORK OF SLAVES"

Professor Thaole liked General Hertzog's segregation policy, which was the most comprehensive, the soundest and the sanest attempt to solve the problem. General Hertzog would educate them for a life of free men. The three biggest Native organisations in America supported General Hertzog's policy, and they would do their utmost to keep Gen. Smuts in the quiet corner in which the electors left him.

CONGRESS RESOLUTION

A resolution passed at a meeting under the auspices of the Cape African National Cons[illegible] day read as follows: [illegible] Cape African Nation[illegible] views with satisfaction [illegible] mism the ascension of [illegible] Hertzog to the Premiership of the Union of South Africa, as a step in the right direction, and it therefore urges upon the electors of South Africa to be sane and lond suffering in their criticism, as the programme of General Hertzog is bound to be redemptive, before it becomes constructive."

Hertzog Policy Of Segregation.

There are Natives in the Union of South Africa, who in their Congresses or associations, already indulge in fawning on the new Prime Minister. We know, it is an ancient foul habit amongst Natives to gain the favour of someone in high office by adulations and flattery. But today it is too mean of Natives to find the would be leaders such as Professor Thaele so foolishly wagging his tail before General Hertzog. The action of his ancestors was pardonable, because they were barbarians. His is not so because he has education and civilisation by which he must know that it is mean to do so.

General Hertzog's segregation policy is not new. He has always advocated complete territorial segregation since there was Union of South Africa but yet the Natives of the Cape Provinces voted against his party. And even, of the last election it may be safely said the South African Party owns its strong opposition to the Government through Native vote, because everywhere in the Cape where the number of Native voters is greater than European's South African Party candidates, only have been returned to Parlament.

Professor James Thaele and his followers have, after the election was over, declared their support of General Hertzog, because he did not want to "divide" them: he wanted to give them land where they could develop their own civilisation, in their own way. He recognised their tribal traditions and distinctive nationhood."

All this sounds well, but would Professor Thaele go further, and explain to us if General Hertzog's conceived development of Natives on their own lines meant Independent Self-Government or we may say Responsible Government? Does that mean the Natives will have their own Parliament and laws independent of the Union Parliament? Or does it mean that the Natives will be aggregated in one place which General Hertzog will give to them while the Government and the Parliament that make their laws will be that of white people?

We, in Basutoland, are segregated from white people. We have a land that belongs to us, but as Professor Thaele will remember, being the son of Basutoland, we are governed by the Imperial Government through their representatives and all the laws of administration are dictated to us by the Imperial Government which is guided, in the making of these laws by their representatives at the spot, and, naturally, they make laws to suit their purpose The result is that we have the land and a guarantee that it shall not be alienated, but our liberty to do what we like in the country has been encroached on by the same Government in order to facilitate the development of the interests of their kinsmen, in their own way, in the land of the Basuto and this may explain the segregation which General Hertzog think of.

Bartery was known and practised by the Basuto among themselves and other nations ever since they lived on earth. But today they have been discouraged, exhorbitant licences being imposed on it. The practice known among the Basuto as, "ho sela" has been so straitened by laws governing trade that the Basuto do not know what course to take. These were the lines along which the Basuto were developing their commercial side, and which were promising as sure success in those early days when the policy of our government was still to discourage the immigrant whites into Basutoland.

Professor James Thaele and his friends will be well-advised to remain quiet and watch before they stand to condemn General Smuts. We know what he has done and what he has not, and we still expect to see what General Hertzog will be able to do and what not. He may not even do half what General Smuts has done. Wait and see what his segregation policy will unfold itself into, and then speak on that alone.

The UNION POSITION.

The election is now over and the country has practically decided in favour of the Pact, that is, the National and Labour Parties. General Smuts and his government have resigned from the position of running the Union Government, and have left the government seats vacant for the triumphant parties. General Hertzog is already invited to form the government and there is nodoubt now that the National Party will govern South Africa, and what both black and white have now to do is to wait and watch General Hertzog and his party putting their programme to test It is the popular vote of the country that want to have their brains tried. It is the results that will tell if the country has built its house upon sand.

Basutoland

June 27, 1924

Before the last election it has been the general feeling of the majority that all General Hertzog defined as the right policy has been declared impracticable To-day we will have practication was impossible, and so far answer to every one of his policies. since the Union of South Africa was established, no government has ever been able to inaugurate

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step made eleven years ago towards the segregation policy has not been successfu , and it theirs fail will be a failure like any others that have been attempted.

There are some Europeans that are speculating upon the intellects of natives, and foolish natives get excited through it. It is alleged that within the first five years of Hertzog government the native territories shall be annexed to the Union of South Africa and every rich soil in those territories shall be declared crown lands and be given to the unemployed whites, and that before those five years are over there shall already be a cry of native unemployeds.

We are of opinion that the change of government shall not come and go by without leaving the natives undeceived as to the exact attitude of white people towards them natives. So far the natives confidence in a white-man's rule has been the results of the efforts of the few that are styled "the nativesfriends" and those that labour amongst them as missionaries. The white people have not as a race or a nation shown their true selves to the natives. "The devil you know is better than the devil you don't know." We already konw who are our friends

MORIANA O MOLEMO OA SEFUBA

Chamberlain's Cough Remedy ke e rekisoang hanolo holo ho meriana ea sefuba mona lefats'eng kajeno, hobane e etsa hona hoo moriana oa sefuba o sa ts'oanetseng ho se etsa. E thibela ho ohlola le mohatsela kapele, 'me ka mo khoa o phethahetseng. Ea rekisoa.

England's King Greets Ethiopian Regent

LONDON, End. July 31—(P.N.S.)—Ras Taffari, Prince Regent of Ethiopia, was received last Thursday by King George of England with full royal honors. King George's escort of life guards and gentlemen at arms, were sent to escort the Ethiopian Prince to the palace, in one of the state coaches, where he was formally welcomed.

Prince Ras Taffari and his suite are attracting admirable attention wherever they go among Europeans because of the dignity of their bearing, and the marked interest they show in inventions, arts, etc., but never show any excitement. They manifest fully that they are thoroughly modern in ideas and ideals and give out the impression they desire to secure the best there is in modern civilization for their own country.

American tourists, it is said, appear to be attracted to observe the Ethiopians on account of the picturesqueness of their dress.

Abbysinian Prince Regent Returns

Marseilles, August 21.—Ras Taffari, Prince Regent of Abyssinia, has sailed for home after his visit to the capitals of Europe. He took with him a mountain of baggage weighing more than thirty tons, composed in large part of the sumptuous presents made to him by the various governments.

Native Education.

LESSONS FROM OTHER LANDS.

In the course of his presidential address at the Teachers' Conference at Capetown on the 24th June Rev. F. J. Sutton, M.A., dealing with Native education said:—

To the late Booker Washington, of Tuskegee, was given the inspiration to organise there a dual education to meet the conditions in the Southern States somewhat similar to ours in South Africa. Tuskegee has a magnificent plant and an enrolment of 2,000 students. Every one of these, even those in the Bible School preparing to be ministers, has to learn a trade, or industry, or some branch of farming, along with his book education, and has to give as much time to the one as to the other. This is managed by dividing each class into two sections. The first section goes to the academic classes on Mondays, Wednesdays and Fridays, and to the workshops, farms, etc., on Tuesdays, Thursdays, and Saturdays. The other section alternates with the first section. By this method classes, workshops and farms are kept going six days a week. The book work is closely related to the practical work. No student is allowed to graduate from Tuskegee who does not graduate in some trade or industry as well as book work. Hence when a student goes out from Tuskegee he can make a living by his trade and he can also take an intelligent interest in life through his book education. While this arrangement of alternate days is practicable in a large training college, it is impracticable in smaller schools. In some schools in the Southern States ordinary school goes on from Monday to Thursday and the whole of Friday is given to work with the hands. The general experience of those who have been connected with outdoor work for natives in South Africa is that, with the short period given to it few of them are really interested to take the work seriously. To become effective it must be given a larger and more important place in the curriculum and in the examinations. Keenness, intelligence and efficiency in such work should win a considerable percentage in class marks. Until this is done it will be difficult to get natives to put their best into it.

SOUTH AFRICAN NATIVES ALIVE TO INTERESTS

List of Grievances Is a Formidable One and Shows the Natives Know Their Rights and Not Afraid to State Them

NOW UP TO NEW PREMIER

From "The Workers' Herald," Official Organ of the African worker

The native voters of the Cape Province met in convention at Kingwilliamstown on May 15th, last, to discuss the political situation arising from the dissolution of the Union Parliament. The meeting lasted the whole night, and was characterized by determined exhibitions of debating powers.

The convention decided not to commit itself wholesale to any political party, but to place the grievances and the needs of the Bantu and other non-European communities before all parties and candidates soliciting native votes.

The convention adopted the following manifesto:

1. This convention is of opinion that the time has come for the Government to open facilities for the natives to enjoy the privileges of the Agricultural Land Bank, from which they are at present debarred.

2. This convention strongly desires that the Urban Areas Act, 1913, be amended so as to permit the natives to acquire freehold rights in Urban areas.

3. This convention urges that the Natives' Land Act of 1913 be either repealed or amended in accordance with the recommendations of the European-Bantu Conference of Johannesburg (September, 1923).

4. This convention suggests that the European court interpreters should be replaced by natives.

5. This convention urges upon Parliamentary representatives the desirability of extending franchise rights to the natives of the other Provinces of the Union.

6. This convention urges that the Pass Laws as they at present operate in the Northern Province be abolished.

7. With regard to the Native Affairs Act of 1920, this convention recommends:

(a) That local councils be established for the communities that desire them. (b) That the number of delegates invited to the Annual Government Conference be enlarged so as to secure more adequate representation for many districts heretofore unrepresented. (c) That the inclusion of native members in the commission is desirable.

8. This convention feels that the time has come for the appointment of a whole time Minister of Native Affairs.

9. This convention is opposed to the importation into the Union of ultra union labor.

10. This convention desires to express its approval of minimum wage regulations, which would protect workers in all kinds of occupations by compelling employers to pay not less than the fixed minimum wage for all skilled and unskilled labor, irrespective of race or color.

11. This convention calls upon Parliamentary parties or candidates to define in detail their segregation policy before the polling day of the pending general election.

12. This convention resolves: (a) That native primary education be transferred from the Provincial Council and be placed under the direct control of the Union Parliament. (b) That a uniform system of native education be inaugurated through the Union.

13. PASS LAWS: That this convention drastically opposes any form of pass law in the Cape Province, and that the sections in the Native Urban Areas relating to the pass system be amended by Parliament.

14. COLOR BAR: (a) This convention deems it time to agitate and bring to the notice of the Union Government the necessity of removing the Color Bar from the Act of Union, to enable non-Europeans to have direct representation in the Union Parliament and enjoy all privileges as British subjects and citizens of the Union of South Africa, which is the only solution of the native problem. (b) That this convention is strongly of opinion that when, on the first day of August, 1834, this Province of the Cape of Good Hope was solemnly dedicated to freedom by the Imperial Government of Great Britain on behalf of the British nation by the Proclamation of the passage of the Emancipation Ordinance, and the subsequent grant of responsible government to this Province, slavery of every shape or form throughout all British dominions was abolished, the object of which was the establishment of a permanent government based upon the British ideal of complete equality, opportunities, protection and rights to all British subjects without distinction of color and race. A government of all the people, by all the people and for all the people, not a government of some of the people, for some of the people and by some of the people for the benefit of the people.

15. DEATH SENTENCE: This convention views with alarm and consternation the gross injustice that is being meted out to the subject races of South Africa, in that it is the duty of the State to give full protection to every man, woman and child, in their person and property, in their rights to pursue justice and happiness under the British flag. This convention is

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Africa.

II.

strongly of opinion that the defective nature and anomaly of the law at present in force for the prevention of social and sexual intercourse between black and white, and in respect of which there is reasonable grounds of complaint and dissatisfaction should, without delay, be so altered and amended as to include in its scope, application and operation, all classes of the community without discrimination of color or race; further, this Convention recommends the Government to consider the advisability of altering or amending the law which excludes native citizens in the Cape Province to serve on the jury in all cases affecting them.

West Africa 8-2-1924

THE LAND AND LABOUR RIGHTS OF AFRICAN RACES.

LORD LEVERHULME ASKS FOR FREEHOLD FOR EUROPEAN CAPITALISTS.—MR. EDMUND DAVIS ASKS FOR GOVERNMENT AID IN OBTAINING MINE LABOUR. "WEST AFRICA" OPPOSES BOTH.—THE MYSTERY OF A GOLD COAST ORDINANCE.

West Africa July 26, 1924

[The following is the full text of the speech delivered by Lord Leverhulme, at the dinner to Sir Hugh Clifford at Liverpool on July 9th. A condensed account of the speech appeared in WEST AFRICA for July 12th. Following it is a report of a speech on Government and mine labour at the Gold Coast, by Mr. Edmund Davis, in London on July 17th. Both speeches are commented upon, and the proposals opposed, in a leading article elsewhere, in which reference is also made to the mysterious circumstances of the Gold Coast Ordinance, the operation of which has been stopped by Colonial Office order.]

VISCOUNT LEVERHULME'S SPEECH.

VISCOUNT LEVERHULME: Mr. Chairman, your Excellency, and gentlemen,—I feel a very heavy responsibility upon me, and I am not sure in replying to the toast of "The West African Trade" whether I should have asked any of you gentlemen as to what I should say: Things are improving, and that is a great thing, but there is much more yet to be done, and I welcome the remarks you have favoured us with, Sir Hugh, that you will do your best for us. I know you are full of sympathy for all the difficulties. You are not one of those who believe that merchanting, and marketing, and business is a bed of roses; that it is not a realm full of difficulties, but like all of us we do recognise in you a man who has the highest ideals of the British Empire. (Applause.) We recognise that the British Empire is an empire of immense possibilities, and out in Nigeria immense possibilities; but the business world is an empire of immense uncertainties. If we can only have complete certainty in the empire of business combined with the immense possibilities of the British Empire, then I think our path would be one strewn with roses, but unfortunately there are more thorns than the roses. It will be difficult to keep away from the thorns, and certainly there is no possibility of gathering roses. You, Sir Hugh, have referred to the cultivation of the palm-tree from which the palm-oil and palm-kernels are obtained.

Palm Produce and Land Titles.

I do not think that it would be out of place for me to say so, but long before, I think, you were connected with West Africa I was approached as representing a firm with regard to the carrying on that very cultivation in the Belgian Congo. Quite obviously in the cultivation of plantations there must be some security of tenure on land, that is enjoyed in the East Indies, and in the countries where this industry has been successfully carried on, but somehow or other our politicians—and certainly none of our Governors are responsible for the policy—have for many years now viewed the African Native, and the Native in other parts of the world, from an entirely different standpoint, as they have viewed our dukes. (Laughter.) I do not see why you should treat the dukes in one way and the African Native in another. We are all flesh and blood, and the missionaries tell us we are all brothers, and there ought to be no distinction between the treatment of a duke and an African Native; but there is, and all to the disadvantage of the duke. (Renewed laughter.) The Native is held to have a prescriptive right in the territory he has occupied for hunting, sport, and small cultivation in any part of the Dominion, and the use of that land, secured by the superior organisation of the white man for the production of a richer harvest for the benefit of the whole world, cannot proceed if, in the process, any unholy hand is laid on the sacred ark of the covenant of Native right. We never viewed a duke's rights in that way. (Laughter.) You cannot have prosperous business without some security for the capital invested in it. We had no rights for the palm-trees in Sierra Leone. We had no right to collect the fruit ourselves or to force the Native to collect it, with the result that there was such an irregular supply of fruit that when our £20,000 capital was exhausted we packed up and went away. Not so in the Belgian Congo, where we always feel that under the terms of the concessions as we comply with the terms we get the freehold of the land, and, complying with the terms and conditions, we can be left in enjoyment of the palm cultivation we are carrying on, because even in the Native palm forests there is cultivation. All this money is invested on sound lines. On one occasion I approached a distinguished gentleman in the Colonial Office with regard to a long lease in West Africa, who said, "Why can't you get your palm-oil from the trees you have planted in the Solomon Islands?" I explained to him that those were coconut trees, to which the gentleman replied, "But can't you get them both off the same tree." (Laughter.)

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Whatever merit the African Native has, it has been proved by the opportunities he has had in the United States that he has not got organising abilities. Now the organising ability is the particular trait and characteristic of the white man. The world is full of countries that are overflowing, Japan and China included. Do you think we shall be allowed to keep our present position of responsibility to the countries within the Empire if we do not make some organised effort to develop them on sound lines? That can only be done with capital, but capital will not flow without security. There is no rabbit so timid as your capitalist. The remedy for trade stagnation is to restore confidence. Leave our business men alone, but give them security in all that is reasonable and right. Our immense Empire will only be held if we administer it for the best interests of the people, on a wide, broad policy, without maudlin sentimentality or brutality. I say this with my little experience, that the African Native will be happier, produce the best, and live under the larger conditions of prosperity when his labour is directed and organised by his white brother who has had all these million years' start of him.

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Race Problem — 1924. II.

Africa.

strongly of opinion that the defective nature and anomaly of the law at present in force for the prevention of social and sexual intercourse between black and white, and in respect of which there is reasonable grounds of complaint and dissatisfaction should, without delay, be so altered and amended as to include in its scope, application and operation, all classes of the community without discrimination of color or race; further, this Convention recommends the Government to consider the advisability of altering or amending the law which excludes native citizens in the Cape Province to serve on the jury in all cases affecting them.

THE LAND AND LABOUR RIGHTS OF AFRICAN RACES.

LORD LEVERHULME ASKS FOR FREEHOLD FOR EUROPEAN CAPITALISTS.—MR. EDMUND DAVIS ASKS FOR GOVERNMENT AID IN OBTAINING MINE LABOUR. "WEST AFRICA" OPPOSES BOTH.—THE MYSTERY OF A GOLD COAST ORDINANCE.

West Africa July 26/1924

[The following is the full text of the speech delivered by Lord Leverhulme, at the dinner to Sir Hugh Clifford at Liverpool on July 9th. A condensed account of the speech appeared in WEST AFRICA for July 12th. Following it is a report of a speech on Government and mine labour at the Gold Coast, by Mr. Edmund Davis, in London on July 17th. Both speeches are commented upon, and the proposals opposed, in a leading article elsewhere, in which reference is also made to the mysterious circumstances of the Gold Coast Ordinance, the operation of which has been stopped by Colonial Office order.]

VISCOUNT LEVERHULME'S SPEECH.

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run of Government officials and white men of all classes in these Colonies.

The feeling of all classes of Europeans here is an equal admixture of amusement, annoyance and contempt.

The gifted author, having collected his local colour from assiduous reading of penny dreadfuls whilst domiciled at Upper Tooting (or was it Bermondsey?) hands it over to Mr. Aherne to show Great Britain how the King-Emperor's European subjects disport themselves in this "sun-scorched, merciless land of West Africa," a prey to malaria, whisky and vamp women.

Mr. Aherne had a narrow escape. He nearly came out to the Coast once to take up the dangerous profession of selling waist cloths to vampire "mammies," each heeled with a handy calabash of upas or sass juice with which to poison the poor, helpless, besotted European.

The talented actor has also an intimate acquaintance with the Gold Coast and the vast lands of Nigeria, which enables him to put the stamp of his personal experience on his histrionic art. He informs the world that he once saw some men from the Gold Coast pass through a Liverpool office, where he was employed putting a polish on the seat of his pants.

The devoted medical men of the West African Colonies are also flattered to learn that they live immersed in alcohol and vice, and only come up to breathe occasionally in order to change the diet and take a few pinches of "snow." Strange how they have found time in the last 30 years, in between their Bacchanalian orgies, to reduce tropical disease to a minimum.

There are more vampire women to the square foot in London than there are to the square mile in West Africa. The much-abused "mammy" with a little training would make a faithful and affectionate nursemaid for the children of even the most exacting parents; above all, she bathes herself.

We thoroughly agree with Mr. Aherne that some men

WE.

Malaria, dysentery, blackwater, etc.:

Insects, vermin, reptiles, parasites:

Bush, lagoons, hammocks, canoes:

..... ! ! !

..... ! ! !

Sunstroke:

Meditation:

Persons of some "local" importance (for a hundred miles around):

Four months' holiday after each trip; fares paid; full salary:

Bleached complexions and debility:

Bleached linen, two changes a day:

Leopards:

Elephants:

Lions:

Shameless drivel:

PEACE.

You will see that we need your sympathy. The question is: how far should it be extended? Some people will are cut out for matinee idols and some are fitted to become boundary riders of the empire, and it is certain that young men not thoroughly dry behind the ears and whose maternal sustenance is still damp on their lips are well advised to stay within reach of their local Dorcas society and leave the Crown Colonies to soldiers, sailors, administrators, miners, hunters and traders, who can move round without a veil or sunshade and who do not develop into spineless jellyfish after a few cold drinks and a temporary flirtation.

WEST AFRICA PREFERABLE TO BRITAIN?

Our next correspondent, Mr. F. H. Warren, who heads his letter "Somewhere in West Africa, 1924," submits an original and highly interesting thesis, the substance of which appears to be that life, taking it as a whole, is more attractive in West Africa than in Britain! He thus develops the argument:—

We who work and live in West Africa have been called by many names. We have been "White Man's Grave" people, "West Coasters," "palm-oil ruffians," and, ever and anon, in a burst of enthusiasm, "pioneers." To-day we are—what? "White Cargo"—*tout court*! So be it. Splendid! We are enormously flattered.

But the flattery must be explained. It is not a mere matter of receiving a new name. Nor is it the aptness of the title. It arises from the knowledge that a theatre-full of people in London, night after night, are studying us, sizing us up, being sorry for us, if you like—but, above all, thinking about us.

It serves us right, I suppose. We have chosen, in a post-war world (which makes all the difference) to resume our life in these parts; and the present generation, restless, analytically minded, have taken us bedevilled wights within the purview of their unceasing researches, and we are getting more publicity than ever before in the long history of West African development.

But a plague on these abstractions! This is the point we are a something better off than you cloistered folk at Home and a something worse. We suffer more discomforts, but we are pampered more. We do less work, and are better paid. We have forgotten the grind and roar of your motoriferous cities, and the loudest noise we ever hear is the croaking of bull-frogs and the rustle of coconut palms. We have five months' steady, persistent rain, and seven months on every day of which the sun comes out and stays out; whilst you have—a climate. We have no servant problem as you know it; our only embarrassment is to have to decline so many offers of cheap and efficient houseboys, cooks, stewards and headman. We drink too much at times, and are often thirsty; you drink too much at a time, and cannot honestly claim the same excuse. We are bored and *blasé*, never angry; you are a mass of irritations, always jumpy. We get fever in the body; you have a feverish soul. We are sometimes unvirtuous, through excess of opportunity, and we are flagrant about it; you are full of good intentions and furtive lapses.

If you would really understand us, give a moment's thought and scrutiny to the comparative statement below:—

YOU.

Chronic colds, bronchitis, influenza, pneumonia and street accidents.

Smoke, fog, noise, office hours, collars and ties, queues, hooters, and "scroungers."

Cities, suburbs, tramcars, motors, tubes, straps and strikes.

Gas, electric light, coal, water, telephone, rent, rates accounts and sundry duns.

The "sack."

Nightmare.

Nobody particular in your own street.

Two weeks' holiday in 52; fares not allowed; weekly "rebuke" payable for the full period.

Writer's cramp; painter's colic; railway spine; tennis elbow; singer's throat and housemaid's knee.

Clothes—two suits a year.

Table tennis.

Golf.

Badminton.

Politics, science, literature, music, painting, architecture.

Theatre, wireless, excursions, dances, flirtations.

think it should run to a return passage and a guaranteed job at home, some people would be hopelessly wrong.

Natives and their Affairs.

Whatever be the future of the policy of the new Government, the Prime Minister cannot blame the Natives for being inarticulate on matters that vitally affect themselves. Apart from several interviews he has already granted to certain individual Natives at Bloemfontein, he has the well known manifesto which was prepared during last May, and then the resolutions of the Ciskei Convention of two weeks to which we made reference in our last issue. Having dealt with the taxation question, we now propose to take some of the other subjects discussed by the recent convention. The Natives of the districts around King William's Town are eager for a Council under the terms of the Native Affairs Act of 1920, and the meeting unanimously decided that one more endeavour be made at the doors of the Ciskei Commissioner for the application of this Act in this respect.

We trust the Prime Minister will see his way to the authorisation of these Councils not only in the Cape, but in the Orange Free State reserves of Thaba Nchu, Selibu and Wittzie's Hoek, and also in the Transvaal and Natal where they are equally desired by the progressive sections of the Native people. It was resolved also that a request be made to the Government for the establishment of a Ciskei Agricultural School on the lines of those in the Transkei.

In anticipation of the statutory Native Government Conference which is now an annual event, a leet of fourteen names was drawn for the guidance of the Minister for Native Affairs in his selection of men to represent the districts covered by the Convention, these being: Messrs. D. D. T. Jabavu, B. B. Xiniwe, R. F. Haya, R. S. Skenjana, C. C. Madi, D. Gcilishe, S. E. Mqayi, M. Pelem, W. B. Rubusana, S. F. Ponjica, G. Quntana, S. F. Zibi, . Mbeki and H. Ntsonkota.

The convention also resolved to urge the Government to endorse the recommendation made at the last Conference held at Pretoria, that the establishment of Native Courts to decide cases arising out of Native marriages and law in Ciskei districts, and to appoint magistrates who are familiar with Native Law and Custom preferably from the Transkei, in such districts.

AFRICAN NATIVES MAY LOSE WIVES, AMERICAN FINDS

Olympia, Wash.—The evil day of reckoning for many natives of Pondoland, South Africa, is at hand, writes George Tweedie, who is stationed at an isolated British trading post in the interior of that region, in a recent letter to his brother, Archibald C. Tweedie, of the state department of labor and industries.

For the last three years during a period of mourning for the death of a paramount chief, Marelana, there has existed a moratorium and the usual payment of a dowry in exchange for a wife has been suspended. Now, however, Mr. Tweedie writes, the mourning is over and Pondos who obtained their wives on credit must pay up their debts or return their bought-but-not-paid-for wives to the parental kraals.

"The usual fee for a wife is from three to ten head of cattle or horses, in the case of commoners, and in the case of a chief's daughter, as much as twenty-five head," Mr. Tweedie explained. "A good many I know of have not a hoof to their names and I am afraid they will have to return to bachelorhood.

"This will accelerate recruiting boys for the gold mines, as they have to get money somewhere."

Mr. Tweedie has been in the interior of Pondoland for the last fifteen years.

Race Problem - 1924. I.
Africa

THE GREAT PROBLEM

South Africa may truly be said to be the land of problems—ever-changing and never-ending problems—all the creation of the white man, and everyone revealing the mentality of the dominant race. There is a long list of such problems. The earliest of them was how to reclaim the Native from barbarism, how to civilize him, and how to make him a good Christian? That was indeed a great work, and many a noble and sincere white man gave his whole life to the task.

The next great problem was how to get the Native to work for the white man. From time immemorial it was alleged that the Native preferred basking in the sun to a strenuous life in the field, and that he left the hard work to his wives. He was despoiled of his land and then taxed, so in the end he was compelled to leave his kraal to work for the white man. But while earning money to pay the ever increasing taxes that were laid on him he also learned, at the same time, what we call the dignity of labour. He became a valuable asset and contributed greatly towards the ease and comfort of the ruling classes.

Later on another problem presented itself. This time it was in Natal. Here it was found that the Native was not sufficiently intelligent to transform the wilderness into a tea garden, so the European imported Indian labour, and these men soon turned Natal into a garden colony.

Other minor problems arose from time to time, such as that of educating the Native, prohibiting him from getting strong drink, and legislating him into the gold mines.

Of course at the bottom of every problem lay the central idea of making "hewers of wood and drawers of water" for the white man. Unfortunately in that process the master degenerated. He himself lost the dignity of labour, and became purely an overseer. The task of raising this country to be an equal partner with the other Dominions in the Commonwealth of Nations became the work of the Black man.

The non-European thus became the mainstay of South Africa. He is to-day the real producer, and has even progressed so far as to be a competitor with Europeans in some of the highly skilled trades and in industrial undertakings.

And so the latest problem is not how to get the native to work or how to turn him into an intelligent worker, or how to get him out of his kraal to take part in the upbuilding of South Africa; the problem to-day is how to get him out of industries, how to send him back to the kraal, and how to get rid of the Indian from South Africa.

The European, it will thus be seen, has created problem after problem, and has endeavoured to solve every one of them to suit his own selfish interests. The non-European has hardly said a word. He sometimes raised his voice, but in the end he meekly submitted.

The whole white South Africa is carrying on a great fight to oust the non-European—Coloured and Indian and Native—from every sphere of employment, unskilled as well as skilled, that will provide an opportunity for a white boy to earn a livelihood. And what are we doing? Shall we continue to sit down like fatalists and only roused into activity at election times, there to waste our time and energy. It would not be wise to adopt the same selfish spirit which prompted Europeans in every one of their actions. Yet it is incumbent on us to join our forces for defensive purposes. That is the plain duty of all non-Europeans. They should meet and discuss the question which is our own problem, namely, what to do with our sons and daughters, and how to keep our own jobs.

Europeans speak pretty plainly and loudly, and often very offensively. Mr. Tielman Roos has even gone so far as to declare Natives to be a curse in this country. A soap-box orator has said something even as bad, and Parliament has not been silent on the subject.

The problem which Europeans are tackling is how to oust us; our problem should be how to defend ourselves.

COAST NEWS AND COMMENT.

The Administration of Justice.

In the administration of justice, practically the whole of West Africa, British and French, is at present taking especial interest. Recent questions in the House of Commons, as well as in the Nigerian Council, have revived feeling regarding representation by counsel in Nigeria, while a case in Sierra Leone, in which the opinion of assessors was over-ruled, has led to a parliamentary query, and, at the Gold Coast, distrust of unpopular legislation has aroused a spirit of jealous conservatism regarding any change in Native jurisdiction. Save in the last Colony, it will be seen that interest is concentrated on the introduction of European systems where they are at present unknown. In French West Africa, on the other hand, the cause of interest is the introduction by M. Carde, the Governor-General, of a re-organised judicial system, by which minor cases are relegated to Native tribunals, the higher courts—the Chambre d'Homologation, and Tribunal Colonial—only trying cases where the penalties are over 10 years' imprisonment, or from 3-10 years respectively. In the past, two series of courts have existed, for Moslems and non-Moslems, but in future all Africans will be treated alike, and by a system of assessors the customary procedure of each party will receive full consideration, Natives who are not French citizens being treated like the others, although they will still have the right to demand trial under the French code. This will solve anomalies such as occur where Africans of the same tribe, but born in different Colonies, receive different treatment, but, as the "Dépêche Coloniale" points out, it may lead to difficulties owing to the absence of any definition of "Native custom." The difficulty foreseen is apparently that which existed in a case last year in Lagos, where the Christian daughter of Moslem parents sought, and obtained, freedom from a forced marriage, but obviously, if justice to the individual be placed first, such a problem becomes one of a clash between civilisation and Native custom, and its solution assists in the formulation of more progressive ideas. Where there is a clash of equally reasonable customs, the defendant is given the benefit of the doubt, which, of course, has the effect of preventing many such cases coming to court. For penal offences, Native custom generally only provides corporal punishment, and European assistance is needed in translating the sentence into suitable terms of fine or imprisonment. The general policy is to support Native custom where possible, to evolve rational methods in backward districts, and generally to assist, but (and in this lies the difference between the intelligent, and a commonly-held "intelligentsia," view) not to hurry the progressive evolution which time and contact with civilisation render inevitable. The great difficulty, already experienced in Togo and the French Cameroon, as in the neighbouring British Colonies, is to aid Native rulers to cultivate the prestige without which the highest judicial system is useless, for since one party to each case must fail, 50 per cent. of litigants have cause for dissatisfaction, and only the prestige of the court can prevent this from continuing to be a serious obstacle to the administration of justice by Native courts.

"Nigeria the Unknown."

While one cannot but feel that Sir Hugh Clifford takes a grim undue delight in stirring up his more enlightened people by references in his lectures to occasional recrudescences of primitivism in Nigeria, the Lagos press shows a tendency to exaggerate the importance of his remarks upon this subject, and of their effect upon the British public. Sir Hugh has not allowed himself to generalise from the particular instances he has given, and, unwelcome though his statements no doubt are to sensitive African ears, any misleading impression is annulled to a great extent by the up-to-date information with which they are surrounded, while the comment of Sir Frank Swettenham and of WEST AFRICA have also shown a balanced view of the position. The tendency to give too much prominence to such subjects is a natural one, and accompanies *civilisation*, not colour, for in the Gold Coast press one occasionally meets with a paragraph by a returned clerk hinting at dangerous adventures encountered in "barbaric Nigeria," and recently the Lagos press itself contained two references of the kind. In one, the cheerful Ibo of the Eastern Railway area was described by a railway clerk as "ferocious and anthropophagous," and a "beastly cannibal," while in the other the career of the holiday-maker in the Eastern Province is considered quite likely to terminate in a cooking-pot. A consideration of the conditions in which such paragraphs are written should help Africans to understand that similar statements appearing in British papers are not necessarily actuated by a malevolent desire to place the Colony in the worst possible light.

The Skilled Labour Outlook.

The statement of the Lagos Municipal Engineer, that Nigerian skilled labour was inferior to that of a neighbouring Colony, has naturally received much local attention. Of course, the Government is blamed for not providing more and better paid, posts for skilled artisans, and there is a feeling that the clerk has an unduly privileged position, both in the official and the mercantile service. One paper considers that the introduction of machine tools into local workshops will create a need for skilled workmen, while the opinion of another, that the whole trouble is rooted in a growing distaste for honest work, is too self-deprecatory to be acceptable. It is true that in Nigeria there is not much incentive for the workman to endeavour to obtain technical instruction, but whence is the incentive to come? The Government cannot, without waste of public funds, create a demand for skilled labour, nor can the trading firms employ unlimited numbers, and the incentive to become, say, a carpenter and joiner among a people who build their own huts and use a minimum of furniture is not a strong one. The educated community could help by fostering home industries. For instance, one often sees more African-made furniture, mats, and ornaments in use in the quarters of the European than of the educated African, and indeed, some Africans seem to despise the productions of their countrymen. Then there is comparatively little African capital in any trade employing skilled labour; it is chiefly utilised in commerce, where it employs more clerks, or in usury, which is an injury to the community, and it is to be feared that a good deal is lost to the country by the practice of sending sons and daughters on expensive educational tours to Europe, without thought of fitting them for [illegible] but a profess[illegible]al career, wh[illegible]h, as [illegible] professions are full, only encourages the employment of clerks. Other agricultural countries possess the agricultural engineer, whose machinery is at the service of the farmer, and greatly expedites his work; Nigeria has to beg foreign capitalists to come in and erect oil-mills. Huge undertakings, of course, could not be expected of African capitalists at first, but there is such a thing as co-operation, and the satisfactory development of Africa,

and consequently of permanent openings for skilled Africans, cannot be expected without a more satisfactory use by its possessors of African capital.

Sir Samuel Lewis.

At the unveiling in the Wilberforce Hall on June 16th of a photograph of the late Sir Samuel Lewis, first Mayor of Freetown, the chair was taken by the Governor, and, in the presence of Lady Slater, Lady Lewis and her daughter, the Hon. C. May (the present Mayor), and others, Mr. Tuboku Metzger gave a brief history of the crowded 60 years of life enjoyed by the distinguished Sierra Leonean, who died in London in 1903. The works of his which loom largest before present citizens are the constitution of the Municipal Council and the completion of the Wilberforce Hall, but Sir Samuel performed useful labour in nearly every sphere of activity. The fact that he was appointed to the responsible post of Acting Queen's Counsel at the early age of 29, with a seat on the Legislative and Executive Councils, shows, the "Sierra Leone Guardian" thinks, that the official attitude toward Africans was different then from what it is to-day, but then, as the journal admits, Sir Samuel's was an exceptional personality. After adding his tribute, Sir A. R. Slater said that Sir Samuel had a worthy successor in Mr. A. J. Shorunkeh Sawyerr, whom he congratulated on his recent award of the O.B.E., which showed that, as in the case of the knight whose memory they had gathered to honour, the Government could and did appreciate honest and informed criticism. Other references to Sir Samuel showed that although he was no believer in a permanent subject position for Africans, he was convinced that their salvation would never be achieved by passive dependence on official initiative.

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The recent action of the Secretary of State for India in declaring that the Committee recommended by the Imperial Conference could make representations on the matters dealt with—and presumably settled—in the White Paper, dealing *inter alia* with Indian immigration in East Africa, has revived moribund suspicions in the minds of the settlers in Kenya. And, despite the advice which the Colonial Secretary has given to them to rest from disputes about franchise and devote their attention to the economic progress of the colony and the material benefit of its indigenous peoples, there is widespread uneasiness that a Labour Government will reopen the question of European and Indian differences in Kenya. This is manifesting itself in various ways. Distrust of the Home Government in this connection has turned the eyes of many to South Africa. Some argue that equality of status for Asiatics in Kenya would mean an attack on South African policy, and there is propaganda in favour of union with South Africa and a Monroe doctrine as a means of self-preservation. The cry for self-government also grows apace. A large body of settler opinion is resentful of the suspicion at home that the settler will not be active in the work of uplifting and civilising the African. Interference from outside in the control both of immigration and of native policy is disliked by others. An uneasy distrust of the intentions of the Home Government is practically at the root of the unrest in Kenya, and the situation, we think, calls for something stronger than Mr. Thomas's declaration which implied that the decisions embodied in the White Paper would not be disturbed. Kenya is on the brink of a period of prosperity, and the best policy to be pursued both for European and African is *quieta non movere*.

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NEW LEGISLATIVE COUNCIL FOR SIERRA LEONE.

THE DUTIES OF REPRESENTATIVES AND ELECTORS.

By Tuboku Metzger.

The privilege of representing the community in the Legislative Council involves very grave responsibilities. A Representative has to look after the general interest of the community and of the locality he represents. His duties affect far wider interests than those of private life, and will consist chiefly in deliberation on public affairs, in contributing to the decision of questions of the highest importance to the community of Africans and Europeans, and in the framing of laws for the Government of the Country. He must have the ability and be ready to take a stand of his own when his conscience demands it. He has always to study carefully the business before the Council, and without hindering progress by unnecessary interferences or interruption, he should be ready to take his part in debate whenever his knowledge or experience can be of service, and he has to proceed with due care and deliberation so as to be able, if required, to give valid reasons for his actions. Active participation in general public affairs is the best preparation for these high and responsible duties in the service of the Public. Voting is the method by which representatives shall be elected for those duties in the Legislative Council.

The privilege of voting also involves great responsibilities and should be regarded as a sacred trust held by the individual Voter on behalf of the community, and should be honestly used not for personal advantage but for the good and welfare of the community. The exercise of the right of voting implies a moral responsibility on the part of the Voter to do his best to secure the election of persons who are best fitted to be entrusted with the general direction of public affairs in virtue of their intelligence, foresight, clearness of judgment, business ability, integrity, probity and force of character.

Voters must not allow themselves to be influenced and carried away by mere personal interests, by personal relationship and friendship, or by specious promises and plausible speeches on the part of candidates for election, nor should they abstain from voting on the plea of not wishing to displease a candidate to whom they had promised their votes before they became aware of the responsibilities involved in voting. It is their duty as electors to study and pay careful attention to the claims and personality of the candidates, to enquire into their character and ability to form sound opinion and to be relied on to legislate for the advantage of the country.

The discussion of politics in pulpit may be considered out of place in a church where the congregation is composed of various and opposing political parties of conflicting views, and thus the preacher may violate one of the great rules by which he ought not to say a single word to kindle party-strife. But in this community there are no opposing political parties, no room or possibility for party-strife, at least for many years to come in this colony. The Vote of an individual being a sacred trust, it becomes a vital moral question affecting the people who should be educated how to make use of it. It is therefore the duty and the privilege of the Minister of religion to educate and guide his people in matters where moral issues are involved, and for the common good, both from the pulpit and in their class rooms.

Before submitting a scheme for the constitution of the New Legislative Council to His Excellency Sir A. R. Slater, the Executive Committee of the National Congress freely and fully discussed the desirability of leaving the Legislative Council open for the admission of Ministers of Religion, who are the leaders and teachers of the people especially in the rural community where there is no public organization to call the people together to consider matters affecting the common good. It is therefore a matter of great satisfaction that in adopting the scheme of the National Congress His Excellency had made it wide enough for the admission of Clergymen and Ministers who should be interested in topics of the day to enter the Council, if elected.

There are politics involving the true welfare of the whole community and every member of it, involving the safety and integrity of the people, involving true patriotism and loyalty which are intimately concerned with religion on account of its soundness, its wisdom, and its devotion. It is themselves as voters, and a large majority of Provincial Commissioners whose part of our duty to God to concern ourselves much Ministers of Religion never care to register themselves, is an astounding revelation that interests indeed in the common welfare, and it is therefore influence over the Chiefs are too wellknown; and a few persons might have abstained from registering part of a Minister's duty to speak plainly and with in our common welfare are scorned or disregarded themselves for voting, owing to the perception of force upon the religious aspect of the political by many persons who at the same time owe the world. As a vote is a sacred trust to be used in safety of their life and property to good laws, and the interest of righteousness and to promote what that they do not appreciate the labours of those but most of those who never register themselves is for the welfare of the people and our honour and who in the past had sacrificed their time, talent, integrity, it is part of a Minister's duty to instruct and service in the interest of the Country. It is true that the Governor persisted and guide the ignorant that the new franchise is a very sacred possession and that they should elect men of high principles qualified by character, intelligence, personal merit, and fitness. It may be true that the system of representation offered by the new Constitution is not altogether all remonstrance with show of reason why either of the proponderance of the Provincial Commissioners on the one side, or satisfactory on account of the Paramount Chiefs on the other side be left out the inclusion of Paramount Chiefs and the official majority and the question of official majority was by the The fact that comparatively few men register to sit along with their but Chiefs of the Protectorate to

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Race Problem - 1924. II

Africa

direction of the Secretary of State for the Colonies. The Governor's original proposal was that the Council should consist of the Governor, ten official members, and ten unofficial members but the Duke of Devonshire, as Secretary of State for the Colonies, in his despach of 29th November, 1922, pointed out that it was undesirable that there should be an exact balance in the numbers of official and unofficial members, and said that it was the intention to carry out the official policy when necessary, by the use of the official vote, and that it was undesirable to lay the Government open to the possibility of accidental defeats, by leaving the balance so even, especially as the Officer Commanding the Troops, one of the official members could not conveniently be required to support the Government. The question of official majority therefore is to be contested with the Colonial Office.

Religion demands that we all should do something for the benefit of our Country and that each one should do the small share of duty demanded of him to help to secure the persons who are most likely to use their services for the welfare of the common good, and to place in their hands the destiny of our country and people.

The Bishop of Birmingham in urging upon the people of his Diocese the duty of voting, during the last election, says:—

"I feel a grave and solemn conviction that in a country where the public business of the State is the private duty of every citizen, those who decline to use their political power are guilty of treachery both to God and man."

Not to vote is to shirk responsibility and to refuse to take advantage of a good opportunity. We should look to our Clergymen and Ministers to use their influence that those who have registered themselves as voters should treat their votes as sacred trusts and use them in the best interest of the Community, especially in the villages where the people have no experience of such matters, and questionable means are being used by some candidates who have no claims but filthy lucre to put forth, to influence voters.

Providence Cottage,
Kissy.

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The Dutch Reformed Church.

The Dutch Reformed Church is apparently making fast strides towards its complete repentance and change of attitude towards the Native people of South Africa. It seems to go even faster than its laws would permit. The last conference which was held at Johannesburg with the natives leaders initiated and organised by this denomination was a surprise which is still fresh in our memory. Now it appears it wants to make itself noted with surprises.

Revds J. S. Mohapeloa of Mafeteng and Samuel Moeletsi of Hermon, both of the Paris Evangelical Mission Society, were the guests, by invitation, of the Dutch Reformed Church, which was in conference at Aliwal North, early this month.

Rev. Mohapeloa, was on the 17th instant, relating to his congregation, the happy news of the feeling of penitence which was so remarkable throughout the whole session, and the frankness with which this was confessed by the Dutch ministers. They related that they were the first white race to come in contact with the black races of South Africa, but instead of christianising and educating them, they treated them as their natural enemies and closed to them all chances of christianity and education. They have to-day, come to the conclusion that they have been responsible for the greatest mistake that any mission has been responsible for in South Africa.

It was after the Boer War that they started to carry on mission work among the natives in the Free State. They were now feeling that it was time they redeemed themselves of this wrong they have done against the natives of South Africa. They are preparing to open mission fields among natives in Cape Colony Natal, and Transvaal and carry on extensive education work among them.

They were also desirous to include Basutoland in their programme, and there to establish friendly relationship with the Basuto. They know how much enemity existed between them and the Basuto in the past for which they were responsible. But they were now determined to do all they can for the natives of South Africa.

We said, the Dutch ministers in their repentance were going faster than their laws would permit. They have the precedence of the colour bar in their church, and despite their confession of the wrong they have done the native people they have still enforce the colour bar clause in the laws governing their church. Though the natives are believed to be so credulous they would not be so easily forgetful of the past while this colour bar still stigmatised the Dutch Reformed Church. Further if the Dutch Reformed Church was today prepared to identify itself with other South African denominational churches and was willing to join hands with them in the cause of native education, they should support the only native college in South Africa, which is undenominational, Fort Hare College. We want to see there Dutch Reformed Church hostel built specially for natives' use. In fact we in the native territories, expect to see great things done for natives by the Dutch Church, before we can have anything to do with it.

INDUSTRY IN UGANDA.

By S. Simpson, B.Sc.,

Director of Agriculture and Exhibition Commissioner for Uganda.

From a few scattered plots producing many nondescript types of cotton has been evolved in less than twenty years what is acknowledged to be an excellent standard type of cotton equal to the best stapled American. Not only has this standard type been established, but the export, which in 1904 was *nil*, in 1923 reached the amazing figure of 35,218,400 lb., valued at £2,026,820.

This year's total up to date has passed the 100,000 bale mark.

To produce this type of cotton, trials were made with cotton seed from many parts of the world, but all were discarded in favour of long stapled Upland American seed, of which two kinds only were retained—Allen and Sunflower. Later introductions of other seed from time to time have not given such good results. The type thus standardized is $1\frac{1}{2}$ in. to $1\frac{3}{16}$ in. in length, fairly strong, bright, and of good colour. The market price averages from 250 to 300 points on American "middling."

Spinners use Uganda cotton for counts ranging from 30's to 40's twist, and for 42's to 64's weft, thus replacing stapled American and Upper Egyptian.

Naturally such a successful industry as the Uganda cotton industry has taken some building up. The prosperity which has come is undoubtedly due to the fact that there has been a settled policy worked out without interruption over a period of years.

The cotton crop in Uganda is above all a peasant crop, and the Native has been able to see that a steady and increased production means wealth to himself and his family. Thus we find eager co-operation between the grower and the agricultural instructor.

TRAINING NATIVES TO PLOUGH.

The Natives are keen to learn how to plough, and European ploughing instructors are there to teach them how to train their oxen and to handle a plough. In one centre alone more than forty ploughs are Native owned and working.

It has been an important part of the policy that cotton cultivation should in no way hamper food production, but should rotate with ordinary food crops.

The Natives are not allowed to sow cotton haphazard. They must obtain their seed through the Agricultural Department, and this is given to them free of charge.

They must plant during certain months, separate the stained cotton from the clean cotton at the time of picking, and all cotton plants must be uprooted

and destroyed before certain dates. This last is a necessary precaution against the spread of insect pests and diseases.

With the cotton industry thus firmly established on the right lines, and showing a steady increase year by year, Uganda can look forward to a prosperous future.

UGANDA'S COFFEE AND TEA.

The coffee industry is of considerable importance, and coffee is indigenous to the country. European planters have devoted much attention to this crop and there are large areas under cultivation, the export value being over £100,000 annually. In some districts a very good type of Arabian coffee is grown, but over large areas it will probably be found more advantageous to concentrate on the bold *robusta* types. These types have created an excellent impression on the home market, and large quantities, if available, can readily be sold. There is no reason why Uganda should not double her coffee exports in three years' time.

Tea production gives much hope for the future. One estate is already turning out a fair quantity for local consumption. This finds a ready sale, and local demands are rapidly increasing.

OTHER PRODUCTS.

Sugar-cane has been grown for many years and a rough brown sugar made, known locally as jaggree. The cane grows really well and gives a high yield of sugar, and with a large up-to-date factory now almost completed, it is hoped soon to produce first-class white sugar in large quantities.

Para rubber does well and is remarkably free from disease, but the present low prices have retarded production and development.

Chillies and simsim are popular Native crops, and considerable quantities are exported.

Groundnuts are a crop easily developed amongst Native communities, as they are a popular food, and the surplus can be exported. With increased railway facilities, maize and other low-priced products will be exported in increasing quantities.

Pastoral products, such as hides, sheep skins, goat skins, and ghee, will always be of considerable importance.

This short summary of Uganda's industries and products shows that with an intelligent Native population, good natural resources, a wide programme of development, Uganda will prove an increasingly valuable member of the Empire as a source of the raw materials which are so essential to the Mother Country.

A BOOM IN AFRICAN COTTON PRODUCTION

THE S.A. COTTON INDUSTRY.

A Buyer's Views.

(Special to "The African World.")

DURBAN, August 26.

I have just had a conversation with Col. Cunningham, the representative of a Liverpool firm of cotton buyers, who is now concluding one of his periodical trips to this country, on the subject of the South African cotton industry. Col. Cunningham has visited a number of our cotton plantations as well as the saleroomes, and, therefore, is in a position to speak of the subject as a whole.

One of the first questions that I asked him was as to quality and scope. The South African cotton industry is being boosted all right, but I wanted to find out to what extent we had the goods and to what extent, also, others wanted what we had. After all, ours is a new industry, and some of the things that have been said and are being said are about the most that can be said of a settled and prosperous industry.

Col. Cunningham was full of assurances on both points.

He recalled the consignment that he purchased, which was made up of the best cotton he had ever seen anywhere. When he offered it to a firm of spinners producing a mark that is world-wide in reputation he was offered a record price—for a thousand bales. Unfortunately, the whole consignment comprised but seven bales. The price dropped accordingly, though it remained an extremely good one.

"There, by the way," said Col. Cunningham, "is a difficulty that South Africa must overcome. First of all, you must produce the article that will best sell, and then you must produce it in quantity. Spinners don't want a few bales of this and a few bales of that. That sort of thing will never build up your industry."

Col. Cunningham went on to express the opinion that there were already far too many types of cotton being grown here. It is true, he said, that good cotton will always sell, but why, he asked, should growers make things more difficult for them than they need be? The reason why manufacturers are urging South Africa to grow cotton, he pointed out, is because the American export is becoming increasingly insufficient. Now, America, for the most part, produces a standard type, and that type largely governs the Lancashire spindles. South Africa's interests, then, obviously demand that the country shall set itself out to feed those spindles on American lines. He urged our growers to concentrate on improved Bancroft and Griffin of an inch and an-eighth to an inch and three-sixteenths staple. He said it was absurd to think that South Africa, with its present production of about seven thousand bales a year, should, by concentrating on other types, expect to influence the spindles of Lancashire which dealt with more than that quantity in a single afternoon.

Col. Cunningham considers that if it produces the right type of cotton, South Africa cannot possibly over-produce, that it has large areas of the land which will produce the type that manufacturers need, and that, when in full swing, the industry should be a means of employment for any man willing to put his back into hard work. He sees no reason why there should not be an assured income at the rate of about £10 an acre for many years yet for all growers, provided prices keep up. That, of course, is so far as the market is concerned. One cannot foresee seasons, as he very rightly remarked.

He also pointed out that South Africa has this immense advantage, and will always have it: that it can market its cotton at a time when supplies are at low ebb. As with citrus, so with cotton. Of course, he said, "it's the producer's affair if he prefers to gamble and hold for higher prices and fails to get them. If he does not sell in the English summer, then he comes into hopeless competition with America. But I will say this—that even in competition there should always be a good market for good South African cotton because, on the whole, it is better than American cotton and manufacturers find that they can use it to advantage in conjunction with the American product."

I asked Col. Cunningham a number of questions with regard to the organisation of the industry. It has been said that the time is not yet ripe for much organisation. Col. Cunningham agreed that while organisation could be overdone it could not be built up at too early a stage. It all depended on the nature of the organisation. He expressed the opinion, however, that the industry was starting with a handicap when it subjected itself, as was being done, to a selling organisation at a cost of two-and-a-half per cent. on every transaction effected. He also expressed the view that producers were also unnecessarily emburdening themselves by agreeing to a levy of a shilling per 100 lb. to defray the cost of grading.

I pointed out that this money went back into the industry in various ways, since it was a Government levy, but Col. Cunningham said that while that might be so the fact remained that it was connected with the grading, and the grading was of no help to the producer for the reason that it carried with it no guarantees. So long as it carried no guarantees then buyers had to buy, and would buy, independently of it. Buyers of American cotton bought under guarantee, and arbitration was resorted to, and satisfaction thus obtained, whenever dispute arose.

Asked about the buyers' association which had recently been formed in Durban under the name The African Cotton Buyers' Association, and which had led to a certain amount of controversy, Col. Cunningham said it was confined entirely to buyers and was formed simply to establish a system which would give the best results both to seller and buyer. The seller needed to sell in the best market, and the best market was the competitive market, and there could be competition only where buyers were numerous. Well, the cotton buyers were all in Durban. If sales were established elsewhere, then it simply meant that if buyers went outside Durban their bids would be influenced by the expense to which they had been put in attending the sale. But it did not follow that they would attend outside sales. At any rate, for the present, and for some time to come, the cotton production of South Africa would be so small that buyers would not have the necessary staffs to permit them attending sales in different parts of the country, especially if more than one sale were held on the same day.

"You can put the thing quite in a nutshell," concluded Col. Cunningham. "If the cotton comes to the recognised home of the buyer then the cost of buying is reduced to a minimum, and every penny saved in this respect must naturally go into the pocket of the producer. If the producer wants to defray the cost of inland jaunts for buyers, then I have nothing more to say, except that he's the first type of farmer that I have met who has money to throw away.

"My advice to South Africa is to concentrate. Concentrate on one type of cotton and concentrate on one buying centre. The one will bring the most certain results, the other result in least financial waste."

W. S. R.

GINNING PLANT FOR SIERRA LEONE.

The British Cotton Growing Association is sending out a ginning plant to Sierra Leone at a cost of about £1,000, to deal with this year's crop. The plant includes cotton press, engines, and gins. Something like 1,000 acres are now under cultivation in Sierra Leone, and a crop of between 300 and 400 bales is expected. Mr. W. H. Himbury, manager of the Association, told a "Daily Dispatch" representative that the country possesses enormous possibilities. A few years ago there was an experimental plantation of 300 to 400 acres, but a series of excessively wet seasons ruined the prospects.

Experiments have been conducted in the Hinterland with considerable success, and the transport difficulties are being

August 27.

Colonel Deneys Reitz, the ex-Minister, has written a long article for the "Argus" series of newspapers dealing with the cotton lands of Zululand.

Cotton farms are being advertised all over the country—at, of course, varying prices. Perhaps the most interesting item in this respect is the offer of the new Bulawayo Syndicate of the lease of blocks of fifty acres free for one year, terms of purchase to be arranged in the meantime. The ground is situated in the Gwelo district.

There seems to be a plenitude of cotton seed on offer from private people; yields are suggested running up to 1,500 lbs. per acre.

Through the efforts of the Chamber of Commerce there, a company is being formed to establish a ginnery and press at Port Elizabeth.

Mr. Ginwala, who started the soap industry at Lourenço Marques, is erecting a big ginnery there, to be ready by October. Much of the cotton dealt with at Lourenço Marques latterly has had to be ginned in the Union.

The railway which is to be built in Zululand to tap the cotton areas (and incidentally promote sugar and other farming) is to be 88 miles in length, and it is expected to cost £419,760. It will start from Matubatuba, 150 miles from Durban, and go to the south bank of the Pongola. The area of Crown Lands which will thus be opened up is 894,276 acres.

Some Salisbury cotton was recently sold in Manchester for 19.03d. per lb. It is said that this gives a better return than have any sales in South Africa.

It is expected that 30,000 acres in Rhodesia will be put under cotton this next season.

Mr. W. B. Wilson, B.Sc., formerly Government cotton expert and grader in Natal, is now managing a cotton estate at Glenville, just outside Bulawayo.

The cotton export from Lourenço Marques in 1923 reached 800 bales. This season it is expected to reach 4,000 bales—according to common report.

According to Major Greathead, D.S.O., manager of the Transvaal Consolidated Land, and Natal constitutes the zone. Land, Ltd., and Exploration Co., Ltd., the four-fifths of the cotton country of the Union following is the Union cotton belt:—"Takelies in the Transvaal."

a line through the Transvaal running east and west through Warmbaths, then the whole of the country north of that line, that is the northern part of the Transvaal, together with the eastern portions of Swaziland, Zulu-

SUDAN COTTON PROSPECTS.

(Correspondent, "African World" Resident

KHARTOUM, August 31.

The local authorities in the Bahr-el-Ghaza province have commenced experiments in cotton growing in that province. American cotton seed has been issued to a number of native cultivators in various sections, and under the direction of an official of the De

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partment of Agriculture, it is hoped that these experiments will prove entirely successful.

Experiments on a fairly large scale are also being made in Mongalla Province, although the lightness of this season's rains have somewhat spoilt the projects which were considered possible earlier in the year.

Several areas in the Nuba Mountains province have been put under cotton, but here again light rains have caused a certain amount of anxiety; it is hoped, however, that sufficient has fallen to ensure success.

The Baraka's first flush occurred on July 18, and flooded the same area of the Tokar Delta as last year—the Eastern Section. This is decidedly good news, as the land had been cleaned ready for immediate cultivation when the floods arrived. The cultivation of the 1924-25 crop now proceeds apace.

Gold Coast Weekly 9-20-24

THE NEW AFRICA AND ITS NEEDS.

DR. AGGREY'S ADDRESS TO THE STUDENTS' UNION.

Dr. J. E. K. Aggrey, of the staff of the new Achimota College, Gold Coast, addressed the Union of Students of African Descent on September 19th at Student Movement House, 32, Russell Square. By arrangement with the Warden the meeting was thrown open to the members of the Student Movement House Club, and a crowded audience, comprising students of all nationalities, listened to Dr. Aggrey on "West Africa and Higher Education." The president of the union, Mr. Vivian Harris, occupied the chair.

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In a brief introduction, the chairman referred to Dr. Aggrey's distinguished academic career, and his invaluable services to Africa in connection with the Phelps-Stokes Commission. Many of the most cherished hopes of the African students in London, he said, were bound up in the future of the Achimota institution, and they had come to hear from Dr. Aggrey's lips something of the plans and ideals which would inspire him and his co-workers.

Dr. Aggrey said that the keynote of his remarks would be "the march of the times." Their social customs, fashions and methods changed; and the very aims of their social existence underwent transformation in the course of time. The great agent and cause of these changes was what one meant by education, the classified experience of their predecessors serving them as a guide to lead them into the future. The power of man for evil and for good had expanded under the influence of education. The sharpened flint had given place to the spear of toughened iron; the spear to the bow and arrow the bow and arrow to the musket and the musket to the rifle. To-day the bomb and maxim-gun held the field; but only temporarily, for perhaps to-morrow the invisible death-ray or the pilotless aeroplane or some other contrivance of science would serve the nations better for the purpose of protecting their own or appropriating their neighbours' wealth.

If man's destructive power had increased, so also had his constructive power. They had advanced from the first crude stone implement for scratching the soil to the Ford tractor-plough. The world was wealthier now in proportion to that advance. The peaceful arts had multiplied and grown in complexity till they practically absorbed the whole of a nation's energies. Great nations now were those which assured to their individual members a high standard of material comfort and provided the widest opportunities for the development of their intellectual and spiritual resources.

Turning to Africa, Dr. Aggrey said that he felt very deeply when he thought of the past and looked around at the present. He thought that Africa was the Continent of the future. The history of the civilisations of mankind showed that the determining factor in the cultural progress of a people was neither climate nor race but contact, but what was contact but the assimilation of new experiences and their use to modify tradition. The African peoples had attained contact with the streams of knowledge of the West. It was their duty to maintain that contact. One had only to look at what the limited opportunities of learning had already done for the country and the people to understand what an unanswerable argument there was for more opportunities.

At Achimota they hoped to lay the foundations of something that would grow. They were approaching their task without preconceptions, inspired only with the idea of trying to make the teaching as universal as possible. They hoped to have a law school. They already had a medical school and they intended to pay the attention to the teaching of the science that in these days its importance demanded.

Speaking directly to the African students, Dr. Aggrey said the staff of Achimota appealed for their co-operation, advice, and criticism. The success of Achimota depended on them in no small degree. They should have faith in themselves as Africans and faith in others. Without the first there could be no move forward at all; without the second there would be no possibility of that goodwill between races which was the best hope of the future.

The lecture, which was illuminated by flashes of humour, was warmly received by the large audience. Mr. W. F. Hutchison moved a vote of thanks to Dr. Aggrey. It was seconded on behalf of the Student Christian Movement by Mr. J. O. Dobson.

SMALL CHOP.

[By The Chopper.]

The Chief of Police, Nigerian Railway, reports that no sleeper keys were stolen between Minna and Baro last year. One school of criticism says that the wise policy of the management in not replacing those stolen in former years is at last becoming apparent.

The "Nigerian Journal" advertises a magneto, 1800°, anti-clockwise, for a 2-cylinder engine. 1800° is, of course, the maximum temperature centigrade to which the thing can be raised by the owner's language without suffering deterioration.

Nigeria has been visited on a contribution-soliciting mission by a religious dignitary with a musical degree, instead of a theological one. His degree, of course, helped him to strike notes where even tax-collectors had failed.

A Lagos man, "Capricornus," is hailed as an astrologer of no mean order, for some of his readings of official futures, it is said, are based on observations not only of the stars, but of the persons themselves. Many such people, alas! who visit irascible officials only see stars, but still they deduce readable futures from their experiences.

At the King's birthday celebrations at Accra, we read, the W.A.F.F. gave every appearance of a "crack corpse." As the paragraph is headed "burglary," we fancy there has been some confusion with a "cracksman."

An American trade paper publishes a fishing scheme by which fish and water are to be sucked into the hold of a ship and there separated. It is thus considered possible to capture two tons of fish per minute, or rather more than the average Coaster can manage in flies when taking a soft drink through a straw.

From September 1st to October 31st, sections of the Coomassie-Tamale road will be closed to motor traffic. This period, of course, covers the time necessary to initiate the adolescent youth of the neighbourhood into the mysteries of safe pedestrianism on the highway.

Swarms of green-fly appeared in London recently. So far, however, not one West African company of any kind has used this fact to explain its blighted hopes of a dividend.

An up-to-date Accra advertiser says: "Don't forget to send your cook to our stall in Selwyn Market. Nothing to worry about. We do the worrying." We ourselves shall carry on as before, and worry our joints at our own table.

The working day of the Sierra Leone official is now to be from 8 a.m. to 1.30 p.m. without a break. This should effect a great economy of time, as it will allow only one opportunity daily of being late for work.

South African Native College.

—o—

Fort Hare, Alice.

Mr John McDowall, M.A., (Glasgow University) has been appointed Lecturer in Biology at the South African Native College, and is expected to arrive at Fort Hare some time in November. 8-22-24

Mr McDowall is a young man of exceptional abilities, according to his professors, and he should prove a great acquisition to the Staff of the S. A. Native College.

In addition to his academic qualification, he is a man of sterling Christian character, and deeply imbued with the missionary spirit.

During the war he served with the Navy, first as a midshipman on H.M.S. Rob Roy, and afterwards as sub lieutenant on H.M.S. Shannon and saw a great deal of active service afloat. When he was demobilised he returned to the University to complete his studies, and do research work in Zoology. He has been a demonstrator in the Botany Department of the Glasgow University for three years, and has also taught science subjects in the Greenock Technical School.

He has always been closely identified with the work of the United Free Church in Greenock and has conducted a Bible Class for Several years.

The Difficulty Of Modern Marriage.

—o—

Dear Editor,

I beg you kindly to promulgate this through all the inhabited lands within reach. In advertence to the above heading, I am induced by the circumstances thereof to use my penmanship. Nowadays marriage is very difficult and very expensive only purse-proud-men manage it.

And, it causes many to fear very much to exercise it unto godliness, they rather enter it ungodly; which is irregular and against the will of Sempiternal Father. *Causes:* For some instance when So and So's son comes to the age of puberty and needs a partner, the first thing his father thinks of is dowry, he persuades his son to work and buy some cattle. Because the acme of respectability among the Natives (Africans) is the possession of cattle for the exchange of their daughters and they are prepaid. Well, I axiomatically preclude the dowry, paraphernalia and the like from my objection. They are palpably the natural peculiarities of the human race (Molao oa Tau). *The buying of the lady's dress* is the prominent theme. Now, then after the lad has earned the cattle his father takes the number demanded over to the girl's parents. They accept them, and, say now it's alright, you can take the girl to the shops to array her for the wedding. Mind you, the young man has hardly earned ten head of cattle for ten years, has not earned money. On hearing that he has to go back and work for the girl's clothing, then he can marry. He stays on all occassions with compunction and his heart is much disconcerted; for he thinks also of dressing his parents, brothers and sisters. Is it not very trying to keep the person in such a condition? It is, in all probability. *The Causes:* They were not sell-He now, by this remorse, gives place to the devil to rule in his heart. He falls in sin and he incurs great blame from this state he is also bad charactered. I wish all the responsibilities of that to rest with you girls' parents in your mistake—Instead of selling your daughters to the lads, you sell them both soul and body to the devil. Can you not show the change of attitude in this matter? To buy matrimonial garments for your daugheters when you are given cattle. Secondly you have experience of their dress at home. There are some of them so foolish that when they are taken to the shops, they become excessively proud and extravagant in their demands of the showy clothing. Yet at their respective homes their dress is of a simple character. They now want to be arrayed in expensive clothing which they never wore before at their homes. Some of them want a long broad caudal which is of no benefit at all, only making expenses on the man's side. While you fathers who have received cattle expend only £1 on your daughters' clothing. The man whose twenty heads of cattle are received spends from £15 to £20 on clothing your daughters. Dress your own daughters, they are your own children, secondly you are prepaid. Give the young man a suitable opportunity to prepare for the new life he is to live. Oh Parents, the way you are doing things is unpropitious and unfair. There you are! Your son-in-law is now indebted in all sides for you daughter's sake. What will she eat at the new home? Is it not a shame for a newly married man to leave the new wife alone at a new home and go to work for debts! About eight years ago you could hardly see a young unmarried girl with a baby. That would be termed a disgrace. Natives of those times led a pure life indeed.

They were not sell-ing their daughters even if you had no cattle you could marry. You would count as many stones as number of cattle required and take the wife both go and earn those cattle you would pay them later. In those times, cattle were taken as gifts, not as payment. Parents would dress their daughters as they were able not expecting any man to clothe her for them. So they had no illegitimate children.

I wish we could all feel the petty annoyances of the modern marriage on the more civilized regions with equanimity. Let us be like the ancient parents, they were not handicapped in this way. They seemed anxious to avert any evil which might arise from their children's displeasure. They exerted good influence to their children to the Church canons and courts of law. Ministers and magistates would be free from the consequences of such false marriages and parents tco would have no more illegitimate children. I kindly and cordially ask you readers, editors and parents, to call this deeply into your consideration. It gives the devil power over our children elsewhere and defiles our churches. Hoea shobeloa ke bahlankana le baroetsana, hothoe lenyalo le boima ha ho sa thoe letho ka molao oa Molimo—'Mopi oa batho

Yrs, etc,
E. R. Monametsi.

Members Of The Basutoland Council For 1924.

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3. Leloko Lerothodi
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Race Problem — 1924.

Africa

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CIVILIZED LABOUR.

The most urgent and therefore the first problem to be tackled by the new Government, declared General Hertzog at Upington during the election, was that of unemployment. He pointed out to the electors that over 40,000 Natives were employed on the railways, and he promised that if returned he would get rid of them and thus provide openings for unemployed Europeans and Coloureds. That such a callous and brutal remedy for solving unemployment should have captured the poor white vote was expected; but that there should have been Coloured men so selfish as to approve the scheme shocked and surprised us. However, General Hertzog has been returned to power, and the Minister of Railways, Mr. C. Malan on 31st July informed the House that he had already given instructions to put the Prime Minister's policy into force. In explaining that policy, Mr. Malan used the term "civilized labour," and when asked by Sir Thomas Smart to define "civilized labour," the Minister said that "they (the Government) included those Europeans and Coloured people who live on a higher scale and consequently must receive a higher rate of wages if they are to keep civilized."

According to that definition there are evidently some Europeans and Coloured people who are not civilized, and they have no hope of finding employment on our railways. But does anyone believe that any European will be refused employment on the railways solely on the ground that he is not civilized? What official dare to give that as a reason for refusing to engage a white man to fill any job which has been vacated by a Native? And is there a Coloured man so simple as to think that he is civilized enough to obtain a job if there is a poor white applicant to fill it?

But if civilization is the sole test, then why displace civilized Natives at all? Are these men not sons of the soil equally with the whites or Coloureds? Nay, are there not already in the service white men whose standard of living is lower than that of Native employees?

These are a few of the many questions which present themselves to the mind of every honest man when reading what Mr. Malan had to say about "civilized labour." The only conclusion he could come to is that it is not a question of civilization at all, but one of kicking the Native out of the service.

And Mr. Malan added that the policy will be carried out with due regard to the effect it will have on solving unemployment and conditions of farming. In other words, the policy will mean the absorption of the poor whites on the railways as well as releasing thousands of Natives, who will be compelled to seek work on the farms at rates of pay which the poor white has refused to accept, and rates of pay which will keep him an uncivilized serf.

But if civilization is to be the only test between white and Coloured, then we shall watch the result and count the number of Coloured men already in the service who are promoted to higher positions. There are to-day Coloured men who have been waiting for promotion for years. If the Government is sincere in the policy laid down by Mr. Malan, then no time should be lost in attending to this long-standing grievance.

SALUTE TO ADVENTURERS.

WEST AFRICA stands to-day like a young people fronting a new destiny. Before her lies the brotherhood of the West, a place in the comity of the world-nations. But she is still part of that Old Africa which for two thousand years the races of the North thought of and spoke of as the Dark Continent, marvelling that something new should always come out of her. She can never forget her beginnings, coeval with the rise of mankind, to an ascendancy over the wild forces of Nature which surrounded them: but she should not be forgetful of that other epoch in her history, when the first links were forged which were to bind her to the civilisation of the North that, hastening with giant strides, had left her so far behind. That moment came not when the early mariners had sailed along her mysterious shores, nor certainly when her marginal territories were regarded only as opportunities for plunder and their inhabitants as objects of dangerous exploitation, but when men of greater minds, explorers gifted with the divine passion for discovery, sought at risk of their lives to find what manner of country and peoples lay within Africa's recesses. To men of that stamp the prize was knowledge. To find the new river, to pierce the dark swamp and forest, to cast their eyes upward to the unknown mountain, was the sole guerdon they sought for all their courage and endurance. To such as these the whole world pays tribute: but to them Africa owes a debt of honour and gratitude surpassing that of others, because they enabled her to find herself.

11-1-24

These explorers, men of the type of David Livingstone and Mungo Park and Richard Lander, have an imperishable name as landmarks in the history of Africa, but in the crowded experience of the last half-century, when administrators, soldiers, travellers, scientists have found their life-work and left the memory of their achievements there, the value of the work of the great pioneers runs the risk of being obliterated. Some there be, in the great words of Ecclesiasticus, which have no memorial, though their righteous deeds have not been forgotten and with their seed shall remain continually a good inheritance. There has indeed been lately raised a memorial on the spot where David Livingstone breathed his last. But there is none to Mungo Park, who lit the dark trail to the heart of Africa along the course of the Niger, when France was recovering from the throes of the French Revolution: and none to Richard Lander, who linked up the Upper Niger regions from Boussa, the scene of Park's death, with the universal highway of the ocean, and solved the mystery of Africa's great river seven years before Queen Victoria came to the throne. Africa, even Nigeria, is still no easy mistress to be lightly won, but how incomparably hard was the task of these great men in seeking to know her! Mungo Park's first journey in the Niger Basin, practically alone and unsupported, is an unparalleled record of energy and resource and fortitude under those perils in the wilderness, in weariness and painfulness, in hunger and thirst and in nakedness —which were assuredly not less in his experience than in that of the Apostle Paul. On the second of his journeys he died at the Boussa Rapids. A quarter of a century later, Richard Lander took up the torch where Park had laid it down. Lander connected the Upper Niger regions from Boussa with the ocean. Till that discovery was made the geographers still disputed whether the Niger disappeared in the thirsty deserts of the interior of Africa or whether, as some believed, it crossed the Continent to emerge again as the Nile; or whether, perchance, as Mungo Park believed, it was the parent of the Congo. So potent was the spell which the Niger laid on those who first saw it that nothing seemed beyond it. Ten years after Park's death, the ill-fated Tuckey expedition was sent by the British Government to ascend the Lower Congo to find the imagined junction with the Niger.

These were the tributes in life and courage and endurance which the great river highway of West Africa exacted before it would yield its powers to the service of men. It is fitting, therefore, that after many years West Africa should raise some tangible

monument to this service and devotion and to the men who gave it. So it was decided, a year or so before the Great War extinguished all thoughts of the heroism of the past in the need for a new display of it in the present. A public appeal was made and some £400 raised, but the project was perforce held over. Now it has come to its own again. A committee, consisting of Lord Ronaldshay, President of the Royal Geographical Society, The President of the Royal Scottish Geographical Society, Sir George Taubman Goldie, The Founder of Nigeria, Lord Scarbrough, former Chairman of the Niger Company, Major Leonard Darwin and Sir Frederick Lugard, has been formed to carry it out. An obelisk, similar in design to those which the Pharaohs of Ancient Egypt raised to commemorate greatness, and one of which, Cleopatra's Needle, now stands by the waters of the Thames, is to be raised on Jebba Island, where the great river is bridged by the Lagos-Kano Railway. The British who look on it will recognise in it an overdue cenotaph to two of their warriors of exploration. The Africans who behold it will see a monument to men of power and understanding who dwelt for a little space among them and laid their bones to rest in Africa.

The appeal for further funds necessary to carry the project generously into effect is made particularly to all traders, shippers, and planters, British and African alike, whose interests lie in West Africa.

Donations may be sent to the Hon. Treasurer, Roya Geographical Society Kensington Gore, London

COTTON GROWING IN THE SUDAN.

Senator L. Fanous, a member of the Egyptian Senate, who is in this country, in connection with cotton growing developments in the Sudan, has visited Liverpool and was to have lectured to the students at the University on this subject. At the last moment the lecture was cancelled, because it was understood that it was undesirable to associate the University with a question about which there might be political complexities.

African Word

Senator Fanous, in an interview, said that he was desirous of correcting a widespread misunderstanding as to the Egyptian Nationalist attitude towards the development of cotton growing in the Sudan. It was incorrect to suppose that Egyptians were opposed to that extension for fear of a possible competition of Sudan cotton with Egyptian cotton.

11-8-24

It was, on the contrary, to their interest to foster it, as it would provide a field for the absorption of the surplus Egyptian population, already trained in cotton-growing. As the Egyptian population was now the densest in the world such an outlet was imperative. The Sudan, too, was the natural outlet.

Question of Sovereignty.

Senator Fanous claimed Viscount Milner as an authority that Egyptian aspirations could be satisfied by a development along those lines without injury to Britain. He continued: "As things are to-day, Egypt exports to Britain on an average more than half her total cotton crop, and imports from Britain nearly half her total imports, so that the two countries are intimately related economically. The economic point of view, therefore, naturally involves a close friendly political relation, which the wisdom of the leaders in both countries should place on a substantial basis."

After advancing the view that the juridical basis of the Egyptian claim to the sole sovereignty over the Sudan was the strongest conceivable, he said that when Mr. Ramsay MacDonald referred to the necessity of observing the status quo in the Sudan honourably and strictly, pending a settlement of the question by negotiation, the status quo must be understood to mean the régime established by Lord Cromer in the sense that Lord Cromer understood it.

"I believe firmly," he concluded, "in spite of the present misunderstanding, there will be in the immediate future a friendly settlement. I think a strong Conservative Government in this country will be an element that will greatly contribute to a settlement, because they will be strong enough to act rightly, and because they are above suspicion as regards Imperial policy and aspirations."—The "Morning Post."

RHODESIA'S COTTON CROP.

Successful Experiments.

The success of the Rhodesian cotton crop during the past season, although only experimental, is responsible for the fact that approximately 62,000 acres will be planted to cotton in the coming season in the colony states Reuter's Salisbury correspondent. The greatest acreage is contemplated in Mazoe, the well-known Rhodesian maize belt where over 15,000 acres will be cultivated. The Central Ginnery, of Salisbury, are completing arrangements for the enlargement of the ginnery and for ginning plants to be erected at Gwelo and Umtali, and it is understood that the farmers themselves are discussing the question of erecting ginneries throughout Lomagundi and Mazoe, and at Hartley. Last season's crop, which has been completely ginned, totalled 1,250 bales, of an average weight of 475 lb., the lightness of the bale being due to the dry atmosphere.

Prices realised in Liverpool and Manchester varied from 1s. 3d., for high-coloured soft lint, up to 19.03d. for the best-grade article, and the quality on the whole has been exceptional.

It is interesting to learn that all Rhodesian cotton passed direct through regular brokers into the hands of Lancashire spinners, who took delivery at the wharves. It thus follows that speculative middlemen had no share in the profits made out of Rhodesian cotton. The total value of the crop was £40,000.

In the course of an interview with the Agency's representative, Dr. W. A. Chapple, Liberal member for Dumfriesshire, chairman of the Liberal Imperial Policy and Colonial Group in the House of Commons, and Convenor of the Cotton Committee of the Empire Parliamentary delegation, gave some reassuring information on several points which have worried prospective cotton growers.

It has been asked how long will the present remunerative prices last, and will Rhodesian producers be at the mercy of American and Lancashire rings and speculators, who in the past have been in the habit of knocking prices about?

On these and allied questions Dr. Chapple gave reasons for believing that South Africa in general, and Rhodesia in particular, had nothing to fear—always assuming we produced the quality that the Lancashire mills required and at a price to suit the trade of the manufacturers.

He said it had been accepted in Lancashire that 1s. per lb. was the price for raw material that Lancashire could pay and command a dominant place in the world's markets for her goods.

Cotton from South Africa reached Liverpool at an all-in cost of 6d. per lb., as against 1s., which was the cost of landing American cotton. This showed a substantial margin in favour of this country.

Dr. Chapple alluded to the favourable conditions both in the Union and Rhodesia for the development of cotton areas on account of the virgin soil, cheap and abundant labour, and the fact that cotton could be freighted at a low price because of its intrinsic value in relation to bulk.

There was also the advantage of rainfall as against the big outlays for irrigation works, such as were being constructed in the Sudan.

He deprecated the ratooning of cotton, pointing out that ratooned cotton had not the resistance to parasites that the primary plant had. The prospect of an increase of the world supply of cotton, he said, need not alarm those countries that can produce cotton of high quality, good staple, and at a low price.

The position, therefore, for the Union and for Rhodesia was most hopeful, and producers could be assured of Lancashire's interest in the industry. He suggested that experts should be provided and be available to farmers and prospective growers who needed information in regard to cotton cultivation.

SUDANESE TROOPS.

PRACTICALLY every officer who has served with Native African troops becomes greatly attached to them. In the East African campaign, for instance, British officers of the Gold Coast, K.A.R., W.A.F.F., and other Native regiments were always convinced that their own particular unit was unsurpassable. It is that whole-hearted loyalty and devotion that has made our black troops the fine warriors they are.

East Africa

The murder of Major-General Sir Lee Stack gives an ex-officer an opportunity for a contribution to the *Daily Mail* on the quality of our Sudan forces. He says:

"There is no finer body of troops in the world than the Sudanese units. The inherent fanatical bravery that was shown when their fathers fought for 'El Mahdi has been disciplined, and as trained soldiers they are superb, not only in discipline, but in bravery and devotion. They love their profession; the fact of wearing uniform heightens their prestige among their own people; they are 'the King's men.' They are looked upon with pride when they return to their Native village, and they usually obtain the best-looking *bint* (maiden) for wife. Their children are usually well looked after, educated, and then secure posts in the service—either civil or military.

"The Sudan Government is to be congratulated on having utilized the services of Major-General El Lewa Sir Herbert W. Jackson Pasha, on his retirement as Governor of Dongola Province in 1922, to reorganise the military police.

"The basis of his organization will, in all probability, be that followed in the reorganization of the military that must naturally follow the withdrawal of the purely Egyptian units from garrison duty in the Sudan. And there is no man in the Sudan who knows more than this illustrious officer, who will be remembered as Colonel Jackson, the hero of Fashoda."

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Africa.

SOME BELIEFS OF EAST AFRICAN TRIBES.

Conference on Living Religions within the Empire.

Mr. Richard St. Barbe Baker, late Assistant Conservator of Forests in the Kenya Colony, who on Monday last addressed the Conference on "Living Religions Within the Empire," took as his subject "Some Beliefs of East African Tribes—with special reference to that of the Wakikuyu." The lecturer was introduced by the Chairman, Mr. D. N. Dunlop.

He said that the old conception of Africa as a great dark continent, peopled with savages, "dwelling in the shadow of death," is an extravagantly false conception, though it is one that too often still exists. Perhaps in the past we had failed to understand, because we had not taken pains to study things from the African point of view. It would seem that we had had too many Stanleys but too few Livingstones—too many men of the dashing explorer type, ready to cater for a sensational public, and too few quietly observing scientists and practical students, intent upon knowing the country, its people, and their outlook upon life.

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October 21, 1924

The Possessor of Whiteness.

As far as he understood, the Wakikuyu believe in a great spirit who lives above the snows of the great mountain which gives its name to the colony. This great spirit has no beginning and no ending, but is an independent being who never alters. He is sometimes addressed in solemn sacrifice and prayer as Mwininyaga, or possessor of whiteness, while the mountain where he dwells is Kirinyaga, meaning place of whiteness; this, in fact, is the Kikuyu name for Mt. Kenya. The sun and rain, the moon and the lightning, are all manifestations of N'Gai (the High God). Sometimes N'Gai is worshipped through these manifestations. There are also sacred trees under which prayers are offered up and at which sacrifices are made. These people have no temples other than clearings in the forests with blue sky over all. Their prayer is none the less effective for all this, for they have a profound belief in prayer, and to be present and to witness a solemn gathering is an experience which could not fail to impress the most sceptical.

The Conception of God.

After describing a Kikuyu ceremony at which the speaker was present, he went on to explain that the object of sacrifices was not to propitiate the deity, but to coax him as it were. "God is not angry and therefore does not need to be propitiated; but like all of us he does love presents." The speaker went on to say that such a present makes it possible for the worshipper to ask for something really worth while in return, and he quoted a typical prayer which will be admitted as a delightfully frank expression of the matter: "O God, you who have many things, give me some, please. Listen! I want goats, I want sheep, I want children. Listen, I want plenty of them, O, my Father, that I may be rich! Do you hear, O God, my Father?"

Mr. Baker continued: "The Wakikuyu say that nothing but good comes from God. How is it then, you may ask, that some people are suffering and in distress? This has been a problem for less primitive peoples than the Wakikuyu. How is is that there is so much that is unpleasant in the world? One African tribe explained it to me in this way: They said that although God is good and wishes good for everybody, unfortunately He has a half-witted brother who is always interfering with what He does. This half-witted brother keeps on butting in and doesn't give God a chance."

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Native Character.

Judged from the European point of view, these Africans present a very curious mingling of qualities, both good and bad. Physically brave, but morally feeble, they are easy to lead but hard to drive. They dread the unknown, unless placed under the immediate guidance of one whom they trust. Self-indulgent by custom, habit and nature, they are liable to hanker after the fleshpots rather than the higher things of civilization. Moral through fear, when controlled by tribal custom and use, they are prone to be anything but moral when brought under the comparatively mild jurisdiction of Western civilization.

Superstitious and credulous, but quick to learn and eager to understand, they are readily imbued with the wish to advance, though their instability of temperament often causes them to lose interest before the goal is reached. With vivid imagination as regards things supernatural, they are slow to visualize the possibilities of material change, and reforms can come about only by ocular demonstrations of improved results. Naturally idle, they can be assisted to improve their conditions only by having the result of study and systematized labour brought directly before them. Withal a lovable and trustful people, for whose welfare we have resumed responsibility, and to whom we therefore owe all the care and guidance which is in our power to give.

THE NEW LEGISLATIVE COUNCIL (FROM A CONSTITUTIONAL STANDPOINT.

III.

By E. S. Broku Betts.

Weekly News

Election.—A candidate for election shall be nominated by three electors who have been registered and on the day of nomination the candidate must make a declaration that he is seised and possessed of real and personal property in the Urban District to the value of £150 over and above what will satisfy his just debts, and the Rural District of £100.

The Election as provided for by the Order-in-Council and the regulations will be by ballot, and the following from Section 23 of the Proclamation is important.

9-20-24

The voting at every election shall be conducted in the following manner:—

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(2) Before delivering a voting paper to any person offering himself to vote, the Presiding Officer may put to him the following questions or either of them—

Sierra Leone

(a) Are you the person whose name is on the register of electors (reading the name of the person and his address)?

(b) Have you already voted at the present election?

(3) The Presiding Officer shall refuse to allow an elector to vote at his polling station if

(a) there is another polling station nearer to the address of the elector as given in the register of electors, and

(b) the elector does not give a satisfactory explanation for wishing to vote, at such Presiding Officer's polling station.

(4) An elector shall record his vote by putting a cross against the name of each candidate for whom he wishes to vote, but he shall not vote for more candidates than the number required to be elected or record more than one vote in favour of any one candidate. He shall then place his voting paper in the ballot box provided for the purpose.

Sub-sections 1 and 2 above are intended to prevent personation which is made an offence by the principal Order-in-Council.

Section 35 of the principal Order-in-Council provides that:—

"Any person who at an election held under this Order applies for a ballot paper in the name of some other person, whether that name be that of a person living or dead or of a fictitious person, or who, having voted once at any such election, applies at the same election for a ballot paper in his own name, shall be guilty of an offence of personation, and every person so guilty or who is guilty of the offence of aiding, abetting, counselling, or procuring the offence of personation, shall be liable on summary conviction to imprisonment with or without hard labour, for any term not exceeding six months."

Section 4 quoted above deals with the mode of voting, and makes it clear that not more than one vote can be given to a candidate. From section 26 of the Proclamation it is evident that the voting will be of a secret nature, since it so is provided that besides the voting itself, nothing shall be written on the voting paper except the official number by which the vote can be identified.

Section 34 of the Order-in-Council makes provision against the infringement of the secrecy, and the sub-sections in my mind are so important that I will quote them in extenso:—

34 (1) Every officer, clerk, and agent in attendance at the polling station shall maintain, and aid in maintaining, the secrecy of the voting in such station and shall not communicate except for some purpose authorised by law, before the poll is close to any person any information as to the name or number on the register of voters of any elector who has or has not applied for a ballot paper or voted at that station or as to the official matter.

(2) No such officer, clerk or agent, and no person whosoever shall interfere with or attempt to interfere with a voter when marking his vote, or otherwise attempt to obtain in the polling station information as to the candidate for whom any voter in such station is about to vote or has voted, or communicate at any time to any person any information obtained in a polling station as to the candidate for whom any voter in such station is about to vote or has voted, or as to the number on the back of the ballot paper given to any voter at such station.

(3) Every Officer, clerk, and agent in attendance at the counting of the votes shall maintain the secrecy of the voting, and shall not attempt to ascertain at such counting the number on the back of any ballot paper, or communicate any information obtained at such counting as to the candidate for whom any vote is given in any particular ballot paper.

(4) No person shall directly or indirectly, induce any voter to display his ballot paper after he has marked it so as to make known to any person the name of the candidate for whom or against whose name he has so marked or voted.

(5) Every person who acts in contravention of the provisions of this article shall be liable on summary conviction to imprisonment with or without hard labour, for any term not exceeding six months.

The provisions are so unambiguous that they need comment by me. This method is designed to prevent the use of undue influence, and enable a voter to disregard sentiment and vote as he feels convinced, feeling sure that the machinery of the law keeps secret the way in which he votes. The strict enforcement of these sub-sections are necessary in the interest of the community as it will promote tranquility in the election and purity in the voting. The system of election by balloting was criticised by many eminent writers, but events do not now justify such criticism. Its adoption in the United Kingdom is almost universal not only in parliamentary election but in other elections of a private nature. Continental Europe adopted it, and in Greece the ball-ballot, which is the origin of the system, is still in use. Each candidate is given a box with his name written on it. The voter is served with two balls, the "yes" ball, and the "no" ball, and he is to throw one ball as he wishes to vote into the box. Some of the States of America and the Dominions have also adopted balloting, although

Race Problem - 1924.

Africa.

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The provisions are so unambiguous that they need not comment by me. This method is designed to prevent the undue influence, and use of sentiment and vote to disregard enable a voter to feeling sure that the machinery as he feels convinced, feeling sure that the way in which he votes. The of the law keeps secret of these sub-sections are necessary in strict enforcement of the community as it will promote transparency guilty in the election and purity in the voting. The system of election by balloting was criticised by many eminent writers, but events do not now justify such criticism. Its adoption in the United Kingdom is almost universal not only in parliamentary election but in other elections of a private nature. Continental Europe adopted it, and in Greece the ball-ballot, which is the origin of the system, is still in use. Each candidate is given a box with his name written on it. The voter is served with two balls, the "yes" ball, and the "no" ball, and he is to throw one ball as he wishes to vote into the box. Some of the States of America and the Dominions have also adopted balloting, although

there is difference in the actual method.

To return to our subject, it is an offence punishable with a fine notexceeding £25 for any person directly or indirectly by himself or any person on his behalf to make use of or to threaten to make use of any force, violence or restraint or to inflict or threaten to inflict, by himself or any other person, any temporal or spiritual injury, damage, harm, or loss upon or against any person in order to induce or compel such person to vote or refrain from voting, on account of such person having voted or refrained from voting at any election or by abduction, duress or any fraudulent device or contrivance to impede or prevent the free exercise of the franchise of an elector, or thereby to compel, induce, prevent an elector, either to give or refrain from giving his vote at any such election. It is certainly permissible and correct for any one to advance reason why an elector or electors should vote for a particular candidate and not vote for another candidate, but what the law aims at is the use of threat or violence, or such display of force as is calculated to prevent an elector from the free use of his thinking powers with the effect either of inducing him to vote in a particular manner, or preventing him from voting at all.

OBITUARY.

MRS. NANNETTE BOUCHER.

Another West African woman of note has passed away in London in the person of Mrs. Nannette Susan Adelina Boucher, daughter of the late Surgeon-Major Horton, of Sierra Leone. Dr. Horton was one of the few African men given military rank by the British Government. Mrs. Boucher was 48 years of age and her death took place on August 21st at a nursing home in Finsbury Park after an illness of about five months. She was buried at Highgate on Monday, 25th August, in the presence of a large gathering of her countrymen and women.

Mrs. Boucher was one of the most intellectual women the Coast has produced, and her name in London was at one time one of the centres of West African entertaining here. Besides being a woman of educational attainments she had great personal charm and was an excellent hostess. London was her home for nearly twenty-five years. Several months ago her health gave anxiety to her family and on the advice of a specialist she was removed to a nursing home for an operation which was successfully performed. Later symptoms appeared indicating a change for the worse, and she passed away in the presence of her family on Thursday 21st August.

Nannette Horton, as she was known on the Coast, a correspondent writes, was the only daughter by his second wife of the late Surgeon-Major James Africanus Beale Horton, of Freetown, the well-known African author, patriot and benefactor. She lost her father at an early age and her education and training, the best procurable in Europe, fell on her mother, one of Sierra Leone's most cultured women. Soon after her return to the Coast she was married to Mr. W. H. Boucher. Later the family came to London, mainly to bring about the administration of the estate of Dr. Horton, the bulk of whose personal effects consisted of mining interests in the Gold Coast and investments in England. The estate was at one time valued at about a quarter of a million sterling. Mrs. Boucher remained in London, where three of her four children were born. The death of her mother some years ago strengthened her resolve to permanently reside in England.

Among the many charitable bequests made by Dr. J. A. B. Horton, her father, was the devising to trustees of the family mansion in Sierra Leone, known as Horton Hall, to be converted into an educational seminary for the study of arts and science and higher educational subjects. It was to be called Horton Collegiate High School. He endowed this institution by substantial bequests of gold mining and other shares and investments. The slump in the gold mining industry at the Gold Coast, which set in soon after his death, considerably depreciated the value of the investments and rendered it absolutely impossible to carry out the educational scheme of the testator. The Court in Sierra Leone, however, directed that the funds available should be utilsed for educational purposes in the Colony and on such lines, as far as possible, to carry out the testator's intentions. The fund is now used in the endowment of a special branch of the Diocesan Technical School in Sierra Leone.

The chief mourners at the funeral were Mr. W. H. Boucher, Mr. and Mrs. James Horton Boucher, the Misses Beatrice and Ena Boucher, and Burney and Bijou, two grandchildren. Present were Messrs. P. H. Doherty, S. H. Doherty, A. N. Doherty, F. G Martins, J. A. Lasite, C. Blake, Essien, W. Taylor, T. J. Thompson; Mrs. Maxwell, Mrs. Alexander, Mrs. and Miss Brandenburgher, and Miss Emma Williams.

THE WORSHIP OF AFRICAN HEROES.

There is no doubt that many people may have seen and perhaps admired the beautiful picture of the stately statue reproduced in *West Africa* of 19th July last, erected at Calabar in memory of the late Prince Bassey Duke Ephraim, at the unveiling of which it was reported, Mr. Justice Webber of the Judicial Department, Calabar, delivered an elaborate address. "That beautiful statue will for all times speak in living and vivid terms of the good deeds and achievements of the late Prince and it will also proclaim to succeeding generations, the admiration and esteem in which he was held by his people, whose gratefulness has brought forth that fine tribute of regard."

Such a tangible and worthy expression of a people's devotion deserves great commendation and it seems to point to the fact that as educated Africans we are coming to our own. in the worship and admiration of our heroes, and more than that, it ought to bring very forcibly to light, that the assertion that is often made that the "African is no hero-worshipper" is fast losing grounds. Impartial critics of African history, who have devoted time and energy in the study of African customs and ideas very keenly and minutely, must be able to assert that Africans are not wanting in regard to the worship of their heroes, for in their own way, they have been able to perpetuate or pay tribute to the memory of their worthy men and women whether dead or alive.

In the first place, the people of Calabar are noted for the respect and veneration they hold for their dead heroes and those who have had the privilege of residing with them can testify to the truth of this statements and not only do they worship them, but they also hold in veneration the relics, etc., which once belonged to them. In many homes in Calabar, etc., are to be found old hats, swords, knives, regalias, etc., once used by chiefs and men who have long since been dead, but which are kept with sacred and cherished memories, in the same way as the relics, etc., of ancient English Ancestry are kept in the Tower of London.

Nor is this regard and veneration for the dead peculiar to Calabar alone, but it is strongly in evidence in all other places in Nigeria and all through Africa. Another worthy example of a people who have true and genuine esteem for their heroes will be found in Egba land, and travellers further hinterland from Lagos to places like Abeokuta, Ibadan, Oyo, Jebu Ode, etc., even to the Houssa States in Northern Nigeria, as well as on the other side of the Southern Provinces of Nigeria such as Warri, Onitsha, Benin City, Sapele, Okrika, etc., who were able to live with the people and study their native customs and ideas will sincerely proclaim that the people of those places are not one whit behind those of Calabar so far as veneration for their heroes is concerned.

As far back as 1916 at the unveiling of a Memorial Portrait at the Glover Memorial Hall, Lagos, of the late Honourable C. A. Sapara Williams, C.M.G., a great and talented African lawyer, the late Professor S. M. Harden, an African said, *inter alia*, in reference to this subject:—

"It has been said that the Negro is no hero-worshipper. However true this may be of the educated or Europeanised Negro, it is far from true of the uncivilised or aboriginal Negro. The natives of the Hinterland have their heroes whom they not only honour and reverence, but whom they worship and adore as deities, such as Shango, Obatala, Ifa, etc., who were men who once lived and walked upon this earth, but whom after their death their countrymen have apotheosised, counting them as worthy of a place among the gods."

Then again, in the Gold Coast, we observe that the same feeling of intense veneration for their dead or living heroes exist, and many of them will perhaps remember with deep and sincere affection the name of Osai Tutu, the great Chief and Ruler of the Ashanti people, a man who, it is said, wielded great influence in Ashanti and who practically founded Kumasi, the proud capital of Ashanti. Such a great Chief was he, and such was the veneration the people had for him, that a Golden Stool, portraying great dignity and royalty, in fact a symbol of power, was made for him, the stool which has now passed down in Ashanti history and tradition to be held with much veneration and reverence. That such a tribute should have been paid to Chief Tuta shows how great was his influence; and such was the importance of this stool, the symbol of power, that Captain R. S. Rattray, M.B.E., in his book entitled "Ashanti," described it as follows:—

"The Golden Stool is the Shrine of the Sun sum or soul of this people, something for which they have fought and for which, I believe, they would fight again."

DR. J. E. PANHANS.

Dr. Panhans the Dental Surgeon who arrived last week with his mechanic and resides at the Colonial Hotel has been kept very busy. The Surgeon, we understand, will be here till the 10th of October before proceeding to the coast.

A GENET AND CO.

The business which hitherto had been carried on by A Genet at Westmoreland Street, will henceforth be known and carried as A. Genet and Co. Mr. A. Stetler having become a partner in the business. Genet's business is well known and is popular throughout the Colony. We wish greater success to this enterprising firm.

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Africa.

EGYPT AND THE SUDAN.

White Paper and the Indians: Will the Question be Reopened,

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Mr. Thomas, the Secretary of State for the Colonies, whose every word is weighed with care and appropriate gravity by the Press and the Executive of the Convention of Associations, has advised Kenya to give franchise and immigration a rest as popular subjects of debate and to turn attention to the things that really matter—the trusteeship of the African, education, agriculture, and normal economic progress—but the European community remains restless and suspicious.

There is a widespread feeling that the present British Government, in its endeavour to carry out its principles and beliefs in regard to the progress of India and the Indian people, would not hesitate to reopen the question of the White Paper. It is not believed that the Government will do anything to upset the basic principle of that document, which is the trusteeship of the native, yet it is feared that Labour imagines it can adjust European and Indian differences—to the advantage of the Asiatic—without in any way interfering with the provisions which protect the present and future of the African. The balance set between the races by the decisions is not perhaps so fine that changes would bring a collapse in practice, because it is conceivable that even the abolition of the legal bar against the ownership of agricultural land in the highlands by Asiatics might not at the moment affect the position of the native, but it would be a most dangerous interference with an accepted compromise.

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A leading member of the Indian community, and a member of the delegation of last year, tells me that he had been confident a change would be made, but that his mind is now uneasy because the Royal Assent has been given to the new Constitution, precluding any addition to Indian representation unless a new Bill is introduced. In any case, he reiterated, the Indians cannot accept the present position, and changes in immigration and franchise—particularly in the latter—are expected.—("Times" Nairobi correspondent.)

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The only one who apparently had no statistics to submit was the Provincial Secretary, Cape Town. But we can supply the information, as the Cape Town Municipality is the largest employer of relief workers in the Province, and one witness, Dr Anderson, is chairman of the Streets and Drainage Committee. From statistics prepared by the City Engineer's Department, it is found that the cost of stone breaking to a free Coloured is over 5/ against 15/ for a white relief worker.

The Report of the Auditor General makes it further quite plain that the uneconomic expenditure on white relief labour is somewhere in the neighbourhood of £450,000, which the taxpayers, including the coloured worker, must shoulder. We say white relief labour, because out of a total of 16,245 in the relief works, 15,912 were white and only 333 Coloured.

The outstanding fact in the Report is that white labour is uneconomic, and not as Mr. Scholtz has said, that the "white relief worker was a superior manual labourer to the Black."—A.P.O.

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When the A. P. O. decided to support Sir Drummond Chaplin for South Peninsula, it did so because it was known that he was not only a capable debater and capable of sustaining a high level in his speeches, but because on the whole he takes a very fair, impartial and a broad minded view of most questions.

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over with the Natives concerned —legislation which would be fraught with great dangers not only to the Natives but to all other persons in this country."

We congratulate Sir Drummond on this great speech, and we would ask readers to procure a copy of the *Cape Times* of the 8th August and there read the full reports of the speeches of Sir Drummond and of Advocate Alexander. The latter posed during the election as the great champion of non-Europeans, the latter hardly said a word on the Native question. Yet Mr. Alexander in his speech on the Budget did nothing but bolster up the Nationalist Government, and forget his thousand and one election promises.—A. P. O.

HELPING THE COTTON INDUSTRY.

The Union Government has shown its very practical sympathy towards the development of the cotton industry in South Africa by the authorisation of the construction of a much-needed railway running diagonally across Zululand, from the south bank of the Pongola River to Matubatuba siding, where it will connect with the present north coastline between Durban and Somkele. The new lines will open up some eighty-eight miles of very promising country, which has been attracting considerable attention by the possibilities of cotton and sugar-growing, for which the soil and climate are both suitable, the initiative in respect of which is largely due to the Candover Estates, on which Mr. Rouillard's group started operations in 1920 with 250 acres under cotton, increasing to 850 in 1921, 1,280 in 1922, and 2,500 in 1923. It is anticipated that the facilities which will be afforded will create a demand for the present dormant Crown lands in the district, the proceeds of such sales materially contributing to defray the cost of construction, estimated at £500,000. How provision of cheap transport encourages the opening up of the country is shown by the results of the line to Somkele, which was originally designed to serve a proposed coal mine at Hlabisa, which, however, did not materialise. The existence of the line north of Empangeni enabled the Government, however, to open up a large area of Crown lands, which gave rise to the growth of the sugar cane industry in that area, the importance of which can be gauged from the figures that during the 1923 season 208,000 tons of sugar cane were handled from the Empangeni and Umfolosi districts alone. Between Matubatuba and the Mkusi River cultivation along the route of the new railway extends only at present for a few miles immediately north of Matubatuba, although some 60,000 acres are believed to be available, the major part of which should be suitable for cotton and the remainder for sugar. Between the Mkusi and Pongola Rivers, a distance of about sixteen miles, there are two distinct districts separated by the Rooi mountain range. On the first area about 60,000 acres should be made available, while the second consists of about 226,000 acres. The bulk of the cotton produced in Northern Natal comes from the latter district, the output during last season being 400 tons of lint and 1,200 tons of seed cotton. This necessarily brief description of the possibilities which will be afforded by the new line indicates the enormous opportunities which exist for the expansion of the cotton growing industry, and the prosperity for the whole of South Africa which may follow its encouragement and enterprise.

TEA IN UGANDA.

In this special "Uganda at Wembley" number we reproduce extracts from a very interesting paper on tea recently read before the Uganda Planters' Association by Mr. F. G. Talbot of Mityana.

He began very aptly by enquiring if it would pay to plant an area of moderate size with tea, replying that under present conditions it undoubtedly would, if attention were paid to a number of important considerations.

At least 50 acres must be opened out, with the intention of increasing it to 100 acres or more in the immediate future. Tea in Uganda needs close, personal supervision, for although the labour may be as workable as in other countries where tea is grown, there are as yet no headmen to relieve the planter from the continual attention absolutely imperative to success. Unlike coffee, tea can hardly ever be left, even for a day, without disaster overtaking it in some direction.

Rich soil is necessary, and if it is not at least three or four feet deep, containing a fair proportion of humus, tea should on no account be tried. Land which answered well for coffee is not necessarily suitable for tea, though the speaker saw no reason why the greater part of Uganda coffee estates should not be eminently fitted for tea production.

For a few years the provision of seed would be a great difficulty. To plant even fifty acres, fairly large quantities of seed are necessary, while local supplies are extremely limited, though as odd patches of tea have been planted out the position should improve rapidly. Imported seed is out of the question, for no estate can afford to pay £100 for 80 lb. of delivered seed, of which probably not over 30 per cent. will germinate, and which offers little or no advantage over the local supply. Textbooks declare that 100 lb. of seed should plant six acres of land, but that calculation is hopelessly inadequate in Uganda, where it suffices for perhaps half the given area.

Mr. Talbot made definite suggestions on the question of planting, lining, holing and pruning.

As to estimates of yields, an approximate crop of 50 lb. per acre in the third year, 200 lb. in the fourth, 350 lb. in the fifth, and 400 to 600 lb. or even more in later years is suggested, while it is recorded that exceptional estates have given as much as 1,200 lb.

From the last Annual Report of the Uganda Department of Agriculture we cull the following:

"Tea: There is increasing interest in this crop, and applications for seed both from Europeans and natives have been numerous. For the better qualities of prepared tea the demand exceeds the supply, and other qualities find a ready sale amongst the natives."

Native Teachers.

For the benefit of the members of the Transkei and Cape Native Teachers' Associations who are due to amalgamate in Conference on Wednesday 17th December next at King William's Town we reproduce the provisional constitution below.

CONSTITUTION.

1. NAME. This organisation shall be called "The Cape and Transkei Federal Teachers' Association".

2. OBJECT. The object shall be to act as the recognized mouthpiece of the Native Teachers before authorities.

3 OFFICERS. The officers of the association shall be: the President, the Vice President, the General Secretary, the Assistant General Secretary, the Treasurer, and six members of committee.

4 EXECUTIVE COMMITTEE. The officers shall constitute the Executive Committee of the Federal Association and shall *ipso facto* be members of the General Conference thereof.

5. COMPOSITION. The composition of the Federal Association Conference shall be on the basis of four delegates for every twelve of its membership.

6. REGISTRATION. The Secretary shall be annually furnished by the Secretaries of the constituent associations with a register of all their members.

7. FINANCE. Each constituent association shall, through its treasurer pay a fee on the basis of six pence per member annually to the Federal Association treasurer.

8. MEETINGS. (a) The Federal Association shall hold its Conference every two years, during the Summer vacation, and shall decide on the venue of the next meeting (Corollary: The first meeting will be held at King William's Town in December 1924). (b) On an emergency, a special conference may be summoned by the President and General Secretary.

9 QUORUM. Five members shall constitute a quorum at the meetings of the Executive Committee.

10. ELECTION. The officers and members of the Executive Committee shall be elected biennially, the retiring ones being eligible for re-election (Corollary: The following temporary officers shall manage affairs until the meeting of the first Conference:—President, Prof. D. D. T. Jabavu; Vice President, Mr. L. W. Masiza; General Secretary, Mr. J. P. Hermanus; Assistant General Secretary, Mr. B. B. Mdlade; Committee Members: Messrs. S. E. Mqayi, A. Mbali, B. Mpahlwa, T. Ngcebetsha, C. Mokangoa, G. Njokweni.

11. NOTIFICATION. The Conference notice shall be published in the press at least three months before the date of the meeting.

12 AMENDMENTS. The alteration or amendment of this constitution shall require a two thirds vote of the members present at conference, provided that notification of such motion is made at the previous conference.

Race Problem - 1924

Africa.

"AMVO" AND THE GENERAL ELECTION.

To the Editor of the "A.P.O."

Sir,—

Quite recently I wrote in the *Cape Times* on the subject of Mission Schools, and pointed out that by denying us, as parents, the right or privilege of having a say in the administration of our schools is certainly a gross injustice, to put it mildly. I also commented on the matter in your columns with a view to getting this anomaly righted.

As the subject is of paramount importance I consider too much cannot possibly be said and written, hence my writing again.

I have just read an address by Dr. Viljoen, Superintendent-General of Education, to the members of the S.A. Teachers' Association Conference at Sea Point. In the course of his remarks Dr. Viljoen said, *inter alia,* "Let people co-operate so that they can say: 'this is our school and our institution, and we are going to do all we can for it without the help of the State.'" A.P.O.

Everyone having a right conception of what the word "education" means, and who has a genuine interest in its proper administration, will join issue with these remarks. Co-operation is essential between management, staff, parents and the Department if we are really serious in our efforts to make a success of our educational facilities. But when our aspirations to co-operate are being met with opposition from the Department and the Management, such desired success will, no doubt, be long in coming—if come it will.

Of course no one will welcome a tendency towards undue criticism, but when there appear to be reasonable grounds for complaint, it is only reasonable to expect that attention should be paid to and the remedy applied to it. 8-9-24

What I particularly and strongly object to is: (1) The refusal of the Department to recognise a School Committee appointed by parents to watch the interests of the school wherein their children are being given education. (This, by the way, is what we are given to understand, the truth of which I doubt very much). (2) The teaching of our children in Mission Schools to the 4th Standard only.

Now, Mr. Editor, who will deny that these are not just and reasonable grievances? Even a member of the Provincial Council and a member of Parliament admitted during the recent elections (at question time) that these grievances were genuine, and that they should be attended to by the authorities.

I fail to see the necessity for qualifying as a certificated teacher to teach children to the 4th Standard. Nor do I see any reason why we, as parents, should be prevented from taking an active part in the administration of our schools. Recently an argument was brought forward that because the teachers were the paid servants of the Education Department, we, as parents, had nothing to say. The teachers in our European schools are also serving under the same Department, yet there are School Boards and School Committees.

No Sir, we cannot, and must not, allow this important matter to suffer through apathy and neglect on our part. If our teachers desire to be a blessing to their race, then they ought to welcome advice and support offered. But if they, too, are indifferent to the improvement in our educational system generally, then they will become a curse instead. In the country towns advancement appears to be stationary, educationally, and therefore let us be up and doing to get the causes removed with the least possible delay.

There are several teachers in Mission Schools who have already proved an asset to their people simply because they have a life interest in them. Why can't all of them do likewise, instead of telling us that they are "the paid servants of the Department"?

I doubt very much whether one would find one boy or girl in this town who is able even to write a decent letter, yet the poor parents are asked to rejoice because their children have passed to the next standard. Are we to call this "Education"?

There must be something seriously wrong with the system, or otherwise, I feel sure.

I am, Sir,

Yours in the cause,

EMANUEL GARDNER.

ZIMBABWE RUINS.

Who Were the Builders?

African World 9-13-24

Reference to the new view of the origin of the Zimbabwe ruins submitted by Mr. F. J. Schofield, A.R.I.B.A., was made in this section of the AFRICAN WORLD last week. An interesting comment on the theory is made by Mr. Maufe in the "Rhodesia Herald":—"The answer to the main question about Zimbabwe—Who were the builders?—is, he states, 'In the 18 or 20 feet of red earth filling within the so-called Acropolis. At every few inches throughout the depth of this deposit are floors and hearths due to human occupation, and Mr. Schofield has shown conclusively that this deposit accumulated concomitantly with the intermittent building of the retaining walls. This is the new fact to which we have to adjust our ideas.

"The remains of pottery, bones, sharpened stakes, iron axes, etc., obtained from the above-mentioned red earth filling (excepting for the moment the top three or four feet containing the gold beads, soapstone carvings, etc.), clearly indicate a Bantu occupation, and nothing but a Bantu occupation. If anyone doubts this conclusion, drawn from the evidence at hand, it is on them to prove what other race produced pottery, axe heads, etc., exactly like those of the Bantu, and at a time when Bantu races were inhabitating the country. The latter we know from another new fact, namely, Sir Arthur Keith's evidence derived from the skeleton in the old working at Gwanda, that Bantu must have been in the country for a period of 800 to 1,000 years at least. Apart from the Bantu, we know of no other race inhabiting this country for generation after generation except the Bushman and the older race that made the large stone axes, and both these are excluded on the evidence of the objects found in the red earth filling.

Products of Some Bantu.

"Turning now to the gold and soapstone objects found in the top three or four feet of filling: the believers in the exotic race of builders have not yet proved that these objects are due to the occupation of an exotic race. It is open to anyone to believe that they are products of some Bantu who were in communication with foreigners.

"I have laid stress on the evidence from the red earth filling in the 'Acropolis' for the reason that the section is open to inspection by anyone who cares to examine it for himself. In the 'Temple' exactly the same kind of evidence has been obtained, but the whole of it is not open to inspection without special excavation.

"It seems to me that the evidence before us is sufficient to warrant the adoption of a working hypothesis that the builders were Bantu, until such time as the believers in the exotic race can prove that the succession of floors of human occupation were due to some foreign race. I cannot, therefore, see that much good is likely to come from a continuation of Friday's debate, but it is important that all the objects found in the floors should be properly labelled and preserved, preferably in one of our museums. It is quite a possibility that a careful examination of the form and ornamentation of the pottery would show which particular race of the Bantu were its makers."

OUR KAMPALA LETTER.

(From Our Special Correspondent.)

KAMPALA, August 18.

Value of Cotton to the Empire.

African World 9-20-24

From the undernoted official figures it will be seen that Uganda supplies practically half the amount of cotton grown within the British Empire. The total of 85,000 bales of 400 lb. each of lint cotton for last year, and as the output for the season 1924, now on, exceeds at the time of writing over 100,000 bales, it can well be asserted that Uganda does supply at least half the quantity grown within the Empire. The following is the table of comparisons:—

	Bales of 400 lb. each.
Uganda	85,000
Sudan	28,000
Nigeria	18,000
Tanganyika	10,100
Australia	9,000
Nyasaland and Rhodesia	6,500
South Africa	6,000
West Indies	5,000
Mesopotamia	1,500
Kenya Colony	1,200
Gold Coast	1,000
Sundries	6,000
Total	178,200

Within recent years the price of cotton has been good, and as the quantity is approximately 500 lb. of raw cotton to the acre, it does not require much calculation to convince the native that if he persists in planting an acre or two he will be able to sit down for practically the rest of the time when he is not planting.

The ordinary native heretofore could not understand why the price of cotton fluctuated, and for the matter of that he does not understand even now very clearly: but the price recently has been fairly steady, and as this is good it has encouraged him to some exertion. Let there be a downfall in the price and we shall have the old suspicion with which he is permeated over again, but not to such a degree as before, consequent on the experience he is having.

Next season will be another record, and even to-day, late as is the season for planting, natives are at it hammer and tongs for all they are worth. If we are favoured with anything like fair luck, there should be an output of about 170,000 bales of lint.

Transport and Labour.

At the present moment, which is in the thick of the export season, the railway is, unfortunately, blocking the way. Ginnery godowns are choc-a-block with ginned cotton awaiting an opportunity to get it sent off by the railway, which is unable to cope with the rush.

Transport firms have done well this season, and, as a whole, have been able to get the material to its destination in good time.

The Government are again taking time by the forelock in the matter of the upkeep of the roads and the providing of new ones, and preparations for the huge crop expected next year are everywhere being hurried on.

The quality of the last season's crop is up to the average, and there is not much to complain of in the matter of the native holding back for better prices. A drop of a penny a week ago serves to show him that this policy is not unattended with some risk, in addition to which the keeping of cotton in his hut does not add to the quality.

We have every reason to feel proud of last season's effort, and it is hoped that no stone will be left unturned which will help to ensure that the coming crop will be as successfully handled.

At the same time, most people recognise that trouble eventually will come through labour, not the want of labour itself, but the want of the proper organising of that which we have. Some form of compulsion will have to come, but what this will be one cannot see at the moment in the face of the outcry which this would entail on the part of those people at home who do not understand the circumstances.

As I have said scores of times in these columns, ten times the present output can be managed if the labour to cope with it is assured.

WHITE LABOUR CONGRESS.

SEGREGATION OF NATIVES AND INDIANS.

The sixth Annual Congress of the Cape Federation of Trades was opened by Colonel Creswell in Cape Town last Saturday. The resolutions, if studied carefully, show that white organised labour is making a determined onslaught on non-European workers. Some of the resolutions are carefully worded with the deliberate intention to deceive: others, such as those urging the Government to introduce legislation to establish Wages Boards, and to make it compulsory to insert a "Fair Wage Clause" in all Government, Provincial and Municipal contracts, need only a moment's reflection to show that the sufferer will be the non-European artisan; while yet another resolution demands, with characteristic brutal candour, the immediate segregation of Natives and Asiatic workers.

Among the resolutions was one rejoicing over the "sweeping defeat of the S.A.P. Government during the last elections." Evidently it was the only resolution over which there was some difference of opinion, it being carried by a majority of 25 only.

A resolution dealing with unemployment was introduced by a Mr. Berman, and urged that "immediate relief was wanted. Too many Natives were employed locally, and if half their number were repatriated and Coloured men employed instead, it would contribute materially towards solving unemployment in the city and elsewhere." How strange all this sounds! When, during the elections, Dr. Abdurahman accused Messrs. Berman and Stuart of the Federation of Trades of urging the repatriation of Natives and replacing them with white relief workers, the charge was stoutly denied in the press. But the elections are now over, and Natives, whose votes were eagerly solicited then, may now be repatriated to make room, forsooth, for Coloured men. For Coloured men, indeed!

According to Labour ethics there are two classes of Labour that need protection—white and Coloured—for Congress adopted another resolution which calls on the Government to segregate not only Natives but Indians as well; "the latter being the greater danger to Europeans," said one of the speakers.

Mr. Sampson, in true hangman's language, said that "if the Native is to be segregated, it was to be done in a humane way." Such is Labour's code of morals! Segregate the Native, hound him out of the industrial field in the land of his birth; kill him off by kraaling him in arid territories; but do it humanely. Chloroform him and cut off his means of livelihood. Then when he wakes up and realizes the wrong he has suffered, it will be too late, for he shall find himself humanely but effectively fenced in. It is significant that most of those who meet in Congress, are what Nationalists once called foreign adventurers. Indeed, not a single Labour member of Parliament has the distinction of having been born in South Africa; some had to flee from Russia, and now these self-same men would hound the Native out of the land of his birth.

Another resolution demands "the laying down of a minimum wage for unskilled labourers wherever possible." Note the "wherever possible!" This was evidently put in to assure farmers that they would still get their labour as cheap as at present. So was the principle of an eight-hour day softened by the "wherever possible."

The Conference condemned the employing of convicts to the detriment of ordinary workmen. A little reflection—of which Labour is evidently incapable—would have revealed the childishness of such a resolution. Whatever work convicts perform can be done by free labour, whether the work is basket-making or tailoring by men, or laundrying by women, inside the prison, or whether it is road-making outside the precincts of the prison gates. Which shall it be? Work inside the prison gates or outside, or no work at all? Surely one may expect a little more sense than such twaddle from a Labour Conference!

The above are just a few of a huge list of resolutions which betray the crass ignorance, the selfishness and colour prejudice of the men who set themselves up as the spokesmen of organised labour. Nothing so crude has ever besmirched the agenda paper of a non-European Conference.

NO BEER FOR NATIVES.

Langa to Keep Dry.

Langa, the new Native Township which the Cape Town Council is building for Natives, is to have no kaffir beer. This is the resolution arrived at by the City Council after having heard the opinion of the Natives.

Some Natives were in favour of domestic brewery; others were violently opposed to liquor of any description being permitted into Langa.

The Council adopted the report of the Native Affairs Committee that kaffir beer and every other intoxicating liquor shall be prohibited in Langa. The plans for the township are now ready. It is estimated to cost about £350,000. Dr. Abdurahman is Chairman of the Native Affairs Committee, which is undertaking the construction of the Township.

NATIVE OPINION
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The Fort Hare College

Last week a pleasing function took place at the historic Native village of Burnshill, noted for Native wars during the early Victorian era. Mr. Columbus Ngxwana who had taken his College Matriculation course with distinctions at the Native College was being ordained as a full fledged minister of the Gospel before the Moderator of the Bantu Presbyterian Church, the Rev. William Stuart, M.A., supported by the Revs. J. Henderson, M.A., D.D., J. Lennox, O.B.E., M.A., Candlish Koti, Holford Mama, and Ndongo Matshikwe before a crowded gathering.

On the same day a similar function took place away at the Zoutpansberg, when hands were laid on Mr. William Letsoalo the first son of the Ba-Pedi tribe to attain to such a position among his people.

As there are ten other ministerial students that have gone out from the College, during the past year, along with three agricultural demonstrators, several matriculated school teachers, one medical student in England, and two Arts graduates, one serving as a teacher, the other as a clergyman, it is evident that the Native University College is unostentatiously but undoubtedly taking a large share in the steady development of the Bantu races on lines of intellectual sanity and moderation, as against untutored imprudence and vanity.

If we agree that the future interracial harmony of this land will be founded on mutual understanding and reciprocal respect among black and white, then it is obvious that the Union possesses no greater asset than such a centre of sound learning for future Native leaders as the Fort Hare College.

One of the chief aims of this institution is to produce a number of mentally balanced educators and professional men, not, as its enemies mistakenly allege, to get every Native through a degree course. It is a physical impossibility to get every member of any race through a University degree, but it is practicable and desirable that out of the six million Bantu we should have five per cent. at the least of leaders with a foundation of adequate intellectual equipment.

On the other hand in a country such as ours, it is essential that all Europeans should have gone through the lessons of elementary Civics at least in so far as that subject touches on the responsibility of whites towards the black races.

The amount of ignorance displayed by some parliamentary candidates on the Native people at the recent elections along with that of the majority of the rest of the whites has convinced us of this need. Both nationalities stand in need of a rapprochement and mutual study of general race relationships if we are to hope for a happy South Africa in the future. The day has now passed for the settlement of such questions by off hand slogans of "Segregation" and "White South Africa." The ruling population must be trained to think, think hard, and think intelligently on these matters, because the Natives are developing faster that most people are aware in racial self-consciousness. The true patriot is not he who fights in parliament or elsewhere for the most he can get for his colour at the expense of the other, but for the maximum good for all.

Race Problem - 1924.

Africa.

THE SUDAN AS A COTTON PRODUCER.

ACTUAL AND POTENTIAL.

No 3—Flood Areas—Kassala.

The Kassala flood area is, as may be expected, similar in many respects to the Tokar Delta. The river Gash, rising in the mountainous country of Abyssinia, and flowing through the western portion of Eritrea, debauches over its own delta, when inside the Sudan boundary, a few miles north of Kassala town. Like the Baraka, it floods during the months of July and August, and flows off and on for an annual average of 75 days. The water rushes down the Gash in very irregular spates, and until placed under control a proportion of the supply runs to waste on the desert, as the fringe is always too lightly watered to allow seed to germinate. This flood is also heavily laden with rich silt, and, as the river swings, over a series of years, from this to that side of the delta, the large area thus covered by the Gash silt is very fertile.

In addition to this flood irrigation there is a seasonal distribution of some 10 to 14 inches of rain within consecutive spring and summer months, which renders satisfactory rain cultivation possible in many parts of the Kassala area not touched by the Gash floods. Unfortunately, however, there is no winter rainfall to assist the cotton crop during the period of growth.

Here the climatic conditions for cotton cultivation are rather less favourable than at Tokar; winter temperatures are less equable, and humidity during the growth of the plants is not nearly so high, as the delta is cut off from the sea by the Eritrean Hills, in addition to which it is, of course, a considerable distance inland. Nevertheless, the Gash delta is capable of the continued production of an excellent type of Egyptian long staple, and its cultivation has now been established on a sound commercial basis.

TRANSPORT FACILITIES AND IRRIGATION.

Owing to its geographical position the development of this area has always been retarded, primarily through transport difficulties, which, happily, have been recently overcome. Kassala lies some 240 miles from the nearest railway station on the Atbara-Port Sudan line, and the only mode of conveying the cotton crops to the railway was by camel transport. This method was most cumbersome, and produce was restricted to the number of camels available for this transport service. Thus only some 10,000 Kantars per annum was produced. To economize space for transportation purposes cotton had to be ginned at Kassala, and the vast quantity of valuable cotton seed possessing an ever open market had either to be thrown away or utilized as fuel.

With the formation of the Kassala Cotton Company, a subsidiary to the Sudan Plantations Syndicate, Ltd., the construction of the Kassala Railway was commenced, and in May last the long run from Thamiam to Kassala was completed. Its completion enabled this year's crop to be transported by rail direct to Port Sudan, which automatically removed all transportation restrictions and difficulties in the early stages of the career of this cotton company.

This company has also set itself the rather formidable task of controlling the Gash flood. The word formidable is used because in 1906 the Irrigation Department attempted to erect a dam for this purpose with particularly drastic results—the flood, instead of being held up, was unfortunately diverted into another entirely unexpected direction, which caused the drying up of wells and the destruction of certain grazing areas. Should the undertaking prove successful—and basing operations on past experience there is every hope that it will—water will be available for the adequate irrigation of a very large area of land, which should permit, at least 100,000 feddans being planted to cotton annually.

In comparison with Tokar the cost of cultivation is relatively high, the greater prevalence of grass and other weeds calling for more labour and greater expenditure on work of a preparatory nature. To balance this, however, irrigation is more certain and much greater and eliminates certain risks to the Native tenant, which have proved a progressive handicap to those established at Tokar. The Gash discharge is four to five times greater than the Baraka, and may be taken to average some 800 million cubic metres.

CULTIVATION AND MARKETING.

Sowing commences during late August and early September, immediately the flood ceases, and until the cotton is picked in the three consecutive months of March, April and May, the plants receive no further watering. The method of cultivation required during the growth of the crop is similar to that explained for Tokar.

The Sudan Government adopted the same principles as regards payment by Native tenants as at Tokar, and took one-fifth of the crop in lieu of supervision charges, rent and taxes. Now that the cotton company has taken over full control and the railway is complete a new agreement has been made. The Native cultivator will pay half his crop to the company, which undertakes the general supervision of work, canal laying to convey the requisite supplies to plots, &c., makes cash advances during the period of growth, and permits the tenant to have the full use of the facilities afforded by the railway.

Instead of retaining the old system of ginning cotton at Kassala and transporting the lint to railhead by camel, the cotton is now sent to Port Sudan in an unginned state. It is ginned in the Government ginneries at the port, and as the company arranges its own marketing it is shipped direct to Liverpool.

* * * *

EDITORIAL NOTE.—*This series examines the question of Sudan cotton cultivation from every important standpoint. The third article will deal with "Artificial Irrigation—The Gezira, Dongola and Berber."*

Our Khartoum Correspondent reports that practically all this season's cotton has been ginned and shipped to England, only a very small number of bales remaining on hand. It has proved an excellent year, and its value over last year's figure improved by something over £1,000,000. With the large increase in cotton production, cotton seed was available in greater quantities, which was eagerly sought after by British firms. Both buyers and exporters were kept extremely busy during the season, and took up considerable contracts which have already been completed. Only a few tons remain at Port Sudan for shipment.

East Africa 9-13-24

Nigerian Cotton and Progress.

Seventy years ago efforts were being made to establish a trade in Nigerian cotton. The Rev. Mr. Crowther (afterwards the celebrated Bishop) stated that 33,491 lbs. of cotton were cleared at Abeokuta in 1856. "The highest price at which sound cotton from Abeokuta was sold at Manchester was from 6½d. to 6¾d. per lb., and the lowest price from 4½d. to 6d. per lb." It is impossible to tell the quantity or extent of cotton plantations in Abeokuta, inasmuch as we have not yet made impression on the small portions brought to market for sale, and of their storehouses in their farms. Besides the above quantity, we are getting about ten tons ready for the 'Token' as part of her cargo this month. All this will be shipped over Lagos bar; of course, we watch a fair opportunity." Consul Thomas J. Hutchinson was afraid that the perpetual surf of the bar "will ever present an obstacle to Lagos becoming the great outlet for cotton from the interior countries on the West Coast of Africa." He considered that "the districts inland from the mouths of the Niger, Bonny, Old Calabar, and Cameroons rivers are as eligible for the cultivation of cotton as any localities in the Yoruba kingdom; and the rivers have the advantage of presenting no obstacles to the transit of produce or cargo at any season of the year or condition of the tide." Railway and steamer transport was still in the embryonic stage in 1856, and the good Bishop and Consul can be forgiven for not foreseeing the present-day development of the Liverpool of West Africa, as even in 1900 he would have been a bold prophet who had ventured to predict the enormous advance of the country during the last quarter of a century.

W. F. H

THE SUDAN AS A COTTON PRODUCER.

ACTUAL AND POTENTIAL.

No 2.—Flood Areas—Tokar.

(*From a Special Correspondent in the Sudan.*)

THE Tokar Plain, which comprises the Baraka Delta, is situated approximately 56 miles south-east of Suakin in the Red Sea Province, and is of a rough equilateral triangular formation, each side measuring some 43 miles in length. The plain has been formed by the continuous deposition of silt brought down by the Baraka, a summer torrent, which rises in the foothills of Abyssinia, cuts through the country of Italian Eritrea, and spreads itself over its own delta in the vicinity of Tokar.

This "river" flows during late July, August and early September, and comes down in irregular spates—the heaviest occurring in the month of August. These spates vary from six to eight during the season, each lasting from a few hours to a full day. On issuing from the Khor the water naturally seeks the lowest level on its rush to the sea, and, as a result, its course swings from one side of the delta to the other. The water brought down is very heavily laden with rich silt, and with deposition caused by six to eight such annual waterings the level of the area is raised considerably, and in due course the flood swings over to a more low-lying section. For many centuries this variation of flood has occurred, and thus the present high-lying fan-like delta has been built up.

This movement from east to west, and *vice versa*, of irrigated areas, due to the vagaries of the flood flow, permits a portion of the delta to lie fallow. For a number of years cultivation is therefore on one side; then suddenly the flood breaks through the centre or the opposite side, and with this change of flood the area cultivated is changed and alternate sections lie in disuse.

The continuous process of swinging from side to side or from area to area has many distinct advantages, as well as its disadvantages. In its favour it may be said that such enforced methods of fallowing permit the soil to recuperate, whereas, if continual flooding occurred, weeds and grass would become abundant, absorb the richness of the soil, require additional labour to remove, and thereby force up the cost of cultivation. While the land lies fallow weeds and grass die away, and by the time flooding again occurs the area is practically clear and requires little or no cleaning. Fallow land is also a great help in controlling the activities of insect pests.

The disadvantages of a roving flood are:—

(1) Not being under direct control, a great portion of the flood water, with its fertilizing silt, is permitted to run to waste;

(2) Lack of control always results in a certain proportion of the area watered getting an inadequate supply, which invariably causes non-germination of seed; and

(3) Native tenants are very wary in spending capital on cleaning and preparing areas for cultivation in advance when there is always a possibility that the flood will not cover the areas cleaned.

(Further remarks on the Baraka water control as applying to development are given when describing the potentialities of cotton growing in general.)

THE SUDAN'S BEST COTTON DISTRICT.

The soil of the Tokar Delta is extremely fertile, and the climate is suitable for extensive cotton production. Owing to its proximity to the sea it possesses a high humidity and the winter temperatures are equable. Speaking generally, this area is the most suitable of any yet experimented with in the country for the cultivation of cotton.

The land is the sole property of the Sudan Government, and each year it is allotted to Native cultivators on an annual tenancy (allotment takes place before the flood), who pay a small fee of one piastre (2½d.) per feddan. Owing to the vagaries of the flood and the difficulty of accurately assessing values of production in advance, the Government works on the partnership system, and accepts one-fifth of the total crop from each tenant in lieu of payment for expert supervision, rents and taxes.

Approximately 45,000 feddans are sown with seed annually, but only some 25,000 feddans can be said to yield a satisfactory crop, the balance being generally of a negligible quantity owing to the very light watering received during the flooding. With an exceptionally high Baraka flow the area put under good cultivation may run as high as 70,000 to 80,000 feddans.

Sowing is commenced in the early days of September, the seed being placed in even rows with the aid of the *seluka*, a Native agricultural implement. The average width between rows is 90 to 100 centimetres, and the measurement between each cotton stand 70 to 80 centimetres. Thinning is carried out when the plants are a few inches above the ground, and invariably are so reduced in number as to only leave two to three on each stand. *Fassing* the land is only done when the area is dirty; as a rule, owing to the very heavy deposit of silt from the Baraka flow, the weed scourge is entirely eliminated. Picking occurs from early February onwards to the end of May. A picker of average ability, working the usual short day, will collect about 30 to 40 rotls of lint which, at a millieme per rotl, brings him in 3 to 4 piastres a day. After picking has been completed all the cotton stocks are cut down, collected, and burnt to lessen the risk of loss through pests. A time limit for such destruction is fixed, under penalty of a heavy fine, and the rule is strictly enforced.

THE TOKAR CROP.

The Tokar crop is sold through the medium of daily auctions, the lint being classified by Government classifiers and weighed by Government weighers, and the auctions conducted under the personal supervision of an Inspector of the Agricultural Department.

The average yearly amount of the Tokar crop may be put as 40,000 Kantars, of 400 lb., high-grade Egyptian cotton of the Zakelirides type. The 1923-24 season produced approximately 76 per cent. first-class cotton, the remainder second-class, and it is most interesting to note that the recognized high quality of Tokar lint invariably enables it to be sold in the British market at a premium.

The chief buyers are Messrs. Contomichalos Darke & Co., Ltd., Khartoum and London, and the Egyptian and Sudan Cotton Trading Co., Alexandria, who between them purchase the bulk, the remainder being "knocked down" to some six other firms established either in Khartoum or Aleaxndria.

The formation of the Kassala Cotton Company leaves Tokar the only open market in the Sudan, with the exception of the comparatively small quantities grown on the pump-irrigation areas of Dongola and Berber Provinces, and put up to auction at Port Sudan by the Agricultural Department.

White People Held As Virtual Slaves By an African Tribe

LONDON, Aug. 19.—Out of the great African interior by way of Capetown comes a pathetic story of a group of white men and women who are living in a state of subjection to blacks who exercise complete mastery over them.

The tragic fate of these unfortunate whites has just been revealed in a report which officials of the South African government's locust expedition, now in the interior of the great Kalahari Desert, have sent to Capetown. The expedition went into the interior to study the breeding grounds of locusts.

When they arrived at Molopolole, a hundred miles in the interior of the desert, the officials were taken before Sebele, the paramount native chief. They found him well educated, able to speak English fluently and both he and his wife wore European clothes.

The visitors discovered 50 white men and women living near the chief's kraal where they act as servants to the chief and his followers. They are thought to be descendants of old Dutch pioneers, who, trekking into the interior, lost themselves in the desert. Their horses, overcome with the drouth, died and the pioneers flung themselves on the mercy of the natives.

These unfortunates have no power to own land and no privileges of any kind. They are virtually serfs to the natives, tilling the land of their black masters, who give them small quantities of grain as wages.

The natives around Molopolole are rich, both in cattle and land. They carry rifles but the whites are not permitted to possess firearms. Chief Sebele dispenses justice to all his tribe—the Bechuana—who are recognized as an aristocracy of the Kalahari.

The Kalahari Desert forms the western part of British Bechuanaland and is about 120,000 square miles in extent. It was first crossed to Lak Ngami by Dr. David Livingstone in 1849.

TO AFRICA BY RAILWAY?

To the Editor of THE AFRICAN WORLD.

Sir,—Those who are about to urge upon the House of Commons once again the present need for a channel tunnel may be trusted to emphasise many of the new factors, such as the growing cordiality of Anglo-French relations and the happier auguries for a central European revival, which make the case for this proposal, humanly speaking, proof against argument. If that case needs strengthening at all there is one dramatic development on the Continent which in striking fashions does so. It may have escaped the attention of our Channel tunnel advocates that a similar idea daily gains in favour with the Spanish nation. One of the proposals which the new Directory has made for the sweeping reform of their country transport system is a railway line running from the north-west frontier of Spain to Madrid and so to Algeciras. It is being widely suggested that from Algeciras a new tunnel should be cut under the Straits of Gibraltar to Morocco, thus linking up the Continents of Africa and Europe. Here, evidently, is the strongest possible backing for our own Channel tunnel scheme. It opens up the clear prospect of a straight run by railway train from London to the heart of darkest Africa.—Yours faithfully,

G. S. HUTCHISON.

The Old Garden,
Hillingdon, Middlesex.

Race Problem - 1924.

Africa.

The Great Problem

South Africa may truly be said to be the land of problems—ever-changing and never ending problems—all the creation of the white man, and everyone revealing the mentality of the dominant race. There is a long list of such problems. The earliest of them was how to reclaim the Native from barbarism, how to civilise him, and how to make him a good Christian? That was indeed a great work, and many a noble and sincere white man gave his whole life to the task.

The next great problem was how to get the Native to work for the white man. From time immemorial it was alleged that the Native preferred basking in the sun to a strenuous life in the field, and that he left the hard work to his wives. He was despoiled of his land and then taxed, so in the end he was compelled to leave his kraal to work for the white man. But while earning money to pay the ever increasing taxes that were laid on him, he also learned, at the same time, what we call the dignity of labour. He became a valuable asset and contributed greatly towards the ease and comfort of the ruling classes.

Later on another problem presented itself. This time it was in Natal. Here it was found that the Native was not sufficiently intelligent to transform the wilderness into a tea garden, so the European imported Indian labour, and these men soon turned Natal into a garden colony. 8-26-24

Other minor problems arose from time to time, such as that of educating the Native, prohibiting him from getting strong drink, and legislating him into the gold mines.

Of course at the bottom of every problem lay the central idea of making "hewers of wood and drawers of water" for the white man. Unfortunately in that process the master degenerated. He himself lost the dignity of labour, and became purely an overseer. The task of raising this country to be an equal partner with the other Dominions in the Commonwealth of Nations became the work of the Black man.

The non-European thus became the mainstay of South Africa. He is to-day the real producer, and has even progressed so far as to be a competitor with Europeans in some of the highly skilled trades and in industrial undertakings.

And so the latest problem is not how to get the Native to work or how to turn him into an intelligent worker, or how to get him out of his kraal to take part in the up building of South Africa; the problem to-day is how to get him out of industries, how to send him back to the kraal and how to get rid of the Indian from South Africa.

The European, it will thus be seen, has created problem after problem, and has endeavoured to solve every one of them to suit his own selfish interests. The non-European has hardly said a word. He sometimes raised his voice, but in the end he meekly submitted.

The whole white South Africa is carrying on a great fight to oust the non-European—Coloured and Indian and Native—from every sphere of employment, unskilled as well as skilled, that will provide an opportunity for a white boy to earn a livelihood. And what are we doing? Shall we continue to sit down like fatalists and only roused into activity at election times, there to waste our time and energy. It would not be wise to adopt the same selfish spirit which prompted Europeans in every one of their actions. Yet it is incumbent on us to join our forces for defensive purposes. That is the plain duty of all non-Europeans. They should meet and discuss the question which is our own problem, namely, what to do with our sons and daughters, and how to keep our own jobs.

Europeans speak pretty plainly and loudly, and often very offensively. Mr. Tielman Roos has even gone so far as to declare Natives to be a curse in this country. A Soapbox orator has said something even as bad, and Parliament has not been silent on the subject.

The problem which Europeans are tackling is how to oust us, our problem should be how to defend ourselves.—A.P.O.

BRITISH WEST AFRICA.

TAKORADI HARBOUR.

The New Contract—Facilities for Shipping.

(*From the "Morning Post."*)

On Monday next, September 15, the firm of Sir Robert McAlpine and Sons will take over the task of continuing and completing one of the biggest harbour-construction enterprises in the Overseas Dominions—the deep-sea harbour at Takoradi, Gold Coast Colony. It is an enterprise which will involve an expenditure of £1,500,000, plus a very considerable sum which has been spent already by the Government of the Colony in initial harbour works. It is calculated that the harbour will be not only self-supporting from the first, but that it will ultimately produce a balance of revenue over expenditure that will provide a sinking fund and reserve capable of extinguishing the debt represented by the original cost of the work.

The Gold Coast possesses a very considerable trade, the exports alone amounting annually to between £6,000,000 and £7,000,000. The trade would have been greater but that the Colony has always been handicapped by the fact that it possessed no deep-water harbour. Jetties were built at Secondee, but their capacity was restricted by the silting of the harbour. A breakwater and a jetty were constructed at Accra, but the silting difficulty again asserted itself, and the only thing to do was to resort to surf-boats. 9/13-24

How great a handicap the absence of secure harbourage has been may be illustrated by the account given of the experiences of a ship which took fifty-three days to unload 8,000 tons of coal and to load 6,000 tons of manganese ore and 1,600 tons of cocoa. This was at Secondee, where lighterage was the only means of transport between the shore and the ship. With the facilities which the new harbour will afford, it should be possible to load a ship at the proposed new manganese wharf with ore at the rate of 3,000 tons a day.

Original Plans Modified.

The site of the harbour at Takordai is near Secondee, and although financial considerations prevented adoption of the full scheme originally proposed, a modified plan was adopted, providing a pier, wharfage accommodation and other facilities at an estimated cost of £1,600,000. Construction commenced in 1921, by Government enterprise, under Government supervision. When the present Colonial Secretary came into office, he was furnished with the reports of the Governor and the engineering authorities upon the progress of the work. The result was the despatch to the Colony of Mr. F. Palmer, of the engineering firm of Messrs. Rendel, Palmer, and Tritton, with instructions to report upon the work already carried out, to consider the desirability of an alternative system of construction, and to prepare for submission to the Colonial Office, if considered necessary, a new scheme to meet the trade requirements of the port.

Mr. Palmer's report, which has been adopted by the Colonial Secretary, proposed an extensive recasting of the former scheme except so far as the breakwaters were concerned. There will be two berths for ocean-going steamers and two berths for general cargo steamers, besides a foreshore wharf 2,000 feet long.

The Expert's Report.

Mr. Palmer's report further recommended the discontinuance of direct Government departmental expenditure on the works and the substitution of the contract system. A number of leading engineering firms were invited to send in orders, and that of Sir Robert McAlpine and Sons was accepted on the basis of what is technically known as a "straight schedule of prices."

The financial aspect of the scheme is not the least interesting part of it. The annual expenditure is calculated on the basis of 5½ per cent. on the capital cost of the whole harbour works, plus £40,000 per annum for operating expenses. These charges will, it is estimated, be just about balanced by the income from dues on ships and goods, payment by the Gold Coast railways for terminal facilities and rents from lands and warehouses, so that the harbour should be self supporting from the first year. After several years, when, it is anticipated, the increased harbour facilities will have created increased trade and a greater income, it is proposed to establish a sinking fund and a reserve fund.

Another part of Mr. Palmer's report proposes the placing of the administration of the port in the hands of a board to consist of four officials and four commercial men, with the general manager of the Gold Coast Railways as chairman, but this is a matter upon which the Colonial Office intends to defer consideration.

Rev. B. Huss on Native Economics.

The Natives of South Africa have no greater friend alive than Father Bernard Huss, B.A., Principal of St. Francis Native Training College, Mariannhill, Natal. A scholar of no mean calibre, Father Bernard has spent many years, first on the Kie River at the Cape Province and subsequently at Natal as a close observer of Native life. Like his forbears of the German race in this country he is a keen agriculturist, especially on intensive cultivation of the soil, as against extensive ploughing or stock raising. Although he is a man of many parts, he is best known among Bantu teachers as a popular lecturer on agricultural methods in various vacation schools where he meets large gatherings. He has year after year contributed simple but educative articles in serial form to the Native press, the articles being finally gathered up in book shape, such as in his "Agricultural Text Book for Natives", and in "Incwadi yaba Limi" in which he is collaborator with three Natives. Aug. 19, 1924

Of late he has been writing a good deal on "Elementary Economics for Native Students", which he has made into an attractive book of a hundred pages obtainable direct from the author at the very low price of 1/9 post free.

The book is in twenty chapters, dealing with most arresting subjects including trade, capital, money, banking, wages, co-operative societies, trade unions, taxation, Bolshevism and so forth. The book will be enjoyed by all students of Economics for its systematic structure and illuminating information, and by those interested in Native social development. The style is free from professional jargon, and is interspersed with humorous passages such as this one:—"For several years the writer observed in the Transkei the Natives moving the cycle in following vicious circle: Mr. Tembu gets mealies from the local trader Mr Tandabantu on credit. For some time feasts and beer drinks are held galore. When the trader's patience is on the breaking point, Mr. Tembu gets a last supply of mealies for his hungry family, and immediately Mr. Tandabantu dispatches him by the "mbombela" to the mines where the debt is worked off. Then Mr. Tembu returns to his kraal and his dear ones happily but penniless, and the cycle starts anew."

All students of Bantu sociology, and those who wish the Bantu success in their progress in civilisation are highly indebted to Father Bernard for this valuable book.

CONDITIONS IN BRITISH NIGERIA ARE DEPLORABLE

Natives Taxed the Limit While British Officials Grow Rich — Public Health and Works Neglected Over Whole Province

To the Editor of The Negro World:

I beg leave to call attention to grave misstatements in West Africa's comments upon my African Messenger articles. The issue of July 5 remarks that "such a town as Onitsha, in common with every other large community in West Africa," is merely a "centre occupied by middlemen."

This is the limit of wild reasoning What, then, is London? Or Liverpool? Or Bristol? Or any town that does not "manufacture"?

West Africa appears to argue that it is fair and equitable for important towns in the tropics to be left in a state of stagnation—aye! even in regard to so serious a factor of health as water supply!—provided always that "an extensive area of the hinterland" is receiving advancement in regard to "public health, education and the like."

This, somehow, does not appeal to me as logic. I am at fault, maybe. But it seems to me as though one were to argue that Oxford street, London, might be left unpaved for a leisurely few months, holding up the traffic of half the metropolis, while certain sanitary inspectors investigated the threat of typhoid in a remote village of Sussex.

Friendly grievances are friendly grievances. West Africa might have been juster had it quoted a portion of the article in question, for I distinctly stated that the interior is not receiving the attention it deserves. I described the visit of an interior chief (paramount over an area as big as Lancashire), who complained of the "flighty" method of the "new" post-war official.

Onitsha is not only a town. It is a district. I spoke not for the sixty Europeans and the 10,000 natives of the township, so much as I spoke for the province over which Mr. Roberts rules so well and so energetically.

It is to his juniors that we have to look for an increase of effort, and it is to his government that we have to appeal for better distribution of the resources we so strenuously earn. The whole province knows quite well what it is suffering. It is no present help to accuse the dwellers on the left bank of the Niger of being "middlemen." As well might every white clerk from Liverpool to Hull, from Glasgow to Bristol, be told that he is a casual hanger-on to the skirts of happy chance—the mechanical recorder of the mathematical relations that exist between Britain and her overseas empire.

Happily, sir, we Britishers are all parts of one great whole. The statement about "improvement" in the Hinterland stands, therefore, open to argument. Improvement there undoubtedly are—of a kind. But are they of the right kind? We see native court clerks at salaries from sixty to a hundred pounds per annum, becoming enormously rich. After less than a decade's service, it is quite the usual thing for such an official of Color to erect a bungalow costing a thousand pounds. His district officer remains acquiescent. It is simply an effect of "the system, don't you know!"

We see interior chiefs bitterly resentful of the "casual" manner of these young white officials, executive, police, military. They simply "skim" through the villages at irregular intervals, and they are freezingly "un-get-at-able." Discussions of the health and good-fortune of the smaller towns are not now observed with the "big men." The court clerk is more than ever a little tin God on wheels.

We see roads, distant from the main trade routes of each division of the province, in such a deplorable state that even a cycle has difficulty in passing through the undergrowth. We see even the few trunk roads themselves in a state of disrepair, that has not been equalled since 1914. In the Onitsha township itself the trade routes are shamelessly neglected. Yet there does (somehow) always seem enough revenue to make good the routes that link government bungalows with the centres of recreation.

(Like the parrot, one thinks a lot and says little, when confronted by such aspects of the rights of Official V Trader!)

We see general delay in routine work, in almost every government department. It would be an easy task to find in this district alone half a dozen trading concerns who have waited for land deeds over a year.

To sum up, instead of being "certainly overworked and numerically inadequate" we see officials multiplied and multiplied until they are all over the place like rabbits. Why argue the point, when the Nigeria Handbook is here to establish statistics? Compare 1910 with 1924—and yet trade is comparatively less, while taxation is unbearably more. Trade is being strangled by taxation, and the native is at breaking point.

But, West Africa must, dear me, be right! And dear me, a mere trader must, willy-nilly, be wrong. So, dear Mr. Editor, the world wags. "For a bird of the air shall carry the voice, and that which hath wings shall tell the matter."

Yours faithfully,
J. M. STUART YOUNG.

Onitsha, Southern Nigeria, W. C. A.,
August 11, 1924.

UNION'S POPULATION.

More people are leaving the Union than are entering it, and this interesting but not satisfactory state of affairs is divulged in a special report by Mr. C. W. Cousins, Director of Census, dealing with migration to and from the Union. During the first three months of this year Mr. Cousins points out that permanent departures outnumbered arrivals by more than 100 *per mensem*. A system has been introduced whereby it is now possible to ascertain the number of persons who make holiday or business visits to South Africa, and also the number passing through South Africa in transit to other countries. The development of the railways and harbours of the Union has placed the Sub-Continent in a favourable position in regard to in-transit traffic, and whereas in the past comparatively few persons entered or left the Belgian Congo and Rhodesia via the Union, the statistics show that now there is a steady stream of passengers to and from these countries.

The number of persons who arrived by sea from 1919 to 1923, and the number who left for overseas via Union ports for the same period, are as follows :—

Year.	Arrivals.	Departures.
1919	23,801	21,279
1920	43,719	29,945
1921	43,926	33,618
1922	32,518	32,429
1923	29,498	31,776

These totals include a large percentage of persons who were returning after a temporary absence from the Union, and of persons leaving the country temporarily. For example, in 1922 the arrivals included 19,283 old residents returning to the Union, while the departures in the same year included 19,754 residents who were leaving temporarily. On these figures the balance is in favour of the Union, for the new arrivals for the five years total 76,842, compared with permanent departures totalling 56,866, but as the figures include passengers in transit they are not a true reflection.

Principal Ports of Entry.

During 1923 the principal ports of entry were Durban and Cape Town, which claim 8,388 and 18,901 respectively, 1,709 people entering the Union through other ports. Departures through Cape Town totalled 16,862, Durban 13,539, other ports 1,375. The voluntary repatriation of Asiatics was responsible for the comparatively large number of departures through Durban, for while the Asiatic arrivals through this port only totalled 1,681, the departures were 4,065 males and 1,492 females.

Summarised, the total number of new arrivals in 1923 was 12,604, this figure including 510 Asiatics, while the permanent departures totalled 15,208, including 3,038 Asiatics. Omitting Asiatic arrivals and departures, these figures show that South Africa lost 76 permanent residents.

From January to March, 1924, when the new system of showing the actual number of new settlers compared with the permanent departures was adopted, the figures were 1,410 and 1,724 respectively, of which 1,277 and 1,660 were Europeans. In other words, during the first three months of this year the flow of migration was against the Union, South Africa losing 383 European residents. Details for this period are as follows (Europeans only) :—

Arrivals.	
On business	267
Holiday	1,276
Resuming domicile	3,199
Assuming domicile	1,277
In transit	1,088
Total	7,107

Departures.	
Completion of business visits	155
Completion of holiday visits	420
Relinquishing domicile	1,660
Temporary absence	3,348
In transit	1,345

The occupations of the South Africans leaving the Union permanently for countries overseas between January and March, 1924, were as follow :—

Professional 193, domestic 39, commercial 221, transport and communication 45, industrial 155, agricultural 74, mining 26, independent or indefinite 51. Of the total of 1,660 departures, 657 were classified as dependents.

SETTLING "POOR WHITES" ON COTTON LANDS.

Whatever may be the outcome of the deliberations respecting the settlement of "poor whites" on the cotton lands of Zululand, there can be no question that the proposals of Mr. Richard Rouillard, on behalf of the Candover Estates and Pongolapoort Cotton Company, were conceived on a basis of humanitarianism and constructiveness, which, were success possible, might confer a lasting benefit to the country and provide a solution for one of the most difficult of the problems which confront the Government of South Africa. Mr. Rouillard proposed that if the authorities would lease to him a suitable area he would sub-lease the land in blocks of 500 acres, of which 200 acres would be arable. The settlers would be paid a salary of from £12 to £15 per month, which, when the land was under cultivation, would be increased to £20 to £25 per month. The Candover Estates would provide housing, oxen, water, coloured labour and everything necessary for cultivation. The produce of the farms would be bought by the company, and the proceeds credited to the settlers until the amount was sufficient to pay for the cost of the land and the advances which had been made. The proposal provided a definite provision for subsistence during the early stages of cultivation, and removed the drawback commonly inherent to settlement schemes, which make no allowance for the cost of living while the land is being made suitable for cultivation. If the proposed settlers possess the necessary grit and character the scheme would allow them to become possessed of a substantial stake in the country as owners of a profitable farm. Whether the poor whites possess the needful virility and endurance are questions which only a reasonable test under conditions as favourable as proposed by Mr. Rouillard can determine, but there is no man in South Africa to-day better fitted than himself to make this epoch-making experiment a conspicuous success.

Race Problem - 1924.

Africa.

A Peep into the Teacher's Life

The shortfall of the £60,000 voted by the Union Government towards the increase of our Native teachers' salaries throughout the Union has, on the one hand, been a great blessing to many, who, by reason of their length of service and qualification, were fortunate enough to benefit by it. On the other hand, however, it has been a great disappointment to an equally large number of teachers, despite their length of service and qualification.

A, with practically the same length of service and qualification as B, has found himself worse off than B when it came to the question of £ s. d.

As we are not in possession of a definite scale of salaries with increments, our humble selves have come to the conclusion that, in the removal of anomalies, more anomalies have been added.

However, information obtained from the powers that be, by those who were bold enough to ask for it, has brought to light that B is better off than A because his (B's) school has a higher average attendance than A's.

Aug. 19, 1924

When one remembers that some of our teachers are employed in schools where civilisation is still in its infancy, where there is hardly a respectable attendance to boast of, where all comfort is denied them, one wonders why this noble band of workers, who could rightly be said to bear the brunt of work, should be made to suffer, simply because they have been unfortunate enough, through no fault of theirs, to teach in small schools. Apart from the fact that this policy will, in our opinion, seriously affect the relations between teacher and teacher, and teacher and parent, (we do not propose to deal with this aspect of the question here), suffice it to say that those who are closely connected with Native work and understand the psychology of the average Native will bear us out in what we have said above) we then ask: Is this the way to induce teachers to remain long at their posts? We hope not, and the sooner the matter is rectified the better, not only for the teachers in whose behalf we write, and Native education, the progress of which we have at heart, but for those in authority as well, who, we trust, will not think it below their dignity to stoop down and take a friendly advice from the humblest of their servants, thus saving themselves from endless troubles that are sure to crop up among Native schools.

Discrimination in Justice.

The *Ilanga lase Natal* says:—

One of the first acts which is naturally attributed to the new Government's policy is the strange release from custody of the erstwhile rebel against the Union Government. This act casts a shade on the good name of Justice. Natives naturally ask if crime is viewed in the same light if committed by a white person as it is when committed by a black. They remember recently as 1906 in the Bambata Rebellion when some of the Native Chiefs were severely punished, and even after everything was quiet with no clouds of a recrudescence of the former upheaval, the authorities were adamant and would not hear of exercising clemency towards the exiled chiefs until most of them died and were buried away from their homes. This military leader of the Union forces, who knew what he was doing, did all he could to bring about the downfall of the Government and was the result of the loss to the country of his adoption of hundreds and thousands of pounds not to mention the loss of so many lives. Now when he could not find place and comfort abroad he returns to merely say he is sorry because his cause failed. He was given to a most lenient sentence of three years without hard labour, and now shortly after that he is a free man to rule his fellow-men. Why wonder that this country is visited by plagues and droughts! Equal justice for all irrespective of colour is conspicuously absent in this country.

Aug. 19, 1924

COLOURED EDUCATION.

The Cape Provincial Estimates for the year ending March, 1924, were submitted to the Council Wednesday afternoon. When studying these figures it should be borne in mind how the Smuts Government was criticised for starving the education both of the white and the Coloured child; that there has been a Pact majority in the Provincial Council since November last year, and there is now a Pact Government ruling the Union. Whether or not Coloured education has benefited by the change may be judged from the figures:—Total education vote, £2,845,537, as compared with £2,572,956 for last year, an increase of £357,419.

The vote is distributed as follows:—European, £2,400,212; Coloured, £177,605; Native, £267,720. These figures compared with those of last year show that the European vote has increased by £236,306, the Coloured vote by £8,370, and the Native vote by £27,905.

Under the heading "Grants-in-Aid to Schools" appears the following:—Europeans, £1,914,950, an increase of £95,950; Coloured, £150,850, an increase of £4,588; Native, £215,075, an increase of £28,260.

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A further analysis of the figures shows that the European vote has increased by over 11 per cent., Native by over 8 per cent., and the Coloured by less than 4 per cent.

It will be seen that the Coloured child is in every instance the sufferer. Last year, it may be recalled, the Smuts Government granted an additional £12,000 to Coloured education. This year there is no Smuts Government, but there is a Pact majority in the Provincial Council. That majority has been able to vote an additional sum of nearly quarter of a million of money for European education, but could not find more than the paltry extra sum of £8,000 for the Coloured child.

The injustice of this inequality in the increase grant becomes more glaring when viewed in the light of the number of pupils at school. The number of European pupils on the roll is three times the number of Coloured. Yet the European vote increased by £30 for every £1 for the Coloured child.

The above analysis shows that the Coloured child, whom General Hertzog promised to turn into a white voter in the near future, is not receiving the proper educational facilities at the hands of the Provincial Council Pact majority to fit himself for the responsibilities attaching to so worthy a position in the State.

Notes.

The Citizen of the Union

This is a book by Prof. M. J. Brümmer. After a short preface to explain the aim of this very useful book, Prof. Brümmer deals right away with patriotism in its purest nature, and attacks the false conceptions, which are prevalent today. He then gives a short geographical sketch of the country and descriptions of the many races in the Union; the writer deals in a simple manner with the State and with citizenship, terms of great complexity. We have then the explanation of "kingship" "Parliament" "Government" and the departments under the control of Parliament. Prof. Brümmer writes of the dangers of drink, the true nature of liberty, and the use of economy. Then the book is wound up with a discussion of the ethical forces, which control the nature and character of the State, and the force of individual Good Will on the community.

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The book is written in Afrikaans (Dutch); and will not only serve as a guide to the element of statecraft, but, being in simple glowing style, will also inculcate a love for the language in the reader. It will take its place with the best literature of its kind.

The writer says that his aims are two-fold; to classify to the Union-citizen the nature of his country, and to awake in the indifferent citizen an interest in the country to which he belongs. As a school book, it is likely to be extremely useful.

Lastly we have to admit that as a Civics Text Book, it contains great merits. The difficult and complex political terms seem quite simple and are quite clear. [Price 3/6, Juta & Co.]

Cotton and Tobacco.

Cotton and tobacco were very much in the air at the present time, but he would like to say that in going about the country he had found a few—he was going to say pessimists, but that was rather a hard word—doubters on the subject of cotton. They had said, "It is all very well, but we have had an abnormal season and there is no reason for us to hope that cotton will be such an enormous success again next year." But to that he would reply, first, that the cotton crop had been a success in various localities whether the rainfall were eight or twenty inches, and secondly, that there was such an enormous margin of profit in cotton at the present time that farmers need have no fear that even with a poor season a substantial margin of profit would not be left. Therefore, he hoped the farmers would remember that if hopes were dupes, fears were liars; but he knew from what he had seen of the farmers here that they did not care twopence about fears; they went ahead with the greatest resolution and courage and he admired them more than he could say for it.

Aug. 19 - 24

AFRICANS AS FREE PRODUCERS.

A POLICY of interfering with the land rights of the African races, and thus derogating from their status as free and independent producers, has been mooted more than once in recent years, never, we are glad to add, without evoking plain indications that any serious proposal in such a direction would meet with the opposition of the Colonial Office and the British West African trade. We have given the reasons why WEST AFRICA believes that any such policy would be as certain to defeat the hopes of its authors from the economic standpoint as it would create disaffection where loyalty now reigns. We are, however, always willing to salute an abler fellow-worker, and we therefore gladly reproduce the following from the "Manchester Guardian," as putting the case for non-interference comprehensively and conclusively :— West Africa

In an article on the best methods of getting the maximum results from Native labour in our tropical Colonies, Mr. F. Hodgkinson, of Pleasington, near Blackburn (who has investigated the conditions in India, the Sudan, and elsewhere), urges that the Native small holdings should be encouraged wherever possible, especially in Africa. The system under which we can get the most raw materials for our factories is, he says, the system we want. The crux of this problem is obviously the "willing worker," because only with the willing worker can we expect to get the best results. 9-20-24

Taking the big plantation system at its best, because it is only right to recognise that, while this system undoubtedly lends itself to great abuses, which is one argument against it, it would not be fair to condemn it on the ground of these abuses alone, and looking at it apart altogether from the question of tyranny and brutal outrage, which so often are found in connection with it, there are three serious objections which are inherent to it even in its best form. Under this system (1) the Natives, speaking generally, are deprived of their land, and a people who sell their land sell their independence, often literally, for a mere "mess of pottage." (2) The home life of the people is broken up, because the men are taken away from their wives and families to great distances and often for long periods. No system which breaks up the home life of a people can be a good one. (3) They are herded together in great compounds under unnatural conditions, which often leads to abnormal forms of vice, especially when they remain for long periods.

Contrast this with the opposite system, when the Native cultivates his own land, for his own benefit, with the help of his wife and family. Under this system he is (1) a free man. (2) The home and village life is strengthened, because every member of the family is a helper in the work. (3) The man is living a healthy and natural life, surrounded by his wife and family.

Which of these systems is likely to produce the "willing worker," and which system is likely to result in a happy, contented, and progressive people? There can be no doubt about the answer, and the facts on the Gold Coast, Nigeria, Uganda, and other places are overwhelmingly in favour of development on independent lines.

In addition to the fact that a system of independent labour develops initiative, calls out energy, and awakens ambition, all of which are tremendous factors in the worker, calculated to secure the maximum of production, there is another great fact which we cannot afford to ignore. Primitive peoples, and especially the African, who far outnumbers all the other primitive nations in the world, do not take kindly to working for a master for wages. Such a man loves his own little patch of ground around or near his own home, and would rather be poor, under such congenial conditions, than rich, working for wages away from home. If, in shaping a policy for his future development, we do not take this into account, we are doomed to failure from the start.

Another serious objection, from the economic point of view, is that all the net profits are sent to non-resident shareholders, and this constitutes a steady drain upon the wealth of the country which permanently impoverishes it. On the other hand, under the system of development by means of Native peasant proprietors, the profits on the produce remain in the country in the hands of the Natives, and, having the means to purchase and the constantly increasing desire to possess the goods which England supplies, markets are opened up for us under this system which would be virtually, or comparatively, non-existent under the opposite system. If, then, by means of the Native producer (1) the maximum of raw material can be obtained, and (2) markets can be opened up for British manufactured articles which otherwise would not be secured, it is clear that this policy is one which should be encouraged to the utmost in the interests of Great Britain.

NATIVE WOMEN CHATTELS.

The Charlestown Farmers' Association have resolved to ask Parliament to introduce legislation compelling Natives to sign a written contract when engaging themselves to work on farms for a longer period than one month.

The Association also wants Parliament to make the law applicable to Native tenant labourers, in which case the father or lawful guardian should be competent to contract for his wife and all children. The resolution was forwarded to Mr. Nel, the member for the Newcastle District. 8-9-24

If this is not asking for the reintroduction of slavery, then it is precious near it. That a husband shall have the right to hire out his wife and bind her for months or years to a farmer, whether she agrees to it or not, is reducing the woman to the condition of a chattel, and should not be tolerated in a civilized community.

Many farmers have no sense of decency, and wholly lack the Christian spirit in their relationship with Natives. Their present demand therefore astonishes no one.

A.P.O. FIGHT RAILWAY REGULATIONS.

Although not yet recognised by the people, it is nevertheless an undoubted fact that practically every case of importance which has been fought, either here or across the sea, either in Parliament or in the Law Courts, in defence of some public right of the Cape Coloured people, has had the assistance of the A.P.O. And it mattered very little whether the person involved in the case was a member of the A.P.O. or not, so long as a principle was at stake the A.P.O. was there. The A.P.O. has even gone out of its way on more than one occasion to help non-Europeans other than Coloured people. For instance, it helped to finance the Native Delegation to go to England in 1909 in connection with the Draft Act of Union; again, the A.P.O. gave its full moral support to Indians in their fight against the Class Areas Bill. We emphasize these facts not because the A.P.O. is looking for honours or bouquets—on the contrary we are too accustomed to kicks—but because besides the time involved in fighting these cases, money is an indispensible item.

While the elections were in full swing the Uitenhage Branch of the A.P.O. fought in the Supreme Court the case of Mr. Goodford, who was charged with travelling in a compartment other than that set aside for Coloured persons. Elsewhere in this issue we publish the judgment of Mr. Justice Graham.

The Branch has raised most of the money in the Eastern District, and is still in debt to the amount of something like near £20. We appeal to readers and Branches to help to raise that amount. Donations may be sent to Dr. Abdurahman or the General Secretary, 119 Loop Street, Cape Town.

WHAT WE THINK.

WORLD'S CONSUMPTION OF COTTON.

In view of South Africa now hustling the production of cotton, it is interesting to note that, according to the "International Cotton Bulletin," the world's mill consumption of American cotton has decreased by 469,000 bales during the six months ending July last in comparison with the consumption for the previous period to January. African World 10-4-24 The decrease, however, is entirely due to lessened consumption in the United States, where mill requirements have fallen from 3,022,000 to 2,502,000 bales, a decline of 520,000 bales. The rest of the world has increased its consumption of American cotton from 2,690,000 to 2,741,000 bales, an advance of 51,000 bales. The same authority states that mill stocks show considerable reductions in all cottons with the exception of Indian. The total world's mill stocks are now 3,545,000, as against 4,088,000 bales on February 1, 1924, and 3,932,000 on August 1, 1923. The importance of these figures for South Africa is the indication they afford of the market available for cotton grown in the Union, where the cotton crop for 1922-23 amounted to 4,800 bales of 500 lb., which is less than one-half per cent. of the estimated American crop for the current season. There is little fear, therefore, that any difficulty will be experienced by growers in the Union in finding a profitable market for their output, provided attention is paid to the planting of suitable varieties and care taken in ginning and grading. With a length of staple of from $1\frac{1}{8}$ to 13-16 in. Union cotton should readily find buyers for all the cotton which can be grown at a price in advance over middling American; and as the average yield has been estimated by the Agricultural Department at 200 lb. of lint per acre, the outlook for the industry is decidedly encouraging. Under expert cultivation this average should be exceeded, while costs of production should be comparatively low, owing to the favourable labour conditions which exist. A great impetus will be given to the industry by the completion of the new Zululand railway, which may well prove to be the forerunner of other subsidiary lines opening up areas suitable for cotton cultivation, but where the industry has hitherto been handicapped by the absence of adequate means of transport.

Race Problem - 1924

Africa.

BRITISH WEST AFRICA.

COMMENTS ON COAST TOPICS.

The Nigerian Film.

I see that a psychologist has been declaring that out of the thousands who flock to the cinema two per cent. only are attracted by a film that is educational in character. The vast majority prefer "sob-stuff" or the adventures of crooks. A film maker also tells me that to describe a film as "educational" is to condemn it to disastrous failure. I thought of these things when Sir Hugh Clifford described the Nigerian film—a portion of which was shown on Thursday in Easter week—not as a commercial venture, but in the interests of education. If it dissipates some of the abysmal ignorance of British West Africa, and of the divergence of culture and civilisation found there, it will have fulfilled its object. Even within the haunts of the Athenæum Club, where the wisdom of the nation is supposed to be gathered, this ignorance, as Sir Hugh showed, was profound. Thursday's show was mainly for the Press, but many old Nigerians were there—Messrs. Goldsmith, Tomlinson and H. R. Palmer I noticed among them. Five reels only were shown of Messrs. Greville's splendid work, and those did not contain the best of the pictures; but the exhibition was keenly enjoyed by all. A pleasant little luncheon party assembled afterwards at the Holborn, when Sir Hugh gave one of his delightful little speeches, in the course of which he suitably acknowledged the work that Mr. Goldsmith and Major Lawrence had done for the Exhibition.

Publicity!

It was always a peculiarity of the official mind to be superbly indifferent to newspaper publicity and perhaps to resent it. To this was probably due the fact that the invitation tickets for the Nigerian film show were just casually posted on the night before the day of the show. Consequently few recipients received them in time to enable them to attend, and the number of vacant chairs at the Press luncheon was marked and pointed. The arrangements also for the attendance of the Nigerian natives were so casual that they fell through, and the camera men waiting to take their portraits went away grumbling and disgruntled at having been called for a fixture which failed to mature. There was careless management somewhere, and an excellent opportunity of a publicity of value was missed through the indifference of someone in authority. It seems to me to be very little understood how valuable publicity is to-day to West Africa. One has only to go into any assembly of Britishers—no matter where—to find the most appalling ignorance. In financial circles—the circles which matter—this ignorance is still profound. It is therefore a cause of much regret that the organisation of this Nigerian Press show left so much to be desired. With a little expert management it could so easily have been made a resounding success.

Wembley.

By the time these lines are in print His Majesty will have opened the British Empire Exhibition, and if the film pictures fail to dissipate some of the ignorance of West Africa surely the Walled City and the Gold Coast Castle will be effective in that respect. For it is not so much the evidences of its vast natural resources that should accomplish this as the living evidences of the native handicraftsmen in the reproductions of a Nigerian and Gold Coast village. In the industrial skill of these people one can be made to realise not only their culture and appreciation of art, but to what an extent they realise the dignity of labour. A chief's daughter makes artistic pots with the rudest of tools. A king's son carves and decorates wooden stools with the simplest of simple instruments. The products of the West African weaver's loom and the blacksmith's forge should do much to eliminate the prevalent idea that West Africa is a land peopled with savage barbarians. Much will be taught to those who have eyes to see and the sense to realise. As I see, "The Referee" says people will see more civilisation in Ashanti, where their cocoa comes from, than they imagine. Wembley as a whole is a conception of Empire from a different point of view to that the British received during the Great War. The Gold Coast will have the signal distinction of having been the section most ready on the opening day.

The Nigerian Dinner Club.

The Gold Coast dinner having been fixed for June 2 next, the annual dinner of the Nigerian Dinner Club has now been decided to be held at the Hotel Cecil on June 18. Sir Hugh Clifford will be in the chair. The dinner tickets will be 15s., and can be obtained either from the hon. secretary, Mr. Goldsmith, or from Glyn, Mills, Currie, Holt and Co., of 3, Whitehall Place.

Our Governors.

Sir Hugh Clifford and Sir Gordon Guggisberg have already arrived from the Coast, and Captain Armitage is reported to be on the way. Of Sir Ransford Slater's arrival there is at present no news, but everyone hopes he will be at home for the Exhibition. His quiet humour and sane outlook are a delight to all who listen to him. Everyone at the Nigerian Press luncheon remarked upon the vigorous personality of Sir Hugh Clifford, which after a spell of the lethargic climate of Lagos seemed to be remarkable. Another reason for West African publicity!

The Oil Palm.

Some attention should be directed to Mr. Lewis Smart's paper on palm oil and palm products which was read before the International Congress on Rubber and other Tropical Products at Brussels recently. Mr. Smart dealt exhaustively with the West African palm forests *vis-à-vis* the palm plantations in Sumatra and the Far East. The advantages from scientific planting and pruning in the matter of yield were pointed out, and he focussed discussion on various material points which are of great value. The whole paper should be available, as it is of great public interest to West Africa generally.

Palm Wine.

Apropos Lord Leverhulme's remarks in his recent speech on the deleterious nature of native-made liquor, such as palm wine, there is a valuable letter in the "Liverpool Daily Post" from Mr. Thomas Welsh pointing out the absence of deleterious ingredients in matured palm wine. He revives our memories as to the relative percentage of absolute alcohol in palm wine and trade spirits—a statistical fact which should not be forgotten. In palm wine the average alcoholic strength is 4.69 per cent., in trade rum and gin it is 44.86 per cent. The figures are illuminating and put comparison quite out of court.

The West African Currency Board.

The Report of the West African Currency Board to the end of June, 1923, indicates that the reduction in the currency wealth of the peoples of West Africa, which had been the feature of the previous three years, had ceased. Some £490,000 of sales exceeded the withdrawals. The note circulation has been reduced, and it has been arranged that no further issues of 2s. and 1s. notes should be made, for which there is now no necessity "in view of the ample supply of alloy coins available." These notes of small denomination are out of favour with those who have to handle them in bulk. The total circulation of alloy coinage was £5,442,111, which is an increase over the previous year of £2,645,805. The demand for tenths in the Northern Provinces, to take the place of cowries, was considerable.

J. W. G.

The African World

SOUTH AFRICA AS A GREAT COTTON PRODUCER.

The growth of cotton cultivation within the Empire may at times have evoked the impatience of those imperfectly acquainted with the delays incidental to the necessity of careful examination for the most suitable soils, the testing and selection of seeds, the most advantageous methods of cultivation under varying climatic conditions, the provision of ginning plants, as well as the creation of that atmosphere which would induce farmers to experiment with a crop new to them, where initial failures were not improbable, and success could only come through trial and experience. Those days of apprenticeship are now happily over, and over large sections of Africa the success of cotton growing has been proved beyond questioning. Perhaps in no other part of the Continent are there greater possibilities for the growth of cotton under naturally ideal conditions than are to be found in the valley lands of Zululand, Natal, and the Northern Transvaal. It is little surprising, therefore, that a big movement is in progress which will gradually place the greater part of these areas under the cultivation of cotton for which they are most eminently suitable, and it is not unlikely that before long investors in this country will be afforded opportunities to participate in one of the most profitable of industries, provided the control is in the hands of those with past experience in the districts selected. As Mr. Rouillard, an expert in the successful cultivation of cotton in South Africa on a large scale, pointed out in an interview in THE AFRICAN WORLD recently: "Cotton is going to be the wonderful thing for South Africa. *There is no doubt that it is to be the crop of the future.* In South Africa conditions are more favourable for producing cotton cheaply than anywhere else in the world. There is a large native population which provides most suitable labour, for natives take to cotton picking most readily, and the work is most popular with them." Some idea of the future production may be gauged from the fact that the Union Government have something like two million acres of land available for cotton growing, a figure which could be multiplied many times by inclusion of the land under private ownership. Profits are at present in excess of any other produce of the land grown under approximately the same conditions, and the quality insures a value materially in excess of American "middling." A new career is being opened up for the settler with energy and capital, and the attractions of the Union are likely to be more impelling than ever with South Africa promising to occupy one of the foremost positions in the cotton production of the world before another decade passes.

WHAT THE BANTU WANTS.

About forty delegates from various parts of the colony attended the native conference at Bulawayo, when, *inter alia*, it was resolved that the Government be asked to provide a better native educational code, with facilities for higher education; that the Government promote the sale of land to individual natives in areas adjoining reserves; that native juries be provided for native cases, and natives be recognised in the professions as doctors, ministers, and teachers. The abolition of passes was asked for civilised Bantus, who also wish to come under the supervision of magistrates and not native commissioners. A resolution asked that there be no brewing of native beer in towns, but the strange suggestion was made that the Government might provide bars for the sale of brandy. The speeches delivered impressed upon members of the association the duty of loyalty, and advised that any complaints be laid before the secretary. A demand was made for "the issue of our franchise in the full meaning of the word" in the terms of the Rhodes dictum of equal rights for civilised men. A complaint was made of the creation of "a new nation known as half-castes," and that natives needed financial assistance for these "fatherless children—we would not mind Europeans marrying our native sisters." The opinion was expressed that some laws needed clearer explanation to natives, but the acting president urged obedience to the laws, that the black peril be suppressed, and that natives prove themselves worthy people in the eyes of the Europeans.

The African World 9-20-24

The Bible in Si-Xosa.

The history of the translation of the Bible into the Native vernacular has yet to be written, says Canon Wyche in *The News-Letter*. The Xosa Bible is published now by the British and Foreign Bible Society in two versions, the one by the Reverend J. W. Appleyard, a Wesleyan Missionary, and the other by a Board of Revisers, the New Testament having been issued in 1901 and the Old Testament in 1905. This version is called Re Revised,

Sunday

the other by imperishable name of its author. Appleyard's version, first published in 1890, is a wonderful testimony to the knowledge of a language that presents great difficulties in the expression of abstract ideas, but it is a version that does not commend itself generally. It is heavy in translation and not sufficiently varied in vocabulary. Nevertheless it has served two generations of Christians, and those who use it will miss it when the new version comes into being.

When the English Authorized Version was published in 1611 there were several translations in use throughout the country. It will be so now and for some time in this country with the Xosa Bible. The Bible Society no longer able to publish two versions, has asked the Wesleyans to present their objections to the Re-Revised version. For when the version was being prepared the Wesleyans could not see their way to accepting it, and it on this account that the publication of Appleyard did not cease. The Reverend T. R. Curaick has been at work for a year, and has now presented his survey of the work to the Society, which has called together a Board to consider the proposals. This Board will meet on August 20 at Lovedale. Father Calloway and the Reverend Daniel Malgas will represent the Church. I have been asked to attend as an adviser, and as one of the Trustees of the fund of the old Revision Board of which Archdeacon Woodrooffe was Secretary and a valued member. The Reverend William Philip also was one of our representatives.

The Board had for its chairman Dr. Kropf, the learned missionary at Stutterheim. Under his influence the Board's translations inclines to be "concordantic," Dr. Kropf following the principle that wherever a word occurs, its meaning must always be exactly the same. It is a Xosa version without doubt. To hear the Song of Deborah well read in si-Xosa is to see the life of the people in a way impossible to bring out to the same degree in English. The same is true of the historical scenes, *e.g.*, Elijah and the prophets on Carmel. This is so because the stage of civilisation portrayed in the Old Testament is much more nearly akin to the customs and habits of the minds of the Banta than it is to those of the European of to day.

The New Testament is not so easy, since in Xosa it is the theological terms and the abstract ideas of the Epistles that give us the hard passages for translation. Then there is the difficulty of translating words which do not exist in Xosa, as for instance in the account of the shipwreck in the Acts.

One looks forward to the meeting at Lovedale in August. Nothing helps so much to make the meaning of the Bible clear as to translate it into another language. It will indeed be a notable gathering, if the result is that there is but one Xosa version of the Scriptures. To the average man this may seem easy enough, because he does not know that there are as many dialects among people using this vernacular as there are in England today. For example words and phrases that are perfectly well understood in Glen Grey district would be foreign idioms in Pondoland. And be it remembered, that we are responsible for giving the people their only version of the Bible. It must not be merely a translation of an English version. Therefore with the translators must be men able to translate the originals as well as translate into the new language.

The Board of Revisers next month will include men from many parts of the Xosa speaking country, men of differing religious beliefs, but all agreeing to do their "utmost for the highest" in giving the Xosa speaking people a translation of the Bible that will become to them the treasured possession of revealed truth in the language of the people which the Authorised version is to the English people.

Theft In Basutoland.

The crime of theft is reaching its climax in Basutoland. Only the institutions of civilisation shall save the Basuto, war troubles with the people inhabiting the Province lying beyond the borders of Basutoland. The amount of the crime today is not anything less than what it was when President Brand felt duty buound to head an armed expedition to Basutoland to punish the offenders. Herds of sheep and cattle are reported to have come across the borders into Basutoland almost frequently if not continually North and central Basutoland are mostly affected; and the members of the Basuto royal family are not less tinted than they were when President Brand decided to retrieve the position of his fellow burghers

There were those days ravaging armies of thieves commanded by chiefs as there are to-day. It was suspicion that there are such chiefs a score or less of years ago. But to day there are any amount of hard facts to sufficiently constitute a proof.

A month ago there were found and reported in this district of Mafeteng, consecutively, two herds of sheep, identified as the property of some farmers in the Free State Investigations were at once carried on and a large number of people living in one and same ward were arrested together with two of their chiefs. Fortunately these were not principal chiefs, but they are chiefs of some great influence.

To-day "*Leselinyana*" our Morija contemporary, furnishes us with a report of heartless committal of theft which has never, before, been committed by any Mosuto of Basutoland, excepting the excusable looting which the Basuto carry on when they are in war with the people whose property they loot. That is a threefold crime, consisting of storebreaking, theft (of money (£50) and blankets) and arson. Mr White-Smith's store at Tsime, in the district of Butha Buthe, was broken into, and cash amounting to fifty pounds (£50) and also eight blankets were stolen, and the store was afterwards put to fire. Whatever was the reason for burning the store. there is, indeed nothing so heartless as that. The police investigated but failed to find any information which might lead to the arrest of the culprits. It was distinctly hopeless attempt But nevertheless the crime was so unusual, and the first of its kind that was to be allotted a space in the criminal records of Basutoland, that the Deputy-Assistant Commissioner, Captain How, felt compelled to get the assistance of the Police dogs or the dog police, and therefore applied to Bloemfontein for them. Two were brought on to the store, and only one was put on the trail. It took the trial right to the house of the head chief there and picked out the criminal, who was the chiefs serf This man confessed to the police after he was arrested that he and the two sons of the chief acted on the instructions of their chief on whose behalf the crime was committed.

Who is this chief responsible for this crime? He is a distinguished member of the royal family of Basutoland, a son of the second son of the Great Chief Moshesh, one of the great warriors of 1880 and thereafter, a man who commanded great respect throughout Basutoland who was among the first chief members of the Basutoland National Council when this council was establisned, which seat he still retains to this day. This Chief Hlasoa Molapo, is one of those chiefs, during the last session when the government read to them the Proclamation on the crime of theft, who prayed that the jurisdiction of punishing the offenders in the crime of theft in Basutoland must be left with them chiefs, asserting that there was no specific reason why the government wanted to encroach on their royal rights.

As a matter of course, Chief Hlasoa Molapos' arrest can only be viewed as a bad luck. He is responsible for that bad luck, because instead of following in the footsteps of the members of his family, he went and interfered with whiteman's property. Among the chiefs there are habitual criminals known to the government who the prison door has never, been banged behind them. Simply because they steal the property of other Basuto, the property which the government seem to be practically unconcerned with its protection.

We have given here above instances of theft in which the sufferers are all white, but we want our readers to understand that the position of a Mosuto stockowner is simply lamentable. The whiteman know where to go when his property is stolen, but a Mosuto man is as helpless as his property is against these thieves. The government will not take the trouble to assist him to recover his property and so the chiefs who are in some cases offenders. So the position is this, the Basuto subsidize the police establishment for the benefit of the whiteman in the territory and across the borders But we wonder how long will the position remain as it is before the Basuto take the law upon themselves, in order to protect their property!

the other by imperishable name of its author. Appleyard's version, first published in 1890, is a wonderful testimony to the knowledge of a language that presents great difficulties in the expression of abstract ideas, but it is a version that does not commend itself generally. It is heavy in translation and not sufficiently varied in vocabulary. Nevertheless it has served two generations of Christians, and those who use it will miss it when the new version comes into being.

When the English Authorized Version was published in 1611 there were several translations in use throughout the country. It will be so now and for some time in this country with the Xosa Bible. The Bible Society no longer able to publish two versions, has asked the Wesleyans to present their objections to the Re-Revised version. For when the version was being prepared the Wesleyans could not see their way to accepting it, and it on this account that the publication of Appleyard did not cease. The Reverend T. R. Curaick has been at work for a year, and has now presented his survey of the work to the Society, which has called together a Board to consider the proposals. This Board will meet on August 20 at Lovedale. Father Callaway and the Reverend Daniel Malgas will represent the Church. I have been asked to attend as an adviser, and as one of the Trustees of the fund of the old Revision Board of which Archdeacon Woodrooffe was Secretary and a valued member. The Reverend William Philip also was one of our representatives.

The Board had for its chairman Dr. Kropf, the learned missionary at Stutterheim. Under his influence the Board's translations inclines to be "concordantic," Dr. Kropf following the principle that wherever a word occurs, its meaning must always be exactly the same. It is a Xosa version without doubt. To hear the Song of Deborah well read in si-Xosa is to see the life of the people in a way impossible to bring out to the same degree in English. The same is true of the historical scenes, *e.g.*, Elijah and the prophets on Carmel. This is so because the stage of civilisation portrayed in the Old Testament is much more nearly akin to the customs and habits of the minds of the Bantu than it is to those of the European of to day.

The New Testament is not so easy, since in Xosa it is the theological terms and the abstract ideas of the Epistles that give us the hard passages for translation. Then there is the difficulty of translating words which do not exist in Xosa, as for instance in the account of the shipwreck in the Acts.

One looks forward to the meeting at Lovedale in August. Nothing helps so much to make the meaning of the Bible clear as to translate it into another language. It will indeed be a notable gathering, if the result is that there is but one Xosa version of the Scriptures. To the average man this may seem easy enough, because he does not know that there are as many dialects among people using this vernacular as there are in England today. For example words and phrases that are perfectly well understood in Glen Grey district would be foreign idioms in Pondoland. And be it remembered, that we are responsible for giving the people their only version of the Bible. It must not be merely a translation of an English version. Therefore with the translators must be men able to translate the originals as well as translate into the new language.

The Board of Revisers next month will include men from many parts of the Xosa speaking country, men of differing religious beliefs, but all agreeing to do their "utmost for the highest" in giving the Xosa speaking people a translation of the Bible that will become to them the treasured possession of revealed truth in the language of the people which the Authorised version is to the English people.

Theft In Basutoland.

The crime of theft is reaching its climax in Basutoland. Only the institutions of civilisation shall save the Basuto, war troubles with the people inhabiting the Province lying beyond the borders of Basutoland. The amount of the crime today is not anything less than what it was when President Brand felt duty buound to head an armed expedition to Basutoland to punish the offenders. Herds of sheep and cattle are reported to have come across the borders into Basutoland almost frequently if not continually. North and central Basutoland are mostly affected; and the members of the Basuto royal family are not less tinted than they were when President Brand decided to retrieve the position of his fellow burghers.

There were those days ravaging armies of thieves commanded by chiefs as there are to-day. It was suspicion that there are such chiefs a score or less of years ago. But to day there are any amount of hard facts to sufficiently constitute a proof.

A month ago there were found and reported in this district of Mafeteng, consecutively, two herds of sheep, identified as the property of some farmers in the Free State. Investigations were at once carried on and a large number of people living in one and same ward were arrested together with two of their chiefs. Fortunately these were not principal chiefs, but they are chiefs of some great influence.

To-day "*Leselinyana*" our Morija contemporary, furnishes us with a report of heartless committal of theft which has never, before, been committed by any Mosuto of Basutoland, excepting the excusable looting which the Basuto carry on when they are in war with the people whose property they loot. That is a threefold crime, consisting of storebreaking, theft (of money (£50) and blankets) and arson. Mr White-Smith's store at Tsime, in the district of Butha Buthe, was broken into, and cash amounting to fifty pounds (£50) and also eight blankets were stolen, and the store was afterwards put to fire. Whatever was the reason for burning the store, there is, indeed nothing so heartless as that. The police investigated but failed to find any information which might lead to the arrest of the culprits. It was distinctly hopeless attempt But nevertheless the crime was so unusual, and the first of its kind that was to be allotted a space in the criminal records of Basutoland, that the Deputy-Assistant Commissioner, Captain How, felt compelled to get the assistance of the Police dogs or the dog police, and therefore applied to Bloemfontein for them. Two were brought on to the store, and only one was put on the trail. It took the trial right to the house of the head chief there and picked out the criminal, who was the chiefs serf This man confessed to the police after he was arrested that he and the two sons of the chief acted on the instructions of their chief on whose behalf the crime was committed.

Who is this chief responsible for this crime? He is a distinguished member of the royal family of Basutoland, a son of the second son of the Great Chief Moshesh, one of the great warriors of 1880 and thereafter, a man who commanded great respect throughout Basutoland who was among the first chief members of the Basutoland National Council when this council was established, which seat he still retains to this day. This Chief Hlasoa Molapo, is one of those chiefs, during the last session when the government read to them the Proclamation on the crime of theft, who prayed that the jurisdiction of punishing the offenders in the crime of theft in Basutoland must be left with them chiefs, asserting that there was no specific reason why the government wanted to encroach on their royal rights.

As a matter of course, Chief Hlasoa Molapos' arrest can only be viewed as a bad luck. He is responsible for that bad luck, because instead of following in the footsteps of the members of his family, he went and interfered with white-man's property. Among the chiefs there are habitual criminals known to the government who the prison door has never, been banged behind them. Simply because they steal the property of other Basuto, the property which the government seem to be practically unconcerned with its protection.

We have given here above instances of theft in which the sufferers are all white, but we want our readers to understand that the position of a Mosuto stockowner is simply lamentable. The whiteman know where to go when his property is stolen, but a Mosuto man is as helpless as his property is against these thieves. The government will not take the trouble to assist him to recover his property and so the chiefs who are in some cases offenders. So the position is this, the Basuto subsidize the police establishment for the benefit of the whiteman in the territory and across the borders But we wonder how long will the position remain as it is before the Basuto take the law upon themselves, in order to protect their property!

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The New Government.

The Native people have been breathlessly watching the proceedings of the new House of Assembly, and on the whole have not much reason to regard Mr. Hertzog's regime as an unmitigated curse to their cause this far. On the credit side of their account, the new ministry may claim at least four things that have been welcomed by the Bantu: (a) The dignity with which the Nationalist members of the Cabinet have deported themselves, and the debating agility with which they have parried the blows of the opposition have been at least a match for the record of their predecessors.

In this connection we may singularise the Prime Minister himself, the Speaker, The Rt. Hons. N. C. Havenga, C. W. Malan and Dr. Malan. (b) The Barolong Relief Bill of the Premier is a piece of legislation that will be like water in a thirsty land to the Orange Free State Natives. It shows that Mr. Hertzog has not forgotten the kindness of Chief Moroka to the 1836 Voortrekkers who suffered at the hands of the redoubtable Umzilikazi (Moselekatse) when Potgieter and his people were in abject misery. We are glad to note that the second reading has passed *nemine contradicente*. (c) The proposal to saddle the Natives of the Free State and Natal and the Cape with an intolerable addition of Taxation under the proposal for Uniformity of Native Taxation has been wisely withdrawn by Mr. Havenga on second consideration, doubtless after he had learnt the strong and sound reasons given by the Ciskei Native Convention of last month against the burdensome and unreasonable innovation. In this regard we would recommend that the Transvaal Poll Tax be reduced from £2 to £1 as the Transvaal Natives get practically nothing in return for the addition pound they pay. Again we would urge that the right solution of this taxation problem is the establishment of Native Councils under the Native Affairs Act No 23 of 1920 when the Natives could tax themselves for their own purposes as they do in the Transkeian Territories. The Prime Minister will probably be sagacious enough not to delay movement in this matter. (d) The Finance Minister has also sanctioned the £10,000 public loan to provide a Dining Hall and Assembly Hall for the Fort Hare Native College, the development of which has been such that congestion is now insufferable in these respects. He has also passed £2,000 for an additional wing to Stewart Hall in which a beginning is to be made with the faculty of medicine at the College.

In these matters the new government has made an auspicious start.

On the debit side we may mention that it is deplorable that Col. Creswell, an Englishman to boot, should endeavour to benefit the poor whites only at the expense of killing the Natives who, by reason of honest work and industry have attained to skilled efficiency at labour centres. Surely there is no need to weed out Natives from their position in order to solve the Unemployment Question in view of the election promise that the Pact ministry intended to embark on a programme of local industries and land settlement for poor whites. We hope the members who stand for Native voters will speak more openly than they have done to protect the Natives against this shortsighted policy of condemning an efficient man just because he wears a black skin, instead of giving recognition to merit whatever be the veneer of the owner. Colonel Creswell has sadly betrayed his English descent and British traditions.

The Masai (East Africa).

It is a sad story which Mr. Hermann Norden tells in "White and Black in East Africa" of the decadence of the Masai under British rule. There is no oppression—far from it—the tribe is the pet of the Government. It is the only one exempted from the house-tax, and is allowed other exceptional privileges. But the soul of the Masai is devoted to war, and the Pax Britannica has deprived them of the only occupation which made their lives worth living. They resent not being allowed to raid the herds of less warlike tribes around them; they resent still more having to return cattle looted from their neighbours. "Always they are arrogant; they will not work; they will not carry a burden. They are unfit for farming," for cattle rustling" are in their blood. And so the tribe is dwindling away before the White man, like the Red Indians of North America. Their spirit is broken, and "in another generation or two the Masai will be past history." I believe that, with the exception of the Bushmen of South Africa (who were already decadent), this is the only instance of an African race being destroyed by contact with European civilisation.

The French in Togoland.

A good deal of grumbling is heard from time to time from discontented elements in Togoland, mainly from the section which was favoured by the Germans at the cost of the old ruling families, but the bulk of the population is, with good reason, satisfied with the work of their Mandatory. The hereditary Chiefs are being restored, and the "families" into which the people were divided are being organised in districts on a "group" system. Each group is in control of its own local affairs, and is thus being trained to self-government. Later on the groups will be combined in districts, and so led by progressive enlargements of the unit to the idea and capacity of national government. Economic development is being fostered by prizes for the best houses in a township, and other encouragements. In contrast with the Gold Coast, where an agricultural people is allowed to neglect production of its own food, the economic crops are made secondary to the food crops, and in a few years the country will probably be supplying its wealthy neighbour with food. Cattle breeding is being encouraged, and the breeds of cattle improved, by free gifts of Government-bred stock on the condition that half the progeny is handed over to nominated breeders. Similarly, good work is being done in education and hygiene. Is it beyond the bounds of possibility to arrange for periodical meetings of British and French Governors and Administrators for mutual consultation and comparisons of systems and progress?

WEST AFRICAN ECHOES.

The Late Sultan of Sokoto.

The Fula race, Northern Nigeria, and the Empire have lost a great personality by the death of Mohamadu Maiturare, Sultan of Sokoto since 1915. For nearly twenty years before the British conquest of the Sultanate he had proved his capacity as a ruler by his government of its northern and north-western border districts, which he had defended against their hereditary enemies of Gobir and Kebbi, consolidating and organising his province of Goodabawa, where he exercised a patriarchal authority. The strong ties binding him and his people forged by his wise, firm, and successful rule, made him reluctant to accept the Sultanate when elected by the council and electors on the death of his predecessor, but, yielding to what he considered the call of duty, he left his beloved province to assume the government of the Sultanate. His birth—he was a direct descendant of the great Fula leader, Sheikh Othman Dan Fodio—and his personal character fitted him to sustain the position of Sarikin Musulimi (Emir-el-Mumemin, or Commander of the Faithful), the religious head of vast numbers of Mahommedans, with influence extending through the Western Sudan, far beyond the bounds of his Sultanate. A portrait of the late Sultan, mounted on a camel, adorns the front cover of the handbook on "Nigeria," issued by the Nigerian section of the British Empire Exhibition.

CAMERA STUDIES OF KENYA.

An East African Production.

The "East African Standard" is to be heartily congratulated on the very excellent production of Camera Studies No. 1 in Kenya Colony, depicting scenes of native and animal life and beauty of Nature in Kenya.

The spirit of Kenya has been caught by the camera, and, as a result, the pages are full of studies of native types and the rare piquancy of the records of the camera, where it has dared the haunts of the animals, calls forth much praise for Mr. Martin Johnson and Mr. A. Blayney Percival for the pains and patience they must have expended to achieve their object. The pictures of zebra, oryx and wildbeeste drinking are of particular interest when one realises the timidity of these animals. The photograph of the exiled Masai chief and his wife has come out very well, so also have the two types of Turkana natives, "Kulalo," the Turkana chief, and the young Kikuyu girl. The photographs in this production have attained a very high standard of excellence, and although we have particularly mentioned one or two of the camera studies, praise must be meted out for every one, especially that of the native girl on the frontispiece.

This production is printed and published in Nairobi by the East African Standard Ltd., and the price is 12s. 6d., or post free 14s.: the London address of which firm is 63, Queen Victoria Street, E.C.4.

The First School.

Where was the first school in West Africa? In Old Calabar? It would seem so from the statement of Captain John Adams, whose notes of ten trading voyages to the West Coast were published in 1823. In describing Old Calabar he says:—"Many of the natives write English, an art first acquired by some of the traders' sons who had visited England, and which they have had the sagacity to retain up to the present period. They have established schools and schoolmasters for the purpose of instructing in the art the youths belonging to families of consequence." It would be interesting to learn when and why these schools were allowed to cease work.

The Sudan.

NEW KASSALA RAILWAY.

("African World" Correspondent.)

KHARTOUM, April 23.

The Kassala Railway was ceremoniously opened yesterday, the function being attended by leading Government officials, and by Mr. Alex. MacIntyre, Managing Director in the country for the Sudan Plantations Syndicate, Ltd.

The completion of the line before its scheduled time was due to the extreme activity of the railway administration, and it will actually permit of immediate transport of the present Kassala cotton crop direct to Port Sudan.

The new line opens up an area where large quantities of other produce are available, particularly cattle and sheep, which can now be easily shipped from Port Sudan, where all facilities are available and thus favourably compete with the considerable Abyssinian cattle trade to Egypt.

The new lines will be opened to public traffic, both for passengers and goods, on May 3, and the completion of the line before the date anticipated reflects the highest credit on all concerned.

Tokar Cotton Crop.

The Port Sudan correspondent of the "Sudan Times," who has lately been on a visit to Tokar, writes that the Tokar cotton crop this year is estimated at 300,000 kantars, which it is expected will bring a price of £E2½ per kantar, or a total of three-quarters of a million, to the country. The Government's revenue from this crop is estimated at about £E90,000. In spite of the importance which Tokar possesses as one of the most important agricultural and trading centres in the Sudan, its mail is still transported on camelback, two days being required for letters to reach it from Suakin. As the roads have been put in good condition for motor traffic to Tokar, and motor-cars now regularly ply between that town and Suakin, why, it is asked, not transport the post by motor-car?

Keeping Natives In Their Proper Places

There is a talk, now too spread and too wellnown to be a talk which has found place, almost exclusively among low bred white people. This is a talk of keeping natives in their proper places. It is expressed in actions as well as in speaking. In actions nothing shows like it the savage side of whitemen. They boast of their attainments in civilisation, but by their actions make their assertion questionable every day. There is one way of defining their civilisation, but in practice they have the savage side of it and the civil side as well. The animal tendencies seem to play a part in them as well as they do in natives. 7-25-24

The majority of white people have a civilisation which is not habitual to them. They simply wear civil manners under forcing circumstances. As an instance we cull this from "Mochochonono" of the 16th instant, which attitude would never be taken to a white lady :-

"Another mishap is that of our womenfolk who are ordered, for the purpose of examination by the local Medical Officer to strip off their blouses in the open. The order is given in an impolite manner. One would have expected a better treatment from a Medical Officer who is an offspring of a respectable family, born and brought up in Basutoland."

We hold, it does not matter how the order is given, gently or impolitely, it should not have been given at all, to any class of women by a man who is believed to be in and out civilised.

Those affected by this order should have advisedly, approached the administration about this demeanour, as we know the government have buildings in which our women should be examined. And they should not allow their women to go to this place where they will be ordered to expose themselves so unseemly, until the matter is settled.

Life And Health.

We beg to acknowledge the receipt of a pamphlet, entitled, "Life and Health" being health lectures by Dr. S. M. Molema of Mafeking, Bechuanaland, printed and published by Lovedale Press. Our review will appear in our next issue. We have so far gone through the first few pages of this pamphlet and it struck us, there are contrasts in the suggestions of Dr. Molema with the old habits of the natives. while his suggestions are the outcome of the forces of the knowledge he has, the natives habits are more or less the result of superstition. However we leave these points to be dealt with fully in the review.

Association of European Teachers in Native Educational Institutions.

(By our own Correspondent.)

This year the Conference of the above Association met for four days towards the end of June at Dale College, King William's Town, the use of which had been sanctioned by the Rev. F J. Sutton and the High School Committee, to whom the Conference expressed its indebtedness in a special vote of thanks. In the Secretary's report it was noted that the Association was in a flourishing condition, its membership representing practically ninety per cent of the European teachers engaged in Native work. Of these, about a third attended the Conference—a comparatively large Conference, Buntingville, Clarkebury, Engwali, Healdtown, Lovedale, St. John's (Umtata) and St. Matthews were all represented; and other names would have figured in the list had not rail and post car fares coupled with great inconvenience rendered attendance almost impossible.

The opportunity was taken to combine a course of lectures in Phonetics with the ordinary Conference Business. These were given by Dr. Beach, Professor of Bantu Studies at the University, Capetown, who treated his subject in an admirably clear and interesting way, and the Association is greatly indebted both to him and to the Chief Inspector of Native Education for his forethought in arranging for the lectures. 8-15-24

Of particular interest to Native teachers would be the discussion on the question of their salaries. Incidently, the thanks of the Association are due to those of their number who were present at the lecture of Dr. Beach and facilitated the work of classifying and endeavouring to formulate plans for the eradication of typical mistakes made by Native people in their pronunciation of English. It was shown clearly that a kind of dialect—'Native' English is rapidly growing and that very strong efforts must be made to substitute for this a purer form of the language.

To return, however, to the question of salaries. European teachers in Native work have always realised and endeavoured to ameliorate the conditions under which the Native teachers work. In particular this Association has pressed continuously for a scale of salaries for them which should be adequate to the cost of living, take cognisance of the education and training required, and should compare favourably with the salaries of Native Civil Servants and police. This year, as in 1922, they have asked that the scale of salaries fixed by a committee of Native Teachers and the South African Teachers' Association should be put into operation. A certain amount of the money set aside by the Department has been used to remove anomalies, and that is a step in the right direction. The Department fully realises the need of redressing salaries, but financial stringency is still a potent argument against any alteration at present, especially since the Union Government has taken away the right of the Provincial Council to tax Natives and therefore assumes fully responsibility for any increase in expenditure on education.

The Association have asked Mr. Caley of Healdtown, to be present at the Conference of the Cape Native Teachers' Association, to state the views of the European Teachers with regard to problems of interest to Natives and Europeans alike.

Life and Health.

Not many people, white and black, realise that about half the number of Native children born in this land find their way to their grave within the first twelve months of their life. The reason is that the Bantu having left their primitive conditions behind for the so-called civilisation of Europeans, have failed to master the necessary principles making for sound health under the new stage of culture. Their system of feeding is mostly wrong, likewise their clothing, sanitation and general hygienic state. The Native people are thus an easy prey to all the ravages of infection that periodically and endemically visit this country. All intereseted in the welfare of the Bantu will therefore be deeply indebted to Dr. Silas Modiri Molema, M.B, Ch.B., (Glas.), L.M., (Dub.), the Mafeking Native practitioner for a shilling booklet of seventy pages called "Life and Health" published and sold at the Lovedale Institution Press.

The subject is treated in ten chapters under the following heads:—Health, Life, Infection, Syphilis, Tuberculosis, Alcohol, Food, Care of the Sick Room, Fever and Notes. 7-29-24

We may at once say, although it was primarily meant for Natives, it will be found equally necessary and helpful to the average white of this land, for it brings the reader into touch with the most modern views on the above ailments, all put in a nut shell, and in language simpler than most medical men adopt when writing books.

The outlook and the manner of the author are always elevating, moral, polished and delicate in all the chapters, and his diction never mysterious.

As the book is a compilation of Health Lectures to Bechuanaland Bantu Societies we would strongly urge all school managers, Welfare Societies, and Missionaries generally to popularise the book by keeping small stocks of it for selling among the better class of Natives who can read and follow English.

The booklet is a real boon which we have no hesitation in recommending highly to all our readers.

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Africa.

BLACK TRADE UNIONISM IN AFRICA

By CLEMENTS KADALIE

Cape Town, South Africa

General Secretary, Industrial and Commercial Workers' Union of South Africa and Editor of "The Workers' Herald"

The Messenger

BY the time this article is published in New York the representatives of the African proletariat from all parts of the Union of South Africa; Basutoland Protectorate and South West Africa—late German West Africa will be ushered together under the auspices of the "Industrial and Commercial Workers Union of Africa." These black representatives will be assembled at East London, an important Sea Port on the Indian Ocean, where they shall seriously determine to create a formidable "Black Trade Unionism." I cannot foretell the results of this well advertised African Labour Congress, but I am emphatically optimistic enough that the workers' representatives will declare in the words of Mr. Samuel Gompers: "The workers want more wages; more chance of self-improvement as men, as trade unionists, as citizens. These were the wants of yesterday, they are the wants of to-day, they will be the wants of to-morrow, and of to-morrow's morrow. The struggle may assume new forms, but the issue is the immemorial one—an effort of the producers to obtain an increasing measure of the wealth that flows from their production." The readers of THE MESSENGER will clearly understand from this quotation that the black producers of this so-called "Dark Continent" do no longer depend on others to work out their salvation, but that they are now determined to voice their own battles with a view to obtain a better day for themselves and their families.

MR. KADALIE

November, 1924

I have promised in my last article to review the decisions of our forthcoming African Labour Congress through this medium in its later issues. In the meantime I would like to bring to the notice of the readers of this indispensable New Negro magazine the effects that we are creating here. It may interest American Negro labour to know the fact that while representatives of the black workers have not as yet met in this momentous conclave, the white capitalist press is alarmed and instead of submitting to the forces of organized black labour is engaged in misrepresenting our movement. Just as it happened in the earlier days when we were launching out the movement that the white capitalist press in their deliberate folly cited the awakening as "Native Unrest," we at present find that our activities are being associated with Bolshevism which has its headquarters in Russia. The present incident is so similar to accusations that were once laid upon the writer. With the great Dock Strike in 1919, the Port Elizabeth manslaughter in the following year of black men and women workers as a result of deliberate provocation by the local authorities and in addition that brutal bombing from the air by the so-called white christian Union Government Air forces on defenceless men and women of the African race at Bullhoek, Queenstown, the writer was directly and indirectly supposed to be at the back of all such incidents. I recollect when the South African T. P. O'Connor, the father of the House of Assembly rose in the debate on the Bullhoek tragedy he said with serious declaration:—"In Cape Town there had been a man named Clements Kadalie. He had been in America and in Cape Town had published a paper called *The Black Man*, which published all the most seditious and pestilential doctrines from a movement in America which caused a great deal of disturbance." For the information of your readers I may just as well mention that the writer has never left the African shores for any foreign country. The paper in question—*The Black Man*, which made a magnificent fight on behalf of the African workers existed for some time and with my threatened deportation the small journal was left in other hands and was shortly discontinued, but the movement it represented has survived to the present day.

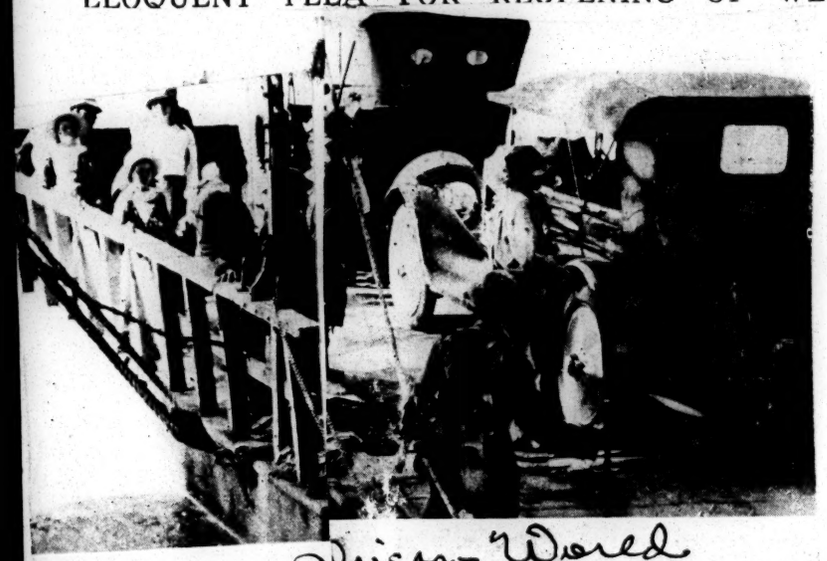
I happened to be on tour last month accompanied by my Comrade the Assistant General Secretary of the I. C. U. visiting our Branches throughout the Eastern Province and the Midlands of the Cape Colony. The tour from beginning to the end was a great success. At Port Elizabeth I addressed several revival meetings including the yearly demonstration kept in that city in memory of our dead brethren who fell in Market Square on October 23, 1920. In attending this demonstration one could admire the loyalty of the African workers, male and female. They would disregard their fragmentary day's pay and turn up in their thousands to pay homage to these martyred black trade unionists. I still remember well in the 1921 procession when over 15,000 black workers joined in this solemnized procession which cover a distance of three miles. The Assistant General Secretary who has his headquarters at Port Elizabeth accompanied me to East London where we were welcomed on our arrival by a Brass Band of the Branch. During our short stay there beside several meetings that we addressed indoors and outdoors, we conducted negotiations between employers of labour on behalf of our members with successful results. With a view to relieve ourselves from the strain of public speaking we visited the South African Native College, Fort Hare and the old Lovedale Missionary Institution, the South African Tuskegee both in the district of Alic. Sympathetic friends welcomed us. Having left my comrade at his centre and reached my destination Cape Town, I was not long in the City when the local daily press published in large headlines: "Native Bolshevists visit Lovedale: Moscow Blacks at Cape Town: A Sinister Campaign." Whenever the African Native makes an attempt to better his conditions, the bosses, characteristically who have a very nice time off his cheap abundant labour, have always tried to misrepresent his doings. To frighten the African Natives the capitalist press is apt to foment troubles amongst the intelligent section of the race. I am quite mindful that I should picture both the brighter and darker side of our struggles in this Continent. While we are battling manfully on behalf of the masses of the African toilers we still find that a portion of our race will side with the white exploiters at the expense of their own, which is of course natural. I believe it to be of interest to the readers of this magazine that since our official organ *The Workers' Herald*, has from time to time quoted THE MESSENGER the white capitalist press has been trying to persuade the minds of our people to disbelieve the fact that THE MESSENGER does exist in the United States of America and that when it existed THE MESSENGER propagated the cause of Bolshevism amongst the Negro workers.

The African Native of to-day is a new man and is therefore quite different from his fore-fathers whom the white man found here some two hundred years ago and they duped. The most peculiar man ever created by Dieu is an African Native. He takes no heed to the white man's mischievous propaganda, he has lost hope in white man's leadership and his religion. To determine to frighten him by writing or otherwise at this juncture is to weld him closer together. Thus we find that with the advent of our official organ *The Workers' Herald* and the strenuous propaganda as carried on at present, the African workers are responding as one man. I mentioned in my first article that the workers in the Mines of the Transvaal were unorganized, but since then we have been successful to extend our propaganda thither and a Branch has already been chartered. The workers of Natal, that garden city, famous for its sugar plantation and its magnates, have also caught a vision. It is expected that I shall have personally to tour these large states after the sitting of our forthcoming Labour Congress. Day by day scores of letters and telegrams reach our Head Office from all parts of this sub-Continent either acquainting us of the formation of Branches or calling upon an officer to visit existing Branches with a view to negotiate on their behalf. It is essential that a labour movement of the African people should exist permanently with its strong organ. In spite of hand-to-mouth wages paid to these African producers we find that the modern Pharoah tax masters impose severe taxes on our people simply with a view to provoke them and marshal innocent men and women to goals as was recently done in the Orange Free State. Shortly after the dispatch of this article serious troubles will be brewing here as a result of the "Native Urban Areas Act 1923" which recently was made law forcing African Natives to be ushered into "Locations" or reserves unsuitable for any human being to live in, and whose going out and coming in will be controlled by white officials. When this Act will be enforced in the Cape Province where African Natives will be required to carry "Passes" identification certificates, I can quite see fatal troubles ahead. God alone knows what shall be our lot! I intend to write from the New Year monthly articles to THE MESSENGER to acquaint the American Negro of the plight of the African Natives. I am pleased to learn that my first article "A Call from Macedonia" created a favorable impression

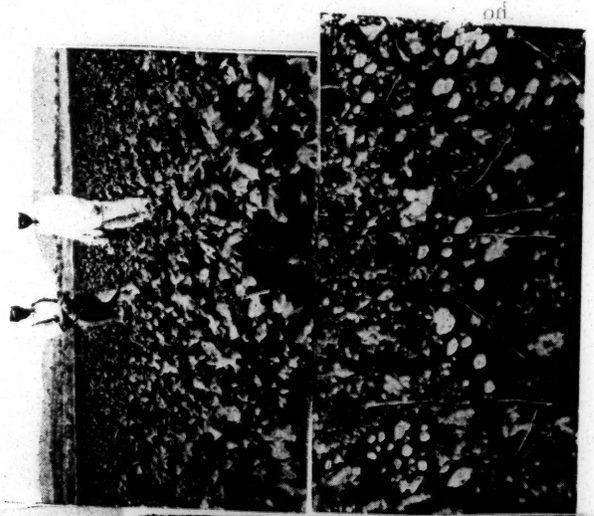
THE COTTON ESTATES OF NORTHERN NATAL. ZULULAND RHODESIA.

SIR FRANCIS NEWTON'S LONDON DEBUT

ELOQUENT PLEA FOR REOPENING OF WEMBLEY.



African World 11-8-24



1. Cotton Transport by Ox Wagon from Candover Estates to Railhead, Zululand (63 miles). 2. Mr. Rouillard in a Cotton Field at Pongolapoort. 3. Bales of Seed Cotton before Ginning. 4. Cattle on the Banks of the Umkusi River. 5. Mr. Rouillard's Vauxhall Car Crossing Tugela River on Pont. 6. Cotton Fields at Candover Estates, which yielded £30 per acre from first year's planting.

Special "African World" Photos

WEST AFRICAN ECHOES.

The Late Dr. Alcindor.

Last week I wrote hopefully of the prospect of Dr. Alcindor's recovery from his serious illness. It was, therefore, a great shock to find in Monday's "Times" the announcement of his death, on the day on which that "Echo" appeared. All who knew the doctor recognised that his unobtrusive demeanour and quiet manner covered a character of great strength. To his friends he was a sincere and reliable friend, and to every cause he embraced a strenuous supporter. He was always ready to work for the cause of his race, and only those who were in constant contact with him and his work knew the amount of labour and self-sacrifice the presidency of the African Progress Union caused him. He also worked strenuously for the success of the Pan-African Congress, under Dr. Burghardt Du Bois, which owed its success to him. His passing leaves a gap in the small body of leaders of the negro race which it will be hard to fill, and the memory of his gracious and pleasing personality will be cherished by all who knew him.

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The Slums of Lagos.

We are so accustomed to regard Africa as a continent with vast unpeopled spaces that it comes as a surprise to hear of African towns where the inhabitants are overcrowded, and certain quarters are so congested as to resemble the slums of the great industrial cities of Europe. This, however, is a natural result of the rapid commercial expansion of the last quarter of a century in West Africa. The ports have grown up around native towns built in the usual unsystematic way, without any attempt at a regular plan or lay-out. The pathways for locomotion, winding in and out amongst the dwellings, made a maze in which a stranger was quickly bewildered and lost. There the people lived fairly well as long as the population was small, mostly inter-connected by tribal ties, and under the control of their chiefs, whose authority enforced some attention to cleanliness. As the trade of the towns grew and the opportunities for employment increased, crowds of strangers swarmed in and settled in and around the native quarters till they outnumbered and swamped the original inhabitants and broke up the authority of the chiefs. As the value of land rose, with the increase of trade and population, the poorer classes crowded more closely together, and, in the absence of sanitary control, which was one of the greatest blots on the administrations of former days, neglected all precautions, till the soil was saturated with filth and became a hotbed of disease. In such places, once a plague is introduced and established, experience has shown that the only effective remedy is to evacuate the population and remove it to a new site, where it can be housed on clean soil, in a properly planned and laid-out township. The city of Lagos is the most striking example in West Africa of this process of slum-growth, and it is not surprising that more than one of the poorer districts have become congested, and form a breeding-ground for bubonic plague. The evil is being resolutely and courageously grappled with by the Lagos Town Council. The latest mails also bring news of a big scheme for clearing the congested areas and laying out a new township at Ebute Metta and Yaba. That experienced administrator, Lieut.-Col. Moorhouse, is forestalling the usual troubles over expropriation by inviting the co-operation of the elected members of the legislative and town councils and of representatives of the native communities and the local Press. There are towns on the Gold Coast whose rapid growth has led to the formation of insanitary districts, which would do well to study and follow the example of Lagos.

The Negro's Past and Future.

I cordially agree with the writer in the "African Messenger" of September 25, which has just come to hand, who protests against the theory (favoured by Lady Lugard) that the negro, as the decadent heritor of a glorious past, is incapable of advancing much further in civilisation. As the writer says:—"Let us not be coddled into futurelessness by dreams about a great past which we have existed; let us forge our own destiny. Therefore, let us look forward with confidence to its future and advance without fear. Also, it is well to remember that the individualistic industrial system set up in modern Europe is not the only possible form of civilisation. The past is dead and beyond control or remedy; the future of the race is in its own hands, and is being shaped by its action in the present. As the writer says:—"Our contact with civilisation has proved us to be a virile people, and we have demonstrated our capacity for progress." Therefore, let the race look forward with confidence to its future and advance without fear. Also, it is well to remember that the individualistic industrial system set up in modern Europe is not the only possible form of civilisation.

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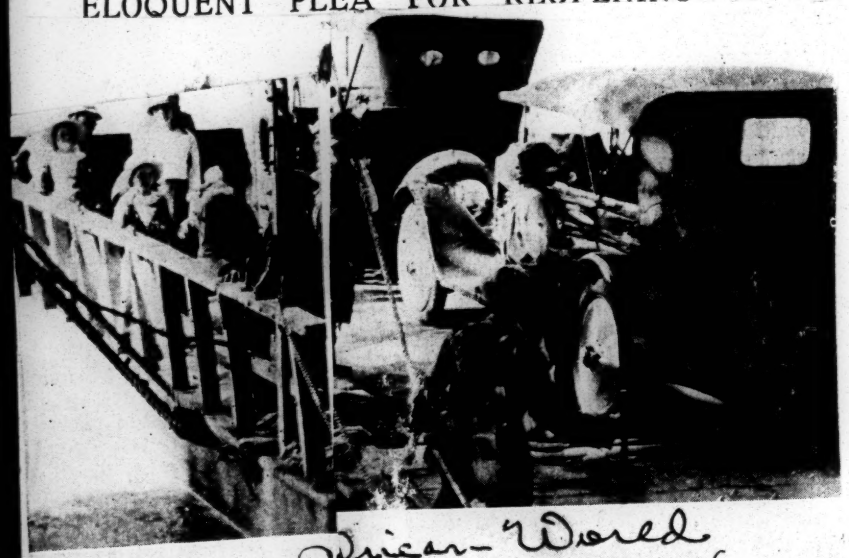

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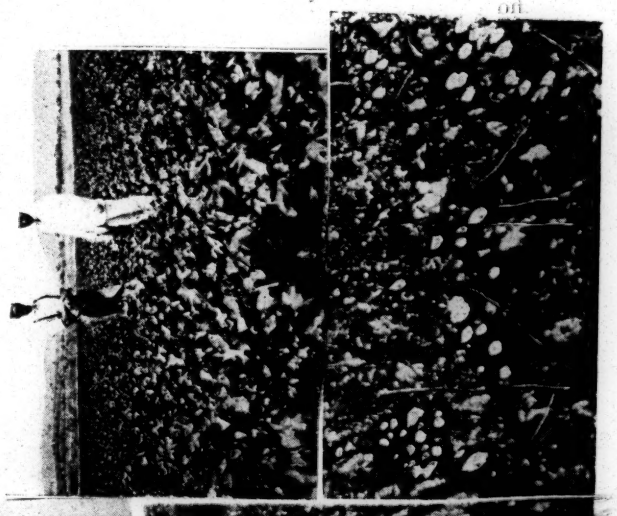

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The Educational Review

11-6-24

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In order to gain a grip of current problems in East and Central Africa the reader must bear in mind that Great Britain rules two protectorates, Zanzibar and Uganda; two colonies, Kenya and Nyasaland; and one mandatory territory, called Tanganyika. Thus there are three different kinds of government to be considered, and three different kinds of title to our presence in the position of ruling power.

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Each must be ruled according to the title under which we hold it, with the result that each local Government has, up to the present, made its own plans to the exclusion of its neighbour's interests. A good example of this is the customs' barrier between country and country. If I buy an article in London I pay duty on it in Zanzibar; then I pay a second time, to an increased amount, when I cross to Tanganyika. So great are the inconveniences caused to residents by these differences in Government policy that a party has arisen advocating federation of all these countries under one central Government. Some would like to see all five countries taken in; others would omit Uganda, recognizing that Uganda will not easily submit to being placed on Tanganyika's level; others, again, would leave out Nyasaland because of its distance. The majority, however, desire to see a federation of Kenya, Tanganyika and Zanzibar. But here, again, there are two opinions. Some would take Zanzibar to-day, in spite of its Sultan; others would wait until, in the course of nature, he ceases to reign. In this article I propose to show why this threefold federation should be rejected by all good citizens of Great Britain. And if I can do this the larger federation will, *a fortiori*, stand condemned.

Kenya Colony is the centre of the federation party. Known until recently as British East Africa, and lately notorious for its Indian controversy, Kenya is the most advertised of all our African colonies. Its settlers are in a great hurry to develop the land, and never tire of singing the praises of their climate, their soil, and their hunting-grounds. Of the beauty and promise of Kenya Colony there can be no two opinions. But of the wisdom of the recent policy of speedy development there is room for much question, as many ruined ex-officers can testify. In fact, Kenya needs many more labourers to place on its settlers' farms, and a great deal more money for railroads, without which the settlers cannot grow rich. Tanganyika can supply the labourers; Zanzibar has the money. And, incidentally, the customs could be made uniform, and other vexatious differences removed. The Governor of Kenya, with his council of officials and settlers, would be free to impose the wishes of Kenya upon the less important, because less Europeanized, parts of the federation. Such is the scheme in brief. Its authors have their own ways of stating it; they will not accept mine. For example, when they point out that a federated Government will have a greater power of borrowing they neglect to say also that they of Kenya will not have to repay Zanzibar a small sum of £200,000!

But apart from these little matters, there are several serious objections to Kenya's plan. First, the settlers of Kenya want home rule. They do not disguise the fact that, in spite of the Colonial Office's recent ruling that Kenya is to be governed for the African, the Britisher is to have the paramount position in the colony. The African will not be given more room for self-development than is consistent with the white settler's welfare. The white man is to be first and foremost in the colony. Later on, he means to have an unofficial majority in the Council. The federation will, therefore, be of no use to the settler unless the interests of the Africans can be subordinated to those of the European population. The whole force of British influence will be directed to extending the power of Kenya within the whole federation. This, to anyone who knows local policies, is beyond question. The British people must think several times before giving such a position of power and influence to a body of home-rulers who have already shown their temper when up against their King's Ministers. Men who could persuade themselves that it was right to warn their Sovereign of their intention to rebel if their opinion on Indian policy was not accepted are hardly fit to receive the first position in a federation of Governments. At any moment they may declare war on the Sovereign, and remove his officers, in order to further some policy which, to their mind, is essential to the Empire's welfare. That the settlers had a good case against the Indian claims, I admit; what I deny is that men who calmly prepare war against their King are to be trusted to lead in a federation of young colonies, the chief problems of which are concerned with the rival claims of English, Indian and African.

Secondly, there is the objection from the standpoint of administration. At present the Administrators of Zanzibar and Tanganyika have at heart the development of the native of the country. Not very much is done for him, it is true; but as funds permit more is being done each year. His rulers in these two countries are alive to his existence as a person on whose health and prospect everything depends. In Kenya, on the other hand, the African is valued chiefly as far as he can take the place of the Asiatic clerk and tradesman, and can fill up the plantations of the white men. Kenya, as a whole, does not wish to see African farmers on their own farms. The keenest settlers look forward to seeing many thousands more white men in the colony, and talk of importing labour as a quite natural policy.

Candid settlers admit that the present system of taxation in Kenya does, in fact, force the African out of his reserves into their plantations, and that the interests of the natives and the settlers are not compatible. A case can, of course, be made out for the settlers' claims; but it is more honest to admit that it cannot be established without the complete subordination of the African. This is not merely a question of white and black. It is one of rival and rival in the matter of money. It is a war of capital and labour, with the added trouble of the racial problem. Kenya sees in its Africans its necessary employés, while conscious that its European blood gives it, of divine right, a permanent position of superiority over them. Is it fair, then, that Kenya should be given chief power in a federation of African countries?

We shall be told that the interests of the Africans are safe in the hands of the Colonial Office. I can only reply that, unless the Colonial Office keeps the power in its own hands, the security is not good enough. No sane man will pretend that Downing Street can guarantee to the Africans of Kenya their rights. It is being squeezed by the settlers, little by little, into giving them what they want. Compromise is the order of the day. And compromise will not do if once the federation be allowed. Kenya must be tested over a long term of years before it is given any more power over Africans.

Thirdly, from the political side a great objection arises. The notion that any race can be kept subject, as manual workers, for all time, is exploded outside such circles as that in which the Kenya white men move. While Africa lags many years behind the rest of the world, it is madness to inaugurate a policy for its peoples that ignores the teaching of history. Great Britain must legislate with one eye on the future. Her first duty is to plan for Englishmen and Africans to live in the same commercial world on terms that will encourage the African to raise himself to the level of the farmer. Serfdom is dead. Not many have the ambition, fewer still have the brains, but the State must show them the way and inspire them with the desire to rise. If Kenya has its way, East Africa will be another India in a hundred years' time. If Kenya does not mind, let Kenya sow its own seed in its own borders. Tanganyika and Zanzibar must be kept apart and ruled in the light of the latest experience.

Kenya has chosen its own path for which it is, apparently, prepared to fight. What it requires is time to reflect, and recover its mental balance.

Let us now turn to Zanzibar. Great Britain has treaties with the Sultan of Zanzibar under which she is pledged to secure to him his throne and the due succession of his royal line. These treaties bind us. Yet we have already broken them. We have robbed the Sultan of his mainland dominion; and last year it began to leak out that he was to be deposed in order that his country might be federated with Kenya and other colonies. Later, we heard that the British Government had refused to guarantee the succession, but that the deposition was no longer imminent. Will Great Britain allow her pledged word, sealed in treaties, to be thus broken? Are her agents abroad free to join with commercial schemers in bartering her honour for an increased revenue?

Even were it possible to federate Zanzibar with our own colonies, leaving the Sultan on his throne, there would still be much to urge against the proposal. For Zanzibar is so different from the mainland countries that no common policy is conceivable. While it is true that many labourers come from the mainland to the islands, the trade of the islands is a thing apart. Moreover, the Arabs have their claim to consideration. Nor must we overlook the intimate links that bind Zanzibar with India. To join Zanzibar with Kenya is to sacrifice the trade of the island kingdom to the interests of the colony, it is to throw over the Arab, and it must mean an outbreak of fresh trouble between English and Indian. Of all British subjects the Indian has the best right to consideration in Zanzibar. He has made its commerce, he had financed it, and he cannot be ignored. I know no place on the coast of Africa, and I doubt if anywhere there be such a place within the Empire, where the English and Asiatic live on such good terms as in Zanzibar. Not that we have gone very far to solve the problem of race. But we have learned to work together in peace and mutual respect, and the future holds much further good in store for us there. Once let the Kenya spirit dominate Zanzibar, Europeans and Indians, and the whole Empire will suffer loss.

I do not labour these points, however, for it is not nuts, and enjoys a good, steady revenue. The federated possible to federate Zanzibar with Kenya unless finally we Government will be able to take a substantial sum from rob the Sultan of the kingdom we have promised to secure the islands each year, and, by means of starving the to his house for ever. Is it too much to hope that, when islands a little, divert to the mainland a very useful sum Britain hears what has been discussed in her name, she of money. In fact, quite a large loan could be floated on will put a stop to the plannings of her representatives? the security of the Zanzibar local revenue. Unless Great It is shame enough for England that the Arabs know we Britain awakens to the danger, our good name in Zanzibar, have even discussed such a plan; it will be a disgrace if resting on the reputations of men like Sir John Kirk and Sir Rennell Rodd, Sir Lloyd Matthews and Mr. Basil the plan matures. The Sultan's Cave, will be sacrificed in order that Kenya may have a

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Thirdly, from the political side a great objection arises. The notion that any race can be kept subject, as manual workers, for all time, is exploded outside such circles as that in which the Kenya white men move. While Africa lags many years behind the rest of the world, it is madness to inaugurate a policy for its peoples that ignores the teaching of history. Great Britain must legislate with one eye on the future. Her first duty is to plan for Englishmen and Africans to live in the same commercial world on terms that will encourage the African to raise himself to the level of the farmer. Serfdom is dead. Not many have the ambition, fewer still have the brains, but the State must show them the way and inspire them with the desire to rise. If Kenya has its way, East Africa will be another India in a hundred years' time. If Kenya does not mind, let Kenya sow its own seed in its own borders. Tanganyika and Zanzibar must be kept apart and ruled in the light of the latest experience.

Kenya has chosen its own path for which it is, apparently, prepared to fight. What it requires is time to reflect, and recover its mental balance.

Let us now turn to Zanzibar. Great Britain has treaties with the Sultan of Zanzibar under which she is pledged to secure to him his throne and the due succession of his royal line. These treaties bind us. Yet we have already broken them. We have robbed the Sultan of his mainland dominion; and last year it began to leak out that he was to be deposed in order that his country might be federated with Kenya and other colonies. Later, we heard that the British Government had refused to guarantee the succession, but that the deposition was no longer imminent. Will Great Britain allow her pledged word, sealed in treaties, to be thus broken? Are her agents abroad free to join with commercial schemers in bartering her honour for an increased revenue?

Even were it possible to federate Zanzibar with our own colonies, leaving the Sultan on his throne, there would still be much to urge against the proposal. For Zanzibar is so different from the mainland countries that no common policy is conceivable. While it is true that many labourers come from the mainland to the islands, the trade of the islands is a thing apart. Moreover, the Arabs have their claim to consideration. Nor must we overlook the intimate links that bind Zanzibar with India. To join Zanzibar with Kenya is to sacrifice the trade of the island kingdom to the interests of the colony, it is to throw over the Arab, and it must mean an outbreak of fresh trouble between English and Indian. Of all British subjects the Indian has the best right to consideration in Zanzibar. He has made its commerce, he had financed it, and he cannot be ignored. I know no place on the coast of Africa, and I doubt if anywhere there be such a place within the Empire, where the English and Asiatic live on such good terms as in Zanzibar. Not that we have gone very far to solve the problem of race. But we have learned to work together in peace and mutual respect, and the future holds much further good in store for us there. Once let the Kenya spirit dominate Zanzibar, Europeans and Indians, and the whole Empire will suffer loss.

I do not labour these points, however, for it is not nuts, and coco-nuts, as it is now, is rich in cloves. The federated possible to federate Zanzibar with Kenya unless finally we Government will enjoys a good, steady revenue. The federated rob the Sultan of the kingdom we have promised to secure the islands each year, and, by means of starving the small as it is now, to his house for ever. Is it too much to hope that, when islands a little, divert to the mainland a very useful sum will be able to take a substantial sum from Britain hears what has been discussed in her name, she of money. In fact, quite a large loan could be floated on each year, and, by means of starving the will put a stop to the plannings of her representatives? the security of the Zanzibar local revenue. Unless Great It is shame enough for England that the Arabs know we Britain awakens to the danger, our good name in Zanzibar, have even discussed such a plan; it will be a disgrace if resting on the reputations of men like Sir John Kirk and the plan matures. Sir Rennell Rodd, Sir Lloyd Matthews and Mr. Basil Why does Kenya desire Zanzibar? The Sultan's Cave, will be sacrificed in order that Kenya may have a

few more railroads and some other such aids to white settlement. Sir Arthur Hardinge was a great power in Zanzibar and his name is held in high respect. He made us respected; will he not help us to retrieve our good fame?

It would be incredible to me that such proposals were on foot did I not know of them from sources that are beyond suspicion. I try to find comfort in the supposition that those responsible for the plans have not read the treaties. But this only serves me in my most optimistic moments. For it is hardly likely that men in a position to unmake Sovereigns under our protection are ignorant of our obligations towards them and their subjects. So that in my more pessimistic moods I cannot but reflect on the surrender of our country to the lust for riches, at the cost of national honour.

Tanganyika Territory we hold from the League of Nations in trust for the Native population. To this we are pledged by Mr. Lloyd George and others. Great Britain declared she would not take German East Africa as her own, but would hold it in trust for the Africans if so requested by the new League. The Mandate of the League was issued to us. We undertook the task. And we have done very good work towards the fulfilment of our promise. Money is too scarce for all we ought to do, but Sir Horace Byatt and his staff are doing excellent work, and, given time, they will accomplish the task set them. It is a very long way we have to go, but our faces are in the right direction. The Africans in the territory can call their souls their own. And, with the exception of the official African class, and the casual labourer in the coast towns, they are thankful to be rid of the Germans. The official African class is not pleased. It has no longer the power of oppressing the Natives which the Germans allowed, and trade is so dull that money cannot be picked up in the coast towns as in the pre-war days. It is also true that some Germans who have come back, in spite of their military service against us, and some Englishmen who regret the loss of German forced labour, stir up a certain enthusiasm for "the good old German days." For the rest, the whole country is glad to be under British rule. I admit that not all English ways appeal to African minds. I know that English laws of evidence puzzle men who are accustomed to more rough and ready ways of settling troubles.

But, after a large experience of Natives, in a very wide area, I do not hesitate to say that Tanganyika Territory is being governed on lines such as the League approves, and such as the Africans appreciate. If these lines continue to be followed for a few generations the territory will flourish in a manner that will astonish our critics of to-day.

PREMPEH GOES HOME.

THE EX-KING OF ASHANTI SAILS FROM LIVERPOOL.

His long exile over, ex-King Prempeh, the former ruler of Ashanti, arrived at Liverpool to-day (Monday) in the Anchor liner "Olympia," writes the "Evening News" Liverpool correspondent. He is going home.

Captured by a British force in 1896, he was deported from his own country, and has spent the intervening 28 years in the Seychelles, the British group of islands in the Indian Ocean.

Prempeh, who is 54, was accompanied in the ship by a large retinue of servants, in addition to members of his family, the party totalling about 60. They made quite a picture on deck—the ex-King himself in brown shoes, slate-coloured suit, a Homburg hat, and a brown mackintosh, the children with closely cropped curly hair, carrying or wearing huge straw hats, and smiling mothers—big, handsome women—who seemed to be burdened with clothes.

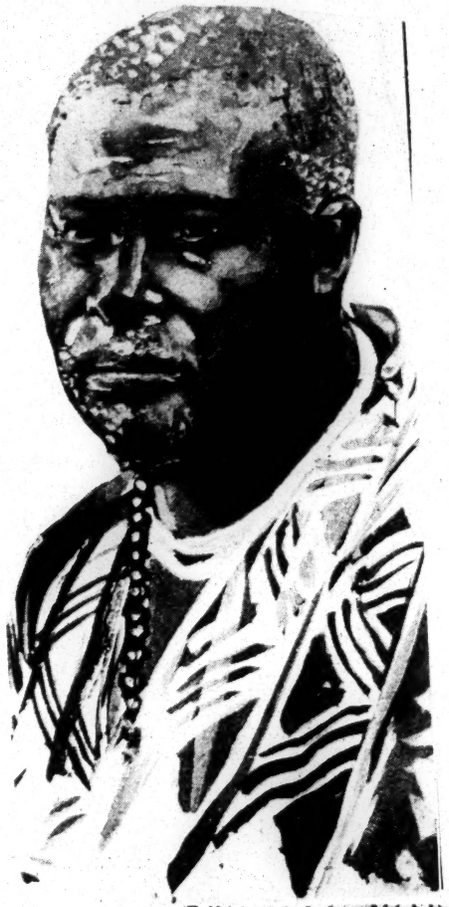
The ex-King said: "I am very glad to go home to my country, although the British Government has been most kind to me. I have lived a happy life in the Seychelles, and have received letters from home. Now I am going to Ashanti I am overjoyed." He stated that he had had several hundred wives, but had sent them all home again when he became a Christian, and "started to go to church in a top hat."

"Are you going to get married again?" I asked. He smiled—at the same time displaying a wonderful set of snow-white teeth—and said, "*I think I want one wife now, and I hope to marry an educated Ashanti woman.*"

During the conversation the ex-King mentioned that while at Seychelles he had acted as magistrate among the natives. "I used to fine them as much as 10s. when they were very naughty," he said.

In the ship he became a very popular figure during the voyage from Bombay. He is extremely fond of draughts, and went from one end of the ship to the other challenging everybody and vanquishing them without suffering a single reverse.

He is proud of his old chief, General Asafu Boakye, who is a member of the party. The general is 95 years of age, and has a closely cropped grey beard. He fought against Sir Garnet Wolseley in 1874.



EDITORIAL NOTES.

UPON the question of British West African Federation it is interesting to record the following resolution passed by the Convention of Associations of British East Africa, which is reported in one of the August numbers of our contemporary, *African Industries*. It is to the effect: "That this Convention welcomes a discussion on the question of the Federation of Kenya Colony and other East African Territories and resolves that the entire question shall be referred to the District Associations before any decision is arrived at." Colonel Gibson, it is reported, thought that the time for Federation had not yet arrived. He realised that there was much to be said for the principle; that it stopped many overhead charges and so forth; but he feared that it also put back many aspirations towards self-government that Colonists might have.

Mr. Dunbury said, according to the report, that all Federations that had taken place had been between Colonies possessed of self-government. Only Kenya or those now concerned was as yet beginning to think of self-government; there could be no agreement as between equals; three systems of Government at least would be thrown together in a bunch, Crown Colony, mandate, and protectorate, and of these only Kenya could by reason of the proportion of its White people discuss the matter intelligently.

Colonel Paterson pointed out the difference between the Amalgamation and Federation of these areas. Under Federation, he said, they would keep their own individuality while it was amalgamation they were fighting against. He thought it was very dangerous to say categorically that they would have nothing to do with federation without any qualification and pointed out that combination for certain services will be an advantage. Proceeding, he said that they must have some idea of what they were going to say to the Commission that was coming out and if they were consulted on the matter they should be able to say on what lines they would come into a Federation.

Thus it will be seen that the question of Federation for East Africa is being practically discussed, and it certainly lends impetus to the consideration in due course of British West African Federation. We trust our readers will have noticed the important distinction pointed out by Colonel Paterson between Federation and Amalgamation. Obviously amalgamation of distinct Colonial entities would be absurd, but Federation on the general lines we have advocated in the "LEADER" from time to time, whereby each Colony will control its own internal domestic affairs while questions of general policy affecting common interests are discussed in a general Council, can certainly be applied to British West Africa as to British East Africa.

It is interesting to note also the views of Lord Delamere upon this important matter. His Lordship thought that the matter of Federation should be discussed carefully throughout the country before the Commission arrives, and that it might be desirable to have another session of the Convention for its further debate. He counselled that all should think it out most carefully, and that the delegates of the Convention had a responsibility thrown upon them of guiding and informing public opinion as to secure unanimity.

He had no doubt that the longer Kenya could stand on its own and absorb and digest itself as it were, the better; and, although he had realised the issue long ago, he had always been averse to drawing the attention of the people at Home to it. But now, he pointed out, the Home Government were thinking of it. Continuing, he said the question became one between the Kenyanisation of East Africa or the reproduction of West Africa in East Africa. He thought they should awaken to the actuality of the alternative, and that Kenya should consider the terms of any Federation she could accept. The retention of her identity, for instance, the permanence of the White paper, the concession of their port and Coast land and so forth. Further, that the time was not yet arrived for a federal capital; but Nairobi should ultimately become that, and, having done that, they should organise the gradual and increasing co-operation of services between the other countries with Kenya as the senior partner taking the lead.

The report ends that the Convention eventually passed the following resolution unanimously: "That this Convention of Associations having fully discussed the question of the federation of Kenya Colony and other East African territories resolved that the entire question shall be referred to all District Associations throughout the Colony before any decision is arrived at." Thus it will be seen that the question of the Federation of British East Africa has entered the region of practical politics, and that there is no reason why we in West Africa with our advancement and greater political development and in other respects should not seriously begin to think of the matter with a view to proper action at the right moment.

Race Problem - 1924.
Africa.

Notes.

Injustices to Natives:

With reference to the controversy over the too lenient treatment by juries of offences committed by white men on natives, the following, signed by practically all the Ministers of Pretoria, has been handed to the Press:

With reference to the correspondence, etc., appearing recently in the Transvaal Press regarding the alleged unfair administration of justice between Europeans and natives, we, the undersigned representatives of the Christian Church, desire to place on record the following resolution:

(1) That whereas it appears that juries are too prone to treat offences committed by Europeans against natives too leniently, the question is recommended to the Government for consideration whether the jury system ought not to be reconsidered in its application to such cases.

(2) That it is also earnestly recommended to the Government that legislation should be introduced prohibiting the illicit intercourse of white men with black women, and treating such as a serious criminal offence in view of the increasing number of white men settlers and others who have been guilty of this practice.

Signed: H. S. Bosman (Rev.), H. van Broekhuizen (Rev.), D. Rumpff (Rev.), J. S. Theron (Rev.) J. H. J. A. Greyvenstein (Rev.), Neville Talbot, Bishop of Pretoria, E. Macmillan (Rev.), J. W. Alcock (Rev.), T. Chapman (Rev.), Edgar H. Brookes (Professor).

Review.

We have received a book entitled "A Text Book On Elementary Economics," by Rev Bernard Huss, the Principal of St. Francis Native Training College, Mariannhill, Natal, the author of the valuable text book on Agriculture. It is a book of about hundred pages, strongly bound with hard covers, most handy to be carried about. Its cost is only 1/9 including the postage. That is, the price is 1/6 and the postage 3d, and is to be had from the author at the above address. In this book the natives are presented with the most worthy new aspect of their up-building which when they come to put in practice, the valuable information given will surely make up for their past defects which have, so much been responsible for their economical failures in the past.

Those of our native men and students who will pay 1/6 to obtain a copy of this book and put in practice what they have learned from it, will certainly find there has been no wiser and surer start of their investment than that invested in this important work. There is a treasury, for one just to lay his hands on.

You have only to read the book with a cool mind and intelligence, and make no delays in making repairs. You cannot read a page or two without finding your own mistakes clearly placed before you.

We are afraid, with the limited power of the pen we have, we cannot ably, do justice to highly commendable work accomplished by Rev Bernard Huss, for the benefit of the Bantu people of South Africa. It suffice to ask each one of our educated readers to obtain a copy at once. It is a book most worthy even for those who have lost hope of ever striking success in the struggle to go up the ladder of progress and to become wealthy.

We reverence Rev. Bernard Huss and admire his wonderful power of mind in searching deep into our own weaknesses and making the despondent native to see the future full of brightness which he has all the time, been out to seek, in vain. He is always, coming out in his own inviting way, to break off the monotony in the educational system and progressive movements.

The Dutch Reformed Church.

This year marks the completion of a hundred years of missionary work in Africa by the Dutch Reformed Church. The celebration of this centenary takes place this October in Cape Town, and in anticipation thereof an excellent pamphlet called "A Century of Blessing" has been issued by the Mission Secretary (Box 1012, Cape Town, price threepence post free), the author being the highly respected Rev. J. W. L. Hofmeyr, B.A., who has from time to time given appreciated addresses to the Native scholars at Lovedale.

This pamphlet deserves to be carefully perused by all students of the Native question because it removes a good deal of misunderstanding due to ignorance of the facts.

Ever since the Dutch trek of 1836 from Cape Colony to the North the general assumption of non-Dutch people has been that the Dutch are an anti-Native people, and that their church is also anti-Native. We must admit that there is some ground in historical facts to support this view. Nevertheless there are always two sides to a question.

It must be remembered that the Dutch who settled in this country two hundred years ago were at least not the highly cultured and educated people who to day have worked themselves to a position of equality with the highest nations in the world. Coming into first direct contact with the warlike Bantu with whom they disputed the ownership of land with the sword, they had to to face a conflict in political policy with the humanitarian puritan English missionaries who, in the opinion of the Dutch, were excessively negrophilistic towards the Bantu for the circumstances of the time. The result was that the innate stern ness of the Dutch developed into an attitude of harshness, often of cruelty, under the rule of the sjambok. Times however have gradually altered, and to-day we find a considerable section of the advanced type of Dutchmen quite sympathetic and exerting their utmost Christian influence towards a favourable study of the thorny Native question, especially in the inner counsels of the church. One outstanding, bold and magnificent outcome of this honest but unadvertised effort was the European—Bantu conference that took place twelve months ago in Johannesburg under the auspices of the Federal Council of the D. R. Churches for the purpose of frank discussion of the more salient subjects of the Native question by eighty leading Europeans and Natives.

Since this memorable gathering the country has made an advance in inter-racial relationships. Dutch students at Stellenbosch and elsewhere in the Western Province have, for the first time in history been acceptably addressed by three black men, Dr. Aggrey, Mr. Max Yergan and Mr. D. D. T. Jabavu, all of whom are natives of Africa or descendants thereof.

From this review, we learn that the missionary side of the D. R. C. has been rather of late development; hence the church, finding most of the Union field of work already occupied by other religious denominations, was obliged to seek distant ultra-Union regions like Bechuanaland, Nigeria, Rhodesia, and Nyasaland. Its success has been enormous. In mission work this church to day stands first. Its financial contribution to foreign missions has reached £96,000 a year, an unprecedented figure in this country. In the O. F. S. its Bantu members are 11,698 with 48 congregations; in the Transvaal: 14,170 with 40 congregations; in Natal: 1,430 members; in the Cape 20,814 with 68 congregations.

"One of the chief features of the work is the great use that is made of native agency. The large band of native evangelists and teachers are chiefly responsible for the large ingathering of souls. The European missionaries have been very careful in ordaining native evangelists, and only in 1925 the first two evangelists are to be ordained after more than 20 years of service in the mission of Nyasaland."

As a proof of Dutch generosity the pamphlet says "one simple Boer who works on his farm every day devotes the entire profit of his splendid farm (between £2,000 and £3,000) to missions, and since 1920 has paid into the mission treasury the extraordinary sum of £17,000."

"We thank God that the Boer church recognises its responsibility towards the unevangelised millions of the Dark Continent. We continue to pray, concludes the author, that Jesus Christ, our Divine Lord and Master, may see of the travail of His soul in Africa, and that the Dutch Reformed Church, the premier church in members and influence in the Union of South Africa, may go forward, in the name of the Lord, to yet greater deeds in the coming century, and that through the instrumentality of her missionaries, working in full harmony with those of Europe and America, the glorious light of the gospel may spread over the whole of our Dark Continent, and ignorance and vice poverty and sin shall be dispelled and the African race shall take its place among the nations in executing the will of God for the world.'

LAW REPORT.

A WEST AFRICAN BUSINESS CASE.—ALLEGED LIBEL AND SLANDER.

[*Specially Reported for* WEST AFRICA.—*Copyright.*]

West Africa

In the King's Bench Division on October 23rd, before Mr. Justice Shearman and a special jury, Mr. Reginald Morley Dyer, a West Africa agent, brought an action against Mr. James George Sydney Nott, another West Africa agent, for damages for alleged libel and slander in letters from Lagos to their common employers, Messrs. Hendersons (Manchester), Ltd., or the Levant Co., and a statement said to have been made to a previous employee.

The plaintiff conducted his case in person and Mr. Ernest Dunkels represented the defendant, who gave a complete denial to the charges. Mr. Pritt held a watching brief for the company.

Plaintiff said he was superseded by the defendant as supervising agent at Lagos for the whole of Nigeria and he complained that defendant on January 24th, 1922, sent to Mr. R. J. Perry, London Managing Director of Hendersons, a copy of the following letters defendant had sent witness :—

11-1-24

"You have paid to yourself the £250 by crediting yourself with the amount and drawing against it the amounts appearing on the debit side of your account."

"January 24th.—I beg to inform you that you are dismissed from the service of this company as and from to-day. I have decided on this course because you have drawn the sum of £250 which you described in the account submitted by you as a bonus without authority as mentioned in my letter of the 21st inst. You have also acted in contravention of the clause of your agreement for retaining one-fifth of your salary in London." A letter said, "I have also discovered that you have been letting the company's car out on hire and have received payments for such hire without accounting for same. I have not been able to ascertain the exact amount you have received from such hire, but I understand it was quite a considerable sum. In view of the serious breach of your duty as a servant of the company, I do not propose to pay you the sum of £7 9s. 7d. which would have been due to you in London, assuming that your accounts were correct."

Plaintiff suggested there was a letter to the company of which he had not obtained possession, of date between January and August, 1922, which said, "This man has been going about Lagos openly boasting that he has been making £3,000 a year out of the company." The slander complained of was a statement said to have been made by defendant to a previous manager under plaintiff. "Of course Dyer made a good thing out of it. I should really have had Dyer arrested. Dyer was dismissed and I thought he was lucky to get away as he did." Plaintiff said he utterly denied the truth of any of these charges, but defendant had publicly branded him as a thief throughout West Africa. The company withdrew the charges entirely and said they should never have been made.

His Lordship pointed out that a statement by defendant in a letter to plaintiff would not be a libel, and that if he complained of a letter to the directors that raised the question of a privileged communication, and unless plaintiff gave evidence that the statement was made maliciously he had no cause of action.

Plaintiff explained that his contract in 1921 with the company was for a salary of £750 as supervising agent in West Africa for 15 months. In 1918 witness had been in the company's employ and had established a branch on the Gold Coast—C. H. Werner and Co. Then he was taken seriously ill with blackwater fever, and when he entered into the 1921 contract he pointed out that others had received their bonus of £250 for past services and he had not received it. The Manchester manager wrote : "I certainly think you should participate in the bonus distribution." Witness subsequently wrote : "If the directors will allow me to draw the bonus now I shall be greatly obliged."

His Lordship observed that Mr. Nott appeared to have been appointed over plaintiff's head as general supervisor and after matters had proceeded some time Mr Nott was addressing the plaintiff no longer as "Dear Dyer," but as "Dear Sir." (Laughter.) He wrote, "Dear Sir,—I have sent round for a supply of liquor and when this arrives I will return the bottle of gin you kindly lent me." (Laughter.)

Plaintiff : I think you will agree that to a man, who had borrowed a bottle of gin, I had not acted discourteously. (Laughter.)

His Lordship : You say the company has said there is no imputations on your character. I am wondering why this action still goes on. You claimed a sum from the company. Did they pay it?

Plaintiff : They did not pay it till a year afterwards. They asked me to wait. They paid me £500, which I take it includes the £250 bonus. I eventually saw Nott at the company's offices in London, after many delays, someone else being present. Nott said, "Good afternoon—I suppose we can say good afternoon." (Laughter.) Witness replied "Well, as you have said it—good afternoon." (Laughter. Nott said, "Look here, I want you to bring an action against me and leave the company out of it altogether." (Laughter.

His Lordship : This is the first time I ever heard of a man saying, "Bring an action against me and not against somebody else." (Laughter.)

Witness : At the end of the interview I said, "You are a rogue," and used an adjective of mine. (Laughter.)

The Judge : And nobody being present there was no actionable action. (Laughter.)

Plaintiff added that at a meeting at which Mr. Lane, Mr Lloyd and Mr. Nott were present, he denied that he had ever as the letter said, "drawn the sum of £250" or ever let out the company's car for hire. Mr. Nott, as to the car, retjoined, "I was told so by a Native employee." Witness told Mr. Lloyd that he wanted his character cleared and to be reinstated. Mr. Lloyd answered, "You originally claimed £1,500," and Mr. Lane said, "This is a matter for the lawyers." (Laughter.)

His Lordship : I thought, from your opening, you had escaped the lawyers. (Laughter.)

Plaintiff said he received from the company a letter saying, "The ground of unauthorised hiring of the car, although made in good faith at the time, is without foundation. We withdraw it without reservation and express regret that it should have been made . . . . The ground of dismissal involves no charge of dishonesty and we are able to give you a letter of reference enabling you to seek other employment." They gave him £500. He was still out of employment.

In cross-examination, plaintiff said nine out of ten of the company's servants locally overdrew their London retention money and did not keep within four-fifths of the salary

The Judge : It is not suggested he did it dishonestly.

Mr. Dunkels : But in the contract he may be dismissed for doing that.

Plaintiff said he did not credit himself in the Lagos ledger with £250; he showed it in an account he presented to Nott of what he contended was due to him; he also included his full salary, not his four-fifths at Lagos. He denied that a man—he thought a Native—named Reis gave truthful evidence on commission when he said he had paid witness for hire of the motor-car. He denied other evidence by Natives, who said money for hire was paid to him. One should consider the early stages of civilisation of a Native illiterate, and he suggested that if a Native employee did not give evidence that was required, he would be dismissed

The Judge observed that the justification of libel by deposition was never satisfactory. The jury never saw the witnesses.

Plaintiff denied other Native evidence that he had let out the overland Ford lorry for a Native to go to a Mohammedan festival and to fetch cola from the Customs at the coast to Lagos, at 7s. 6d. an hour. He had communicated with several merchant firms connected with the West African trade, but had not obtained employment. He agreed that he had not asked for a reference from Messrs. Henderson. Plaintiff then read the evidence of Charles Peters, Wesley Street, Lagos, who said that Nott uttered the slander complained of to him.

His Lordship : I see Mr. Peters answers a question with "I do not know." (Laughter.) It is the same answer the Attorney-General gave lately which occasioned quite a great deal of difference. (Laughter.)

Plaintiff said that defendant, in answer to interrogations, admitted that he wrote the sentence beginning, "This man has been going about Lagos," though he did not really believe plaintiff had made £3,000 a year out of the company.

Frederick Joseph Charles Peters stated that he heard Mr. Nott make to his father the statement, "Dyer made a good thing out of it."

AN APPEAL TO THE MOTHERS OF BRITISH WEST AFRICA.

The Gold Coast Leader

IN former times in the day of stress your sons and your husbands looked to you for support, sympathy, and encouragement in the defence of the liberties and rights of the fatherland. The battle was then waged with the sword. We fought and maintained our hold on that which was ours until our white friends sought the hospitality of our shores. To-day there is no need to fight with the sword. We fight with the mind. In the struggles in which the country has been engaged your leaders have had to call upon their best intelligence in meeting the strategic movements, so to speak, of the opposing forces which they have often fought to a standstill. But still the fierce conflict continues. It is a conflict in which the successful will survive; and we mean to survive as a nation and as a race. So help us God.

10-26-24

What is the nature of this conflict? It is a conflict of ideals. It is a struggle against prejudice and cast-iron preconceptions and misconceptions. The European has got at the back of his mind that the African is a child race that must be under the perpetual tutelage and care and direction of the European. And, of course, so long as the African remains the ward of the European, the latter is entitled to manage the estate of the African. Hence the struggle; hence the conflict. It is for you to teach the children, as only African mothers can, that we too have our ideals, the ideals of nationhood, the ideals of race development, of race amelioration, until Ethiopia takes her place among the nations. You have to teach them too that this our race means to do for itself what others have done for themselves by strenuous thought and earnest endeavour. What is more, the children must know that God has endowed them with the same faculties as other children, and that whether they take a back seat in the battle of life and in the struggle for existence or not entirely depends upon themselves. You must teach them much else that time will fail us to recite.

Education, mothers of West Africa, is a potent force in the affairs of men. We know you grasp that fact else the schools will not be full with your dear little boys. But we want you to take in the bigger idea that the very existence of our race, after all, depends upon the women, upon the hands which rock the cradle, upon the hearts which speak words of comfort to the weary and inspire, as only African mothers can. You are the guardians of our interests, being to us what the Spartan mothers were to their sons. We want you to see clearly, then, that yours is the day, yours the opportunity, yours the responsibility. We want you to see that the victory which the Lord God of our fathers will grant that we shall be able to maintain our hold on our land, depends upon you in the course of the next few years. We want you to persevere and are in earnest. There is good work waiting you to do. Work for your race, be more eager to spend your girls in the home than in school. The boys have hitherto had their companions and friends in their own. We want the girls to do their share. Teach them how to be good housewives, teach all the arts, mothers, that West Africa needs to be free. Teach them that their homes are the centres of our national life. Teach the young ones that African interests are identical. Don't mind those who, for the sake of propaganda, prate above all things that their souls are

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11-1-24

"You have paid to yourself the £250 by crediting yourself with the amount and drawing against it the amounts appearing on the debit side of your account."

"January 24th.—I beg to inform you that you are dismissed from the service of this company as and from to-day. I have decided on this course because you have drawn the sum of £250 which you described in the account submitted by you as a bonus without authority as mentioned in my letter of the 21st inst. You have also acted in contravention of the clause of your agreement for retaining one-fifth of your salary in London." A letter said, "I have also discovered that you have been letting the company's car out on hire and have received payments for such hire without accounting for same. I have not been able to ascertain the exact amount you have received from such hire, but I understand it was quite a considerable sum. In view of the serious breach of your duty as a servant of the company, I do not propose to pay you the sum of £7 9s. 7d. which would have been due to you in London, assuming that your accounts were correct."

Plaintiff suggested there was a letter to the company of which he had not obtained possession, of date between January and August, 1922, which said, "This man has been going about Lagos openly boasting that he has been making £3,000 a year out of the company." The slander complained of was a statement said to have been made by defendant to a previous manager under plaintiff. "Of course Dyer made a good thing out of it. I should really have had Dyer arrested. Dyer was dismissed and I thought he was lucky to get away as he did." Plaintiff said he utterly denied the truth of any of these charges, but defendant had publicly branded him as a thief throughout West Africa. The company withdrew the charges entirely and said they should never have been made.

His Lordship pointed out that a statement by defendant in a letter to plaintiff would not be a libel, and that if he complained of a letter to the directors that raised the question of a privileged communication, and unless plaintiff gave evidence that the statement was made maliciously he had no cause of action.

Plaintiff explained that his contract in 1921 with the company was for a salary of £750 as supervising agent in West Africa for 15 months. In 1918 witness had been in the company's employ and had established a branch on the Gold Coast—C. H. Werner and Co. Then he was taken seriously ill with blackwater fever, and when he entered into the 1921 contract he pointed out that others had received their bonus of £250 for past services and he had not received it. The Manchester manager wrote: "I certainly think you should participate in the bonus distribution." Witness subsequently wrote: "If the directors will allow me to draw the bonus now I shall be greatly obliged."

His Lordship observed that Mr. Nott appeared to have been appointed over plaintiff's head as general supervisor and after matters had proceeded some time Mr Nott was addressing the plaintiff no longer as "Dear Dyer," but as "Dear Sir." (Laughter.) He wrote, "Dear Sir,—I have sent round for a supply of liquor and when this arrives I will return the bottle of gin you kindly lent me." (Laughter.)

Plaintiff: I think you will agree that to a man, who had borrowed a bottle of gin, I had not acted discourteously. (Laughter.)

His Lordship: You say the company has said there is no imputations on your character. I am wondering why this action still goes on. You claimed a sum from the company. Did they pay it?

Plaintiff: They did not pay it till a year afterwards. They asked me to wait. They paid me £500, which I take it includes the £250 bonus. I eventually saw Nott at the company's offices in London, after many delays, someone else being present. Nott said, "Good afternoon—I suppose we can say good afternoon." (Laughter.) Witness replied "Well, as you have said it—good afternoon." (Laughter.) Nott said, "Look here, I want you to bring an action against me and leave the company out of it altogether."

His Lordship: This is the first time I ever heard of a man saying, "Bring an action against me and not against somebody else." (Laughter.)

Witness: At the end of the interview I said, "You are a rogue," and used an adjective of mine. (Laughter.)

The Judge: And nobody being present there was no actionable action. (Laughter.)

Plaintiff added that at a meeting at which Mr. Lane, Mr. Lloyd and Mr. Nott were present, he denied that he had ever let out the car for hire. Mr. Nott, as to the car, retho company's car for hire. Witness told, "I was told so by a Native employee." Witness joined, "I was told that he wanted his character cleared and to be reinstated. Mr. Lloyd answered, "You originally claimed £1,500," and Mr. Lane said, "This is a matter for the lawyers." (Laughter.)

His Lordship: I thought, from your opening, you had escaped the lawyers. (Laughter.)

Plaintiff said he received from the company a letter saying, "The ground of unauthorised hiring of the car, although made in good faith at the time, is without foundation. We withdraw it without reservation and express regret that it should have been made . . . . The ground of dismissal involves no charge of dishonesty and we are able to give you a letter of reference enabling you to seek other employment." They gave him £500. He was still out of employment.

In cross-examination, plaintiff said nine out of ten of the company's servants locally overdrew their London retention money and did not keep within four-fifths of the salary.

The Judge: It is not suggested he did it dishonestly.

Mr. Dunkels: But in the contract he may be dismissed for doing that.

Plaintiff said he did not credit himself in the Lagos ledger with £250; he showed it in an account he presented to Nott of what he contended was due to him; he also included his full salary, not his four-fifths at Lagos. He denied that a man—he thought a Native—named Reis gave truthful evidence on commission when he said he had paid witness for hire of the motor-car. He denied other evidence by Natives, who said money for hire was paid to him. One should consider the early stages of civilisation of a Native illiterate, and he suggested that if a Native employee did not give evidence that was required, he would be dismissed

The Judge observed that the justification of libel by defence was never satisfactory. The jury never saw the witnesses.

Plaintiff denied other Native evidence that he had let out the overland Ford lorry for a Native to go to a Mohammedan festival and to fetch cola from the Customs at the coast to Lagos, at 7s. 6d. an hour. He had communicated with several merchant firms connected with the West African trade, but had not obtained employment. He agreed that he had not asked for a reference from Messrs. Henderson. Plaintiff then read the evidence of Charles Peters, Wesley Street, Lagos, who said that Nott uttered the slander complained of to him.

His Lordship: I see Mr. Peters answers a question with "I do not know." (Laughter.) It is the same answer the Attorney-General gave lately which occasioned quite a great deal of difference. (Laughter.)

Plaintiff said that defendant, in answer to interrogations, admitted that he wrote the sentence beginning, "This man has been going about Lagos," though he did not really believe plaintiff had made £3,000 a year out of the company.

Frederick Joseph Charles Peters stated that he heard Mr. Nott make to his father the statement, "Dyer made a good thing out of it."

AN APPEAL TO THE MOTHERS OF BRITISH WEST AFRICA.

The Gold Coast Leader

IN former times in the day of stress your sons and your husbands looked to you for support, sympathy, and encouragement in the defence of the liberties and rights of the fatherland. The battle was then waged with the sword. We fought and maintained our hold on that which was ours until our white friends sought the hospitality of our shores. To-day there is no need to fight with the sword. We fight with the mind. In the struggles in which the country has been engaged your leaders have had to call upon their best intelligence in meeting the strategic movements, so to speak, of the opposing forces which they have often fought to a standstill. But still the fierce conflict continues. It is a conflict in which the successful will survive; and we mean to survive as a nation and as a race. So help us God.

10-26-24

What is the nature of this conflict? It is a conflict of ideals. It is a struggle against prejudice and cast-iron preconceptions and misconceptions. The European has got at the back of his mind that the African is a child race that must be under the perpetual tutelage and care and direction of the European. And, of course, so long as the African remains the ward of the European, the latter is entitled to manage the estate of the African. Hence the struggle; hence the conflict. It is for you to teach the children, not only African mothers can, that we too have our ideals, the ideals of nationhood, the ideals of race development, of race amelioration, until Ethiopia takes her place among the nations. You have to teach them too that this our race means to do for themselves by what others have done for themselves by strenuous thought and earnest endeavour. What is more, the children must know that God has endowed them with the same faculties as other children, and that whether they take a back seat in the battle of life and in the struggle for existence or not entirely depends upon themselves. You must teach them much else that time will fail us to recite.

Education, mothers of West Africa, is a potent force in the affairs of men. We know you grasp that fact else the schools will not be full with your dear little boys. But we want you to take in the bigger idea that the very existence of our race, after all, depends upon the women, upon the hands which rock the cradle, upon the hearts which speak words of comfort to the weary and the groaning, upon the minds that can truly inspire, as only African mothers can. You the mothers of our interests—[illegible] clear, then, that yours is the day, yours the glories of [illegible] the victory which the Lord God of our fathers [illegible] shall grant unto you in the course of time [illegible] to persevere and are in earnest. There [illegible] to be good notwithstanding [illegible] be more eager to send your girls to [illegible] bonuses and greed [illegible] school. The boys have hitherto held their [illegible] feeling there prevails to-day, the feeling [illegible] We want the girls to do likewise. [illegible] that Africa must be free. Above all things [illegible] Teach all the urchins, mothers, that West [illegible] that India teach the young ones that their souls are African interests are identical. Don't mind those who, for the sake of propaganda, prate

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their own. Teach them that the soul is a part of God Himself, which He has implanted in man, and that it is criminal for any man to tamper with the soul and its development. Your possessions, your inheritance, are nothing when wrested from you compared with the dwarfing of your soul. And all teaching which inculcates your inferiority in the scale of humanity and the superiority of others along the same line is false and a dwarfing of the soul. That has been the pet lodge of the dominant ones of the earth since time was. Did you ever know of a master who taught his slave that the slave was the master's equal? Of course not. If the master were so foolish as to teach such a doctrine, the chances are that the positions of master and slave might be reversed.

Gold Coast Leader 26.6.24

Some of you mothers of West Africa have not had the advantages of a modern education. But that need prove no obstacle. The best education is that which we gain in the school of experience, and who so observant as you? What you have learnt of the ways of our friends and protectors which would be useful in the preservation of African nationality, do pass on to the little ones, and bid them remember at all times and apply the lesson unto their hearts. But you can also go to work and improve your minds. Every hour of the day ought to have its alloted task, dictated by love of race and country and the future of your own dear ones. Read, read, read all you can. Make yourselves familiar with the happenings in your own country, in West Africa in general, and in the greater world beyond. Above all learn how your sisters in the United States and in the Islands of the Sea are helping the men to put over the ideal of African nationality and race emancipation.

Again, teach the children that the future is with them and for them, if they only apply themselves. Cultivate in yourselves the spirit of hope, of faith, and of concentration upon the things which matter in racial uplift, and pass it on to the little ones, and ours is the kingdom. The millions of our race cannot earnestly and devoutly desire to take a place among men and work toward it without eventual world recognition, and yours is the task to train the youth in these lofty ideals, and may Heaven bless your work. Lastly, quit you like men. Be strong, be firm, be resolute, be determined, and, like, Amazons of old, lead your country's battles right into the very midst of the foe, and, metaphorically, win for Ethiopia a signal victory which will for all time make her a bright star in the international constellation.

A ROMANCE OF COTTON.

THE BEGINNINGS OF A NEW SOUTH AFRICAN INDUSTRY

(Story of the Candover Estates. By a Special Correspondent of the "African World.")

It falls to the lot of few men to lay the foundations of two big industries in a new country, but such has been the task already achieved by Mr. Richard Anthony Rouillard, who is now widely known as the cotton king of South Africa.

Mr. Rouillard, the son of the First Puisne Judge of the Supreme Court of Mauritius, was born in that island fifty-one years ago. Educated as a mining engineer in Switzerland and England, he migrated to the Rand in 1897, and soon held a high place on the technical side of the rapidly expanding gold industry. He left the Rand in 1909 and devoted his knowledge and energies to the building up of the coal industry in Northern Natal. He was also at the back of the flotation of the successful Natal Ammonia Company, Ltd., and rapidly became one of the leading industrial magnates in Natal.

In 1911 Mr. Rouillard made what has since proved to be a fortunate purchase for South Africa. In his long prospecting journeys over the huge and then neglected area of Northern Natal, he had been struck by the fertility of the soil, and had been particularly pleased with an isolated sugar-loaf hill, the local name of which was Magut, and from the extensive flat top of which a marvellous panorama of plain and mountain and river spread out beneath one's feet.

Mr. Rouillard bought the Magut hill and the farm on which it stood, mainly at the moment with the idea of having a shooting-box there for the entertainment of his friends in the winter months. The undeveloped character of the Ngotshe district, 1,400 square miles in extent, in which Magut is situated, was shown by the fact that even in the first years of the second decade of the twentieth century Mr. Rouillard had no neighbours within a radius of thirty miles, and that until 1920 he was the only landowner who attempted to do any farming at all.

But having become a landowner on a considerable scale, Mr. Rouillard was not the man to let his soil lie idle.

He found that the maize grew admirably on the rich ground at the base of the hill, and he cropped more bags to the acre than most farmers in South Africa. But railhead was 62 miles away, and it was soon apparent that no ordinary field crop would yield a regular profit when transport to the markets was so expensive.

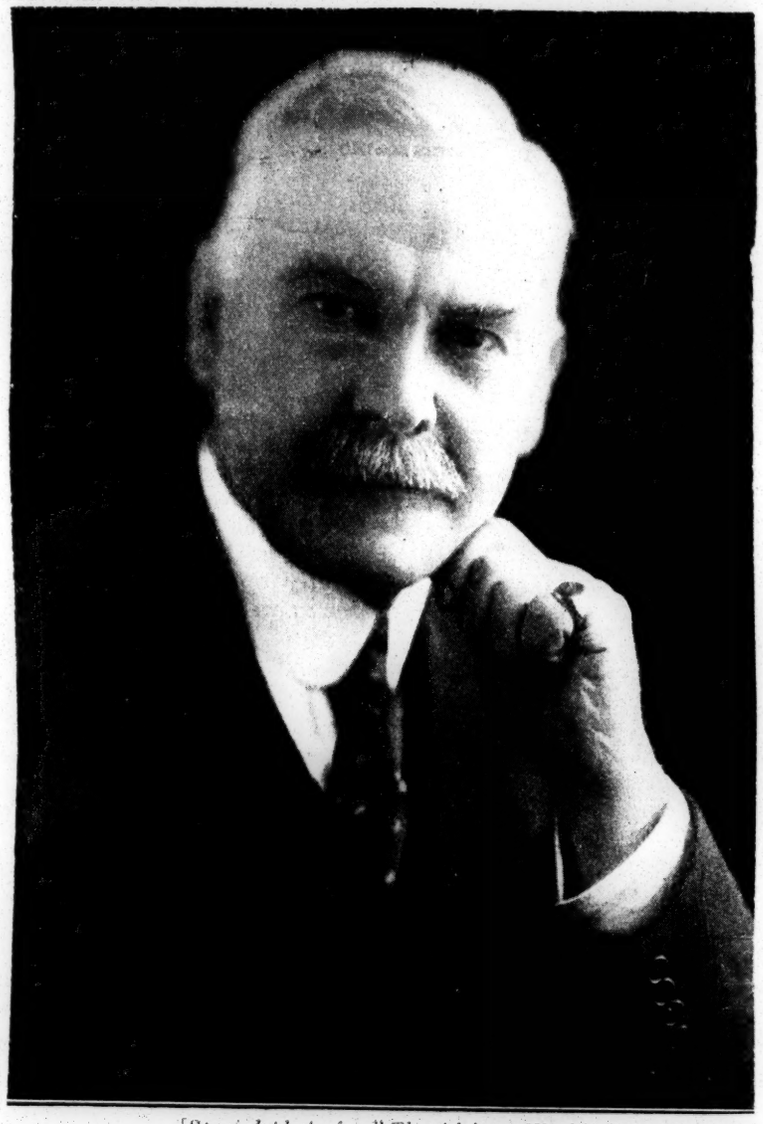
Mr. Rouillard determined to experiment with cotton. He knew the soil was excellent, the rainfall sufficient, and the climate perfect. The fact that cotton had been tried at an earlier period in some parts of Natal and the Cape, and had not proved an outstanding success, did not deter him. He prepared land for the new crop, and, after making the mistakes which fall to the lot of most pioneers in agriculture—and expensive mistakes they were, too—he found that he had around him a proved cotton belt, the output from which fetched higher prices than its American rivals. As he found that large profits could be earned, he put in more seed, and went on extending his acreage of cultivable land.

But Mr. Rouillard was more than a mere farmer or planter. He had the vision which saw the beginnings of a great national

Romance in South Africa is usually associated in the popular mind with the discovery of diamonds and gold. Yet there is nothing in the mining development of that wonderful country which contains a larger element of the romantic than the bringing into existence of the cotton industry in Natal, which will soon become one of the great economic assets of the Garden Colony, and indeed of the sub-continent as a whole.

African World

The pioneering has already been done, and it is the work of one man, whom the Prime Minister of the Union (General Hertzog) recently descrited as an "Industrial Voortrekker.



[Special photo for "The African World" by Navana.

MR. R. A. ROUILLARD.

PICKING COTTON ON THE CANDOVER ESTATES, ZULULAND. ["African World" Photo

THE RETURN OF NANA PREMPEH.

Gold Coast Leader

10-1-24

Cape Coast

West Africa

IT will be a day of great rejoicing when Nana Prempen returns to the Gold Coast from his long exile. From authentic information we learn that he sailed from Seychelles during the month of September, and will probably arrive here towards the end of October or in the middle of November. This is good news, and we know that every preparation will be made to enable our people to be ready to receive him in the right spirit and in a manner befitting his illustrious personality. It is difficult to say at the moment where he will land, but it ought to be possible for Congress and the Aborigines Society to co-operate with our Kings and Chiefs in a suitable reception which will mark the sense of the people and their appreciation of the exercise of the royal clemency. We trust that we believe arrangements will be completed to give the ex-King a warm reception back to his country; and we are sure that we in the Gold Coast proper will not be behind hand in the warmth of our sentiment of respect and regard. It is hardly necessary to remind our people that Ashanti and the Gold Coast are one in institutions and destiny, most of the Akan speaking peoples of the Gold Coast having sprung from the same source as the Akan speaking peoples of Ashanti. We have in the Gold Coast such states as Akwapim, Akim Abuakwa, Juabeng and others, who are direct offshoots of the great Ashanti people, and as for the Fantis it is well-known that they are the direct cousins of the Ashantis. It is not to be wondered at, therefore, that in the several petitions for the repatriation of Nana Prempeh the Gold Coast has been in the forefront in support thereof with the result at which we all rejoice. And we must take the opportunity right here of thanking all Members of Parliament, Members of the Legislative Council of the Gold Coast, the National Congress of British West Africa, the Gold Coast Aborigines Rights Protection Society, Church Synods, statesmen, journalists, publicists, and others, who have by their sustained efforts contributed to the return of the exiled King.

Until the occupation of Ashanti it was known to be the most powerful of the African states in West Africa with a constitution and administration of a highly developed democratic type probably second to none in history. The same constitution and mode of administration also prevailed among the people of the Gold Coast, and but for the internecine warfare which periodically disturbed the peaceful relations of the several groups, a civilisation of a high type might have been developed apart from the absence of a written literature. The beginning of British relations with Ashanti, induced primarily by a desire to trade with Ashanti through the Gold Coast, led to the first British conflicts with that once powerful nation. In course of time the power of Ashanti was broken, and it became possible for the British Government to pacify that country and to introduce direct trade relations with the interior. That, in the hands of Providence, was probably a means of uniting under one administration kindred peoples who were destined to develop into a great nation.

Such being the case, it becomes the duty of every patriotic son of the soil to concentrate upon the unification of the Gold Coast and Ashanti under the Union Jack. There are very few thinking Africans who do not appreciate the fact that the time has not come for us to stand alone. At the same time it were futile for any person to entertain the idea that, as Africans, we shall for ever remain where we are. That being so, it is sensible to appreciate our present limitations while those upon whom for the moment it falls to guide our destiny do not intentionally thwart, or seek to thwart, our successive development into a self-governing nation with the rights and privileges of a free people.

Happily Nana Prempeh returns to us a new man with modern ideas and the experience which comes to a man who has suffered long in the cause of his country and his people. He will also have learnt the secret of great lives, which consists in a keen sense of duty and self-sacrifice particularly where the good of one's country and people is concerned. He will, therefore, look more to the harmonious development of our common nationality by intelligent co-operation with the powers that be than by any manner of self-assertion. At the same time it will be the duty of Government and all those who are in authority to bring the utmost tact and judgment to bear in meeting the delicate situation that will arise upon the return of so great a personality among his people. He will come back a pardoned exile with the freedom of an ordinary man, and it will be wise for Government to rely upon his sense of proportion and good judgment than to impose any conditions which might irk either himself or his people.

We do not think it will ever be possible to break the spirit of Ashanti nationality any more than it will be possible to prevent the growth of national aspirations in British West Africa. British statesmen will do well to recognise the fact that British West Africa is bound, in due course, to take her place among the free nations which constitute the British Commonwealth of Nations. You cannot suppress the normal development in nationhood of such a virile people as are found in British West Africa any more than you can suppress the growth of a people, say, like the Japanese. But whatever development takes place, since we freely chose the British flag in our first intercourse with the European nations, which we have never regretted, it stands to reason that, given sympathetic consideration of our aspirations, we shall continue British; and it may be that by the help of British West Africa the hegemony of our common flag shall prevail.

With these considerations before us our rejoicing on the occasion of the return of Nana Prempeh will be marked by a sense of responsibility, which will be shared by both the Government and the people. Nana Prempeh will naturally fall into the general life of the country, and it will be a great pity if any attempt is made by Government to restrict his usefulness after he will have found his bearings. We have expressed our thanks, as one of the leading organs of British West African opinion, to those persons who have aided in the repatriation of Nana Prempeh, but the greater thanks is due to the God of our nation Who has, through fair and foul, always given us the patience and the judgment which have pulled us through in our difficult progress to nationhood and in our relations with the foreign Power which may sometimes find it a difficult thing to understand us. Our last word is to the educated and enlightened sons of Ashanti whose influence and work will be of paramount importance in the situation that will immediately arise upon the return of Nana Prempeh. If tact and moderation are necessary on the part of Government, much more so will they be required in the successful guiding on their part of Ashanti affairs in the near future

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Mr. DUNDAS SIMPSON DISCOURSES ON SOUTH AFRICAN DEVELOPMENT

COTTON A GREAT INDUSTRY IN EMBRYO.

We take the following extracts from an extremely interesting and informative interview with Mr. Dundas Simpson, which appears in the current number of our contemporary "South Africa."

"What South Africa wants more than anything else, more even than a flood of capital, is," he says, "a close time for politics and a long season of hard work, which is the only sure foundation of prosperity. There has been far too much politics, to the exclusion of hard work. There is ever so much to be done in the way of development both on the mines and the land.

"I wish the Hertzog Government all success. No—there is no reason to suppose it does not mean well. Why should anyone imagine it does not desire South Africa well? They are South Africans all! But what I feel is that it is up to us to assist it in shaping its industrial policy.

"First of all, we must get our economic basis right within the Union, so that industrial development can proceed on sound lines and be continuous; and I believe the Union Government would find that the best and quickest way to arrive at a development policy would be to call together a business conference in each of the four provincial capitals, for the express purpose of discussing, in a friendly manner, the economic basis for enterprise of every kind.

"We are all in the same boat, all equally concerned, and it is in the interest of all to solve the problems besetting our path. Bring the 'live wires' together and at least see how far we can get on the high road to agreement.

Common-sense.

"As regards the Union Government's intention in respect of the Rand mining industry, it is a question of common-sense. They are not going to injure their own interests or jeopardise the prosperity of the country. I have had absolute assurances on that head from more than one quarter. About the gold-mining industry generally, I would like to lay stress upon the fact—which does not appear to be appreciated in investment circles on this side, or in Throgmorton Street—that practically it has entered upon a new era and has received a new lease of life.

"Methods and means have been improved. Research in every direction has given great results. There is the jack-hammer—it has revolutionised the arithmetic of the Rand's development costs; there is the Corduroy concentration process, which has heightened and economised recovery; then there is cheap power from the Victoria Falls Company; and, last but not least, we have our own mine-timber in these days. In combination, these are important factors in the mining situation; we can not only work at depth more cheaply, but we can also go back profitably upon mine areas which, under old conditions, had to be passed over.

"Don't run away with the idea that claims, such as have been reopened—and they occur at all points along the Rand, from the City and Suburban to Boksburg, and from the Ferreira to Randfontein—have been prematurely abandoned or neglected. The ex-shareholders have no grievance. When such ground was given up the conditions were against it, and specially against working the Main Reef profitably.

"The Main Reef to-day will never let you down. Take the history of Government Areas. The management never put down a borehole. They sunk shafts, and, after spending £1,000,000 found nothing payable. Mr. Solly Joel, taking his courage in both hands, agreed to keep pouring money into the mine, and the result to-day is that Barnato Brothers have in Government Areas one of the really great 'Consols' mines of the world, with 10,000,000 tons of highly payable ore reserves. Mr. Joel's foresight, his money, and his courage showed what could be done with a Main Reef proposition. The great house of Barnato may, indeed, be said to have been built up on Main Reef. In the Johannesburg Consolidated Investment Company they have a corporation whose profits are greater than those of the Standard Bank and National Bank put together. Again, the last balance-sheet of Government Areas showed a profit greater than that of the great De Beers Corporation, and this in the Government Areas' early stages. It has a highly profitable life of 30 years before it. The market would be wise to make a note of it. As for 'Johnnies,' its strength lies in its secret reserves in the shape of New State Areas and Randfontein.

"Despite difficulties, the Natal Navigation Collieries is to-day doing its 1,300,000 tons annually. The total sales of Natal Collieries for nine months of 1923 was 2,839,294 tons, an increase of 17 per cent. on 1922. Several things favour the industry, but not all. Some things have improved. During half the lifetime of an average man Durban has been converted into one of the great harbours of the world, and I think Messrs. Mitchell Cotts and Co. and their associated firm may fairly claim that their enterprise in working up the export market for Natal coal has been largely responsible for the development of the port.

"We have to think of South Africa both internally and externally. Our colliery nearest to the sea lies 200 miles from a port—in the case of Natal an average of about 270 miles—white Witbank (Middelburg, Transvaal) is 1,000 miles to Cape Town and 276 miles to Delagoa Bay. Contrast that position with the haul in Great Britain, via some 30 miles from Cardiff to the collieries, or with Newcastle's 15 miles to its coalfields, or the Lanarkshire or Fifeshire or Lothian coalfields! Both the Natal and the Transvaal coal mines depend mainly for successful working—and especially for expansion—upon the export trade, the Transvaal shipment trade being 16 or 17 per cent. of their total output, whereas in Natal, where we are even more dependent upon the shipment trade, the tonnage shipped is nearly two-thirds of the total sales.

A Market for Cotton.

"The market exists all the time for cotton, provided we raise the right kind of cotton. It should be a great South African industry one day. There is nothing in the way of South Africa producing it cheaply, of high quality, and in great quantities. But it is not going to be produced just anywhere. The really favourable centres are few—a portion of Swaziland and a part of Zululand (where Mr. Richard Rouillard has achieved wonders at the Candover Estate which do him great credit), but, better than these, a big part of Portuguese East Africa, where the soil-analysis over large areas is exceptionally favourable and the labour supply is cheap and certain, and the health conditions are fairly good.

"Portuguese East Africa is essentially an agricultural country, and it can rely on a good labour supply. In ten years' time probably 100,000 natives will be thrown back on Portuguese East Africa from the Rand and will be a great asset to the cotton industry. Besides, where can you go with a bigger sense of security? Good land titles can be had, the taxation of capital is slight, and the Portuguese Government's attitude in the whole matter of development is encouraging. There are no racial troubles and no industrial unrest. No one there designs to dispossess you of your belongings. They are not anti-capitalist.

"In a few weeks some of the very best will be on the Manchester market from the Mozambique valleys. Last year 10 individuals were planting cotton; to-day 76 are engaged in the enterprise within 50 miles of Lourenço Marques. It is not like fruit farming and citrus, for which you have to wait years. Cotton is a matter of a few months, and the world can't have too much of it; and droughts don't matter so much; and in Portuguese East Africa the suitable lands are in great blocks, not in patches as in the South. No, I am not the only one who is saying that Portuguese East Africa, is going to have a great pull as the premier cotton producer.

BENIN: EPITOME OF AFRICAN HISTORY.

SIR DENISON ROSS'S REMARKABLE TRIBUTE.—A FASCINATING ADDRESS.—APPEAL TO AFRICAN SCHOLARS.

Sir Denison Ross, Principal of the School of Oriental Studies, addressed the Union of Students of African Descent on Saturday last at 32, Russell Square. The President of the Union, Mr. Harris, introducing the lecturer, said that he was one of the foremost living educationists of this country. Sir Denison Ross had done much to secure for living languages the honoured place in the educational curriculum to which they were entitled. It was not so long ago that the teaching of languages meant almost exclusively the teaching of Latin and Greek. The progress that had been made since that day might be measured from the fact of the existence of the School of Oriental Studies, devoted to the study not only of the languages, but of the history and literature of the East and in an increasing degree of Africa.

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Sir Denison Ross said that probably it was expected of him that he should speak of education and the importance of languages to a real and comprehensive scheme of education. The theme was certainly one that interested him, and it happened to be one that he had been elaborating and reiterating in the ears of the public all his life, but in meeting for the first time a body of young students from Africa he felt an irresistible temptation to talk about Africa.

Africa was a name that fascinated the imagination of every man who possessed the historical sense. He himself had spent a profitable holiday not so long ago sitting upon the ruins of Carthage, and as one vast and impressive structure after another, dignified even in decay, had been pointed out to him, he had gone some way to realise what that African city must have meant to the world some thousands of years ago.

He would pass over the subject of Egypt, about which so much had been written and said, but there had been another great cultural centre in Africa which was not so well known, but which deserved to be better known—the city of Benin. Benin appeared beyond any doubt to have been the capital of a great African Empire. The lack of written records made its history more difficult than usual to write. There were in the British Museum to-day and in some of the Continental museums, especially the one at Munich, some plaques and carved figures which supplied clues upon the which it was possible to reconstruct an historical period that would otherwise have been irrecoverably lost.

Sir Denison Ross said that he had been keenly interested in these Benin plaques. Those qualified to judge pronounced them on æsthetic grounds to be evidence of a highly-developed artistic conception as well as of finished craftsmanship. From an historical point, they were interesting in that they supplied the evidence of the first contact between an indigenous African culture and Europe. A number of the figures were evidently caricatures of European types. They all had the long, thin, aquiline nose exaggerated, in accordance with the spirit of caricature, as if this feature of the strangers was the one that had impressed the African artist most forcibly. The deduction had been made that the subjects of these carvings must have been the Portuguese travellers that were known to have penetrated into the country in the fifteenth and sixteenth centuries.

This was an example of a field of research in which vast labours remained to be accomplished. The School of Oriental Studies aimed at training men and women for work of this description. The study of African languages might be expected to throw light upon the relations between the peoples of the Western and Southern parts of the African continent. Already some advance had been made in the classification of African languages. They had great and widely diffused groups like the Bantu languages. It was reasonable to infer a close relationship between peoples speaking tongues belonging to this group, but some of the consequences of carrying such inferences to an undue length were to be witnessed in the confusion of ethnological theories affecting African races and cultures to-day.

Concluding, Sir Denison Ross said that he would earnestly impress upon African students the necessity of beginning the work of research into their own languages and social histories. They were incomparably better equipped for this task than anyone else. He had seen within his own lifetime the Indian awake and begin to take an active part in the elucidation of their own racial and national past. At present the major, indeed the entire burden of collecting the material upon which a history of African cultures would ultimately be written, fell upon European, and especially German, students. He suspected that Africans were more than a little dissatisfied with the treatment this material received at the hands of European scholars. He hoped they would see the futility of complaining of the lack of sympathetic understanding on the part of others, but would perceive that the real remedy lay in doing their own spade-work themselves.

An interesting discussion followed, in which Mr. R. S. Blay, Mr. W. F. Hutchison, Mr. Hughes, Mr. Danquah and Mr. During took part.

CENSUS ALARMS WHITE RACE IN SOUTH AFRICA

Faces Extinction in Next Fifty Years.

BY W. J. MAKIN.

[Chicago Tribune Foreign News Service.]

[Copyright: 1924: By The Chicago Tribune.]

Chicago Tribune 11-2-24

CAPE TOWN, Nov. 1.—Some disturbing facts and a grave warning have been sounded throughout South Africa by the publication of the 1921 census. The next twenty-five or fifty years, points out this belated report, may decide whether the white race is to be crowded out of South Africa by the native population.

"Every year the issue will become more acute," this official report says, "and the European, fearing to lose his dominant position, is not likely to view the situation with that measure of equanimity which is his today. . . . Increased immigration from Europe is the only hope of the white rare in South Africa."

Difference in Increase.

In the last thirty years, while the non-European population increased naturally by 2,630,000 (even after the abnormal loss in 1918 of 500,000 from influenza), the European population, excluding immigration and its consequences and allowing for a 2 per cent per annum—that is, a liberal rate of natural—increase, added only 500,000 to its number.

If the white race is to hold its own in South Africa, it must secure an immense development of white civilization during the next fifty years.

If the population growth of the next fifty years continues as it did from 1891 to 1921 under terms most favorable for the European population—not only by natural increase but by immigration—and the non-European population has the unfavorable conditions it had from 1911 to 1921, in 1971 a population of 6,500,000 Europeans (2,500,000 of whom would be immigrants or the children of immigrants) will live side by side with a population of 16,500,000 non-Europeans.

Conditions Favor Natives.

While the two races seek their development in a racial sense independently, and while politically and industrially they develop in harmony, the conditions become progressively more favorable to the increase of the native population.

Improved hygiene, lower rates of infant mortality, increased industrial development with more call for labor, police protection, control of the liquor traffic, these and other factors operate in favor of the native population proportionately more than they do in favor of the European.

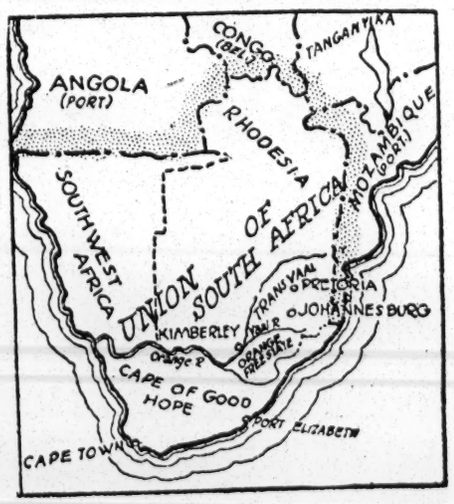
The European race can only hold its own numerically by seeking accessions from abroad.

Long before the native population reaches the numbers indicated above there must be clash and collision. Conflicting interests, increased economic pressure, will intrude disturbing factors of a violent and dangerous character. The native reaching towards a higher degree of education, acquiring some knowledge of the art of government, with a developing sense of his racial ideals, virile and capable of rapid multiplication of his species, and seeking the legitimate goal of his national aspirations, will find his progress more and more hindered by the presence of a superior and dominant race, and inevitable will become more impatient of his lot.

Evidence of this is not wanting in the present day. With increasing numbers and advancing development the issue will become more acute; and the European, fearing to lose his dominant position, is not likely to view the situation with that measure of equanimity which is his today.

Growth of population also will bring suffering and hard discipline before the native can accommodate himself to changed conditions of agriculture, of industry, and the whole of his communal system.

WHITE'S PERIL



According to the latest census, the black races are increasing faster than the whites in South Africa. In 1971, if present rates continue, it is estimated that the blacks will overwhelm the white population.

A New Awakening at East London.

BLACK TRADE UNIONISM.

Workers Herald

African Workers in Conference.

Cape Town, South Africa. 6-13-24.

MINE WORKERS.

Conference next considered the advisability of organising the African mine workers and labour in general in Transvaal and Natal. The General Secretary laid on the table correspondence he had received from the Transvaal and Natal where prospective Branches were being organised.

Mr. Jas. S. Thaele (Cape Town) urged the delegates to consider the organisation of the mine workers at an early date. He maintained that the future of their Organisation depended largely by bringing into their fold the workers of the Transvaal and Natal Provinces.

Mr. John Mancoe (Bloemfontein) drew the attention of the delegates to the fact that at a recent conference of teachers held in Bloemfontein, he met a Johannesburg influential man who had informed him that the field was ripe in the Transvaal for the I.C.U. It was quite possible to get into touch with this gentleman.

Rev. G. Mathew Dreyer (Hankey) spoke at length on the matter, and suggested that the only way that their propaganda work could be carried on was by getting in touch with the chiefs and leading men throughout the country. The chiefs must be made to understand that their movement was not aiming at being disloyal to them as chiefs or to the Government. The Organisation had its main objects of bringing the African workers together into one body, with a view to regulate their wages. They would not succeed with their work in the Transvaal unless they were in touch with the chiefs. He went on quoting mining regulations which make it impossible for any organisers to get into touch with the African workers.

By the motion of Mr. John Mancoe (Bloemfontein), seconded by Mr. J. A. La Guma, Assistant General Secretary, the matter was referred to the Standing Committee.

PERMIT TO VISIT SOUTH WEST AFRICA DISCUSSED.

After Conference had fully discussed the revision of weekly and monthly dues by members of the Organisation, which was also referred to the Standing Committee, Conference discussed questions pertaining to South West Africa, where an official of the I.C.U. was refused a permit to enter the country to visit the four Branches there. The General Secretary, after having read volume of correspondence between head office and the South West Africa Administration, the latter having entirely refused to grant the desired permit, he went on to inform the delegates of the request of their Branches in the Protectorate to be visited by an official from headquarters. The matter had been hanging on now over a year, and the South West Africa Administration would not move from its decision.

Mr. S. M. Masabalala, Organiser-in-Chief, said he could not understand the policy of the Union Government as a whole. While granting facilities to organisers of white labour unions to move about freely, the same privilege was withheld from officials of their union. On the motion of Prof. Jas. S. Thaele (Cape Town) seconded by Mr. M. E. Johnson (Cape Town), the following resolution was adopted:—

"That this Annual Conference of the Industrial and Commercial Workers Union of Africa deplores at the attitude of the South West Africa Administration in withholding permission from an officer of this Organisation to visit the Protectorate where there are four Branches of this Organisation. This Conference calls upon the Union Government to use its mandatory power in granting the necessary permit to the officials of the I.C.U. to travel to South West Africa Protectorate, and that a deputation composed of Headquarters, Cape Town, immediately approach the proper authorities upon the matter, and in the event of failure, the delegation should see that the matter is brought to the notice of the Union Parliament."

Conference was adjourned until following day.

ORGANISAATION OF MINE WORKERS AND LABOUR IN GENERAL.

With the usual opening ceremony, Conference was resumed on Wednesday, January 23rd, at 10 a.m., with the President in the chair. The General Secretary immediately tabled the following resolutions prepared by the Standing Committee for recommendations on the Organisation of the mine workers and labour in general in Transvaal and Natal:—

"That an officer or officers be dispatched to tour the Union, including the various Protectorates and Rhodesia, immediately for the purpose of organising African

Race Problem - 1924 II.
Africa.

mine workers and labour in general, and that each Branch contribute in proportion to its financial strength towards the expenses attached to the mission."

AFRICAN WORKERS FEDERATION.

Workers

"That this Annual Conference of the Industrial and Commercial Workers' Union of Africa, being fully convinced that the time has now arrived to inaugurate one big union movement to embrace all skilled and unskilled African labour in the sub-continent and beyond, a measure believed necessary for securing economic freedom for the race, is prepared to entertain the formation of an 'African Workers' Federation.' This Conference instruct the Board of Arbitration to approach other organised groups with a view to launch out the said Federation."

Cape Town

On the motion of Mr. John Mzazi (East London) seconded by Mrs. Skota (Kimberley), Conference adopted these recommendations with acclamation.

A DISTINGUISHED VISITOR

The President called the attention of the delegates to the importance of item 13 on the agenda: "Minimum rate of pay for all unskilled labour throughout the Union." At that moment jumped up Mr. S. M. I. Masabalala, Organiser-in-Chief, who begged the privilege of the house and suspension of business. "Mr. President and comrade delegates," began Mr. Masabalala, "Conference is dignified by the visit of His Royal Highness Paramount Chief Mhlobo Matanzima, of Tembuland, who has come from the Territory to wish the delegates success in our deliberations." (Cheers.)

The Paramount Chief was escorted to the platform by his Councillors while delegates were standing singing the African National Anthem. He was soon introduced to the President and other officials of the Organisation. In a brief speech the Paramount Chief thanked the delegates for the unexpected reception accorded him that morning. He was there to tell them that he heartily approves of their movement. The I.C.U. movement has reached the ears of the people in the Territories, and it was their duty to send ambassadors to these Territories, and to inform the Chiefs about the good work they were doing. He was prepared to welcome them cordially. They must keep on the fight, ignoring what difficulties would be placed in their way. (Loud cheers.)

Mr. M. E. Johnson, Assistant President (Cape Town), and the Rev. G. Mathew Dreyer (Hankey), responded to the words of the Paramount Chief on behalf of the delegates. Lunch hour had come, and Conference adjourned until the afternoon session.

MINIMUM RATE OF PAY.

In the afternoon session Conference opened discussion on a most interesting subject, "Minimum rate of pay for all unskilled labour throughout the Union." Every delegate spoke quite earnestly and indignantly at the treatment being meted out to the African workers by the employers of labour and the Government. On this subject one might realise the hardships confronting thousands upon thousands of African families in both urban and rural areas, as was described by delegates, and such a state of affairs prevailed under a Christian and civilized white Government.

Mr. John Mancoe (Bloemfontein) urged Confernce to act immediately, for no race of people could survive when the workers were under paid. Most people hesitated to join the Organisation because they were unable to keep up their weekly contributions from an income of 2/- a day.

The President read a letter he had received from South West Africa describing the cruelty of certain employers of labour who forced the Bondelswarts tribe to submit to any wages, and when the men objected to wages offered they were driven from the compound.

Mrs. Skota (Kimberley) did not forget to battle the cause of the women workers. She fully described the disadvantages that these lowest paid workers were labouring under, and the necessity for their being organised. By the motion of Mr. S. M. Masabalala, Organiser-in-Chief, seconded by Prof. Jas. S. Thaele (Cape Town), the following resolution was unanimously adopted:—

"That this Conference of the Industrial and Commercial Workers' Union of Africa, after hearing of the heart rending conditions under which the African workers are forced to live, adheres to its previous resolution as adopted at last Conference; that it recognise the right of every workman of whatever colour he may be to an income sufficient to enable him to maintain his family in civilised comfort, in Christian decency and citizenship, in physical efficiency and in material comfort and the social amenity of his respective class or community. This Conference therefore calls upon the Government to introduce a Bill into the House of Parliament providing for a general minimum rate of pay for every African adult, male and female, worker in every sphere of industry. Further, this Conference instructs the Board of Arbitration to bring the matter before the Government, and in the event of the Government not being prepared to introduce such a Bill, the Board of Arbitration be authorised to approach private members of Parliament with the object of introducing same."

Conference adjourned until the following day.

INTERNATIONAL ASPECT OF THE ORGANISATION.

On the resumption of Conference on Thursday, January 24th, with the President in the chair, the African National Anthem was sung, followed by a prayer, and Conference set to business. Several notices of motions, tabled by the various delegates from their respective districts, were disposed of in the early hours of the morning.

Immediately the General Secretary was on the floor and opened discussion on the advisability of dispatching an officer to overseas with a view to study the labour movement. He also mentioned of the Empire Labour Conference, to be held in London in August next and he considered it to be of necessity that such important events should be noted. The delegates were divided in opinion on this matter, while a substantial number were in favour of giving immediate effect to the question, the majority of the delegates, while also in favour, considered that the time was not yet ripe to dispatch a delegate overseas. It was interesting to note that the Rev. G. Mathew Dreyer (Hankey) advocated of appointing the I.C.U. representatives in all foreign countries, such as West Africa, United States of America, West Indies, Japan and India, so as to be in touch with the coloured races of the world. Delegates eventually came to the conclusion that the matter be shelved until next Conference.

POLITICAL DEVELOPMENT OF THE ORGANISATION.

It was Mr. S. M. Masabalala Organiser-in-Chief, who introduced discussion on the advisability to contest Provincial and Municipal Councils elections in the Cape Province. He pointed out of the benefits to be derived from these bodies when they had their own representatives. As the education of the child was a matter of the Provincial Councils, it was high time that they make use of these political machinery on behalf of the future generation. Many other speakers on the subject showed the delegates as to how money derived from taxation of the African people was used to further the cause of the white youth. By motion of Mr. J. O. Cedrass (Port Elizabeth), seconded by Mr. Mahlangeni (East London), it was unanimously resolved:—

"That this Annual Conference of the Industrial and Commercial Workers' Union of Africa while it adheres to its former declaration to be non-political and dissociating itself from any existing political body in the country, is fully convinced, after having considered its unexpected progress that the time has now arrived to recognise the necessity of contesting Provincial and Municipal Councils elections in the Cape Province as direct representatives of the African workers, and the Board of Arbitration is instructed to advance intelligent and experienced members of the Organisation as candidates wherever possible."

RECRUITING SYSTEM, NATIVE URBAN AREAS ACT, 1923, AND LEASE OF CROWN LANDS TO AFRICAN WORKERS.

If ever the delegates who attended this Conference indulged in strong language, it was when discussion on the Recruiting System and The Native Urban Areas Act, 1923, was initiated. The General Secretary who laid the debate, reviewed the recruiting system as worked in the mines. Having personal knowledge of the affair, he described the system as a barbarous practice in extreme, and as such it should be eradicated at the earliest possible moment.

Prof. Jas. S. Thaele, speaking on the subject as he had seen the system practised in Basutoland, described it also as an economic slavery, and he then advocated for the strong wording of a resolution dealing with the matter. Several other delegates who represented rural districts, described the wandering about of the African people in the country, without homes or places to graze or keep their few head of livestock. The Government was advertising Crown lands for sale to white

people only, while the Africans were being refused to purchase these lands. By motion of Mr. John Mahe (Prieska), seconded by Mr. T. W. Sekokotla (Phillipstown), Confernce adopted the following resolution:—

"That this Conference, representing organised African labour, while it appreciates the motive of the Government in its endeavours to ameliorate the lot of the African race by the means of the Native Urban Areas Act, 1923, views with alarm and condemns that portion of the Act, Clause 12, where power is given to local authorities to continue with the legislation of the aboriginals of the land, a measure which is entirely obnoxious and opposed to the principles of modern democracy. Further, this Conference, being fully aware that both Pass and Recruiting Systems tend to create more criminals amongst the African peoples, calls upon the Union Government to introduce legislation to dispense with these barbaric systems, which are responsible for the continual degradation of the African races."

"That in view of various reports submitted by delegates to this Conference that there are in all parts of the country available Crown lands, such as at Alexandria, Zitzikama, Uitenhage, Port Elizabeth and Humansdorp districts, etc., and the fact that the Government is widely advertising sales of Crown lands to the European people, and that frequent applications for lease by African people have been refused, this Confernce calls upon the Government to lease these available Crown lands to all people, irrespective of colour."

CAPE TOWN DOCKS SCAB LABOUR.

Mr. H. Johnson (Cape Town), who was supported by the General Secretary, asked Conference to review that notice of motion from the Parent Body dealing with non-Union men at the Docks. He fully described the labour conditions as prevailing in the Docks. On the motion of Mr. John Mancoe (Bloemfontein), seconded by Mr. J. O. Cedrass (Port Elizabeth), it was unanimously resolved.—

"That this Conference of direct representatives of organised African labour, after having considered the labour conditions in Cape Town Docks, as outlined by delegates from that centre, calls upon the employers in the Docks area to realise the fact that the employment of non-Union men is inimical to the well-being of the members of this Union. This Conference therefore resolves to give support, morally, financially and otherwise, to the Cape Town division of the I.C.U. in whatever action they may take against the employment of non-Union men and scab labour at any time."

CONCLUDING RESOLUTIONS.

On the resumption of Conference on Friday morning, January 25th, 1924, with the Assistant President in the chair, the Conference door was closed to the public when domestic affairs of the Organisation were under review during the last day, which included a whole night sitting.

Conference considered the safeguarding of the funds of the Organisation and also efficient administration, which resulted in a unanimous resolution to centralise all funds at Headquarters, Cape Town, after having been duly moved by the Rev. Dreyer (Hankey), and seconded by Mr. Mahlangeni (East London). The position of *The Workers' Herald* the official organ, was also considered. Various suggestions were made to redeem the indispensable organ from its financial difficulties, and it was finally agreed upon, that every Branch of the Organisation should give liberal donations so as to keep the paper going for another six months. The report of the General Executive Council was also discussed at a great length and adopted.

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The delegates had hardly reached their respective districts, and we welcomed the white capitalist press commenting upon our deliberations at East London. The old bogey is no longer in front that we receive monetary support from Russia, but we witness other charges that a great Negro Organisation in America heaps us with dollars to carry on our propaganda. When the capitalist press are getting busy devoting their columns to the deliberations of the under dog, it is clear that the wind is blowing in the Union. It is hoped that all our Branches will rally to these resolutions as passed and to continue with even greater propaganda ever waged in South Africa, and may 1924 bring the African workers nearer the goal of emancipation, while the capitalist will read the handwriting on the wall

THE DAWN OF A NEW ERA—LEST WE FORGET.

I.

By the simple but chaste ceremony which took place last Saturday morning at the Supreme Court, when His Excellency the Acting Governor, H. C. LUGE, Esq., Knight of Grace, read the Proclamation promulgating a New Constitution for the Colony, and was followed by Mr. T. N. GODDARD, M.B.E., Clerk of the Executive Council, reading the Letters Patent and the Sierra Leone Protectorate Order-in-Council by which the privilege of a moderate degree of elective representation and direct representation of Protectorate interests has been granted to this Colony, we have certainly entered into a New Era in our political evolution; and it is of the utmost importance that we as a people should ponder wisely and well what are the responsibilities devolving upon us in consequence thereof.

First in importance, we are called upon to consider that this stage of development is calculated to bring to our recollection the intrinsic virtue of **co-operation**, the blending of our intelligent will towards effective and wise production; and in this, Character looms largely; *for what we will, we are.* By this scope for development, the Government has given recognition to the claims of the people that they have attained to a pitch of moral manhood to be able to enter into intelligent and useful co-operation with it in all matters affecting the making of their destiny; and in this connection, it is worthy of note that this privilege has also been conceded to our *kith* and *kin* of the larger territories adjacent to the Colony, known as the Protectorate, comprising people who have only recently come under the tutelage of a wise and beneficent Government. Whatever may be the legal objections that could be profferd against such a policy, it is certainly a course which. if used judiciously, would tend to bring into closer bond of Friendship and Co-operative endeavours the owners of the great and potential wealth—(by which the Colony has long been supported), with the people of the Colony whose resources have hitherto been almost spent out, and who, if they must continue to function and put to productive use the fairly amount of intelligence which undoubtedly they possess, must find new scope for development, thus averting the danger, of simply playing the part of ostentatious blusterers and cringing hangers-on.

Such a step having been conceded by the Government it would be its duty to bring about such changes in administrative policy, that the two sections now to be represented in the Legislative Chamber should be governed as far as possible by much the same laws and the situation be made easy for an interchange of industrial and educational advantages as would speed up the wheels of progress in the direction of greater production. This aspect of the question was eloquently and very forcefully put before a political gathering this week by one of the Candidates, offering for a seat in the New Council as an elected member. But it will all depend on the *class* of men, the representatives from the Protectorate will meet in the New Council. It is on this point that we would ask our people to give some careful attention before exercising the right which has been conceded to them as voters in the coming election.

A good deal has been said and written on the claims of the several candidates who are seeking for election and much has been made of qualifications of an academic order and the services some men have made in furtherance of their Country's welfare. These things are good in themselves; but bear upper-depend-ableness, a veritable temporiser, whose what we desire our people should be qualified, yet lacks the stable armament of most in mind is, what contribution in opinions when offered are either found to **character** would the successful candidates have been stepped in the vat consecrated by make to the dignity of the New Council and authority or of speculative self-interest for the inspiration of the representatives of Men who are the slaves of passion, avarice or the Protectorate? This is important; for it pride cannot give enlightened freedom to is character alone that can create confidence. other men's mind; whatever their other A man may be at that, but a poor speaker, excellence may be, they are certainly debarred perhaps he may be only a self-made man; from the right to represent a people's cause. but if he is certainly one on whom the people We have been reminded that amongst those who are to represent the Government in the could rely, not self-seeking and vainglorious, New Council are men of culture, erudition but one who, would always act up to his conviction even though he may sometimes think wrongly, he would be worthy and of out standing public character. Such gifts are not in the bestowal of any sideration and should be much preferred to Government; it is not within the province of one who though eminently the apostles of *colour bar* and *race discrimination* to shut out the African from their

people only, while the Africans were being refused to purchase these lands. By motion of Mr. John Mahe (Prieska), seconded by Mr. T. W. Sekokotla (Phillipstown), Confernce adopted the following resolution:—

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Weekly News
July 19, 1924
Freedom
Star

I.

By the simple but chaste ceremony which took place last Saturday morning at the Supreme Court, when His Excellency the Acting Governor, H. C. LUGE, Esq., Knight of Grace, read the Proclamation promulgating a New Constitution for the Colony, and was followed by Mr. T. N. GODDARD, M.B.E., Clerk of the Executive Council, reading the Letters Patent and the Sierra Leone Protectorate Order-in-Council by which the privilege of a moderate degree of elective representation and direct representation of Protectorate interests has been granted to this Colony, we have certainly entered into a New Era in our political evolution; and it is of the utmost importance that we as a people should ponder wisely and well what are the responsibilities devolving upon us in consequence thereof.

First in importance, we are called upon to consider that this stage of development is calculated to bring to our recollection the intrinsic virtue of **co-operation**, the blending of our intelligent will towards effective and wise production; and in this, Character looms largely; *for what we will, we are.* By this scope for development, the Government has given recognition to the claims of the people that they have attained to a pitch of moral manhood to be able to enter into intelligent and useful co-operation with it in all matters affecting the making of their destiny; and in this connection, it is worthy of note that this privilege has also been conceded to our *kith* and *kin* of the larger territories adjacent to the Colony, known as the Protectorate, comprising people who have only recently come under the tutelage of a wise and beneficent Government. Whatever may be the legal objections that could be profferd against such a policy, it is certainly a course which, if used judiciously, would tend to bring into closer bond of Friendship and Co-operative endeavours the owners of the great and potential wealth—(by which the Colony has long been supported), with the people of the Colony whose resources have hitherto been almost spent out, and who, if they must continue to function and put to productive use the fairly amount of intelligence which undoubtedly they possess, must find new scope for development, thus averting the danger, of simply playing the part of ostentatious blusterers and cringing hangers-on.

Such a step having been conceded by the Government it would be its duty to bring about such changes in administrative policy, that the two sections now to be represented in the Legislative Chamber should be governed as far as possible by much the same laws and the situation be made easy for an interchange of industrial and educational advantages as would speed up the wheels of progress in the direction of greater production. This aspect of the question was eloquently and very forcefully put before a political gathering this week by one of the Candidates, offering for a seat in the New Council as an elected member. But it will all depend on the *class* of men, the representatives from the Protectorate will meet in the New Council. It is on this point that we would ask our people to give some careful attention before exercising the right which has been conceded to them as voters in the coming election.

A good deal has been said and written on the claims of the several candidates who are seeking for election and much has been made of qualifications of an academic order and the services some men have made in furtherance of their Country's welfare. These things are good in themselves; but unqualified, yet lacks the stable armament of what we desire our people should bear uppermost in mind is, what contribution in character would the successful candidates make to the dignity of the New Council and authority or of speculative self-interest for the inspiration of the representatives of Men who are the slaves of passion, avarice or the Protectorate? This is important; for it is character alone that can create confidence. A man may be at that, but a poor speaker, perhaps he may be only a self-made man; but if he is certainly one on whom the people could rely, not self-seeking and vainglorious, but one who, would always act up to his conviction even though he may sometimes think wrongly, he would be worthy and sideration and should be much preferred to one who though otherwise eminently

Such gifts are not in the bestowal of any Government; it is not within the province of the apostles of *colour bar* and *race discrimination* to shut out the African from their

Race Problem – 1924 II

Africa.

acquirement. It is certainly open to all, and we imagine that there is no better scope afforded to the African representatives in the New Council, nominated or elected, to prove their worthiness, than a serious endeavour to excel in the demonstration of these excellent virtues in all their intercourse in the performance of their constituted duty. To this end, we think that such candidates who may be members of the National Congress would have the advantage of the counsel and advice of that important body. Whatever its opponents may aver, there has not yet sprung up any other organisation to take its place in the community and do, perhaps better, the task it has marked out in its comprehensive programme. Within the past few weeks there have sprung up several committees to further the interest of candidates. We hope they will not be of mushroom growth. It would certainly be ridiculous on the part of those who are members of such committees to think that after the elections are over their task is also over. If they claim to be considered as wise men, entitled to the respect of wise men, they should recognise that an obligation is laid on them to support and advise their representative if successful, in his difficult task in the Council and this they cannot shirk. We would counsel our people to act with precision and intelligence; for the use we shall make of the privilege now conceded, will certainly determine our fitness for it. The supreme aim of all should be to co-operate with the Government to secure the best in every thing for the advancement of the country. And here we fervently hope that the spirit of sound statesmanship which has induced His Excellency the Governor Sir RANSFORD SLATER, K.C.M.G., to venture to "trust the people implicitly" by the concession of this scheme of Elective Representation will be encouraged to open the door more widely by the wise and sober use the people will make of the privilege, particularly those on whom will be saddled the grave responsibility of representing not only the interest of the Colony but also that of the inarticulate mass of the Protectorate which has now been drawn, much closer, so as to afford three seats in the Legislative Chamber for its representatives.

THE NEW LEGISLATIVE COUNCIL FROM A CONSTITUTIONAL POINT OF VIEW.

IV.

BY E. S. BEOKU BETTS.

Treating is made an offence and applies where a person by himself or by any person, either before or during an election directly or indirectly gives or provides or pays wholly or in part the expense of giving and providing any meat, drink, entertainment, or provision to or for any person, for the purpose of corruptly influencing that person in the way he should vote; the person who so corruptly accepts or takes any such meat, drink, entertainment, or provision is also guilty of an offence.

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Bribing which is also declared to be an offence is defined as follows:—

(a) Every person who directly or indirectly by himself or any person on his behalf, gives, lends, or agrees to give or lend, or offers, promises, or promises to procure or to endeavour to procure any money or valuable consideration to or for any elector, or to or for any person on behalf of any elector, or to or for any other person, in order to induce any elector to vote or refrain from voting or corruptly does any such act aforesaid on account of such elector having voted or refrained from voting at any election under this order.

(b) Every person who directly or indirectly by himself or by any other person on his behalf, gives or procures, or agrees to give or procure, or offers, promises, or promises to procure or to endeavour to procure, any office, place, or employment to or for any elector or to or for any person on behalf of any elector or to or for any other person, in order to induce such elector to vote or refrain from voting, or corruptly does any such act as aforesaid on account of such elector having voted or refrained from voting at any election under this order.

(c) Every person who, directly or indirectly, by himself or by any other person on his behalf, makes any such gift, loan, offer, promise, procurement, or agreement as aforesaid to or for any person in order to induce such person to procure or endeavour to procure the return of any person as an elected member of the Council, or the vote of any elector at an election:

(d) Every person who, upon or in consequence of any such gift, loan, offer, promise, procurement, or agreement, procures or engages, promises or endeavours to procure, the return of any person as an elected member of the Council, or the vote of any elector at an election;

(e) Every person who advances or causes to be paid any money to or for the use of any other person, with the intent that such money or any part thereof shall be expended in bribery at any election under this order, or who shall knowingly pay or cause to be paid to any person in discharge or repayment of any money wholly or in part expended in bribery at any such election.

Provided always that the provisions of this article shall not extend or be constined to extend to any money paid or agreed to be paid for or on account of any legal expenses bona fide incurred at or concerning an election.

These provisions are clear and easily understood in effect they make it an offence for the offer or receipt of any gift or money with the object of inducing the recipient or some other person to vote in a particular way, but exempt payment for the services of Agents and other persons and other expenses which are bona fide incurred concerning the election.

The penalty of a person convicted of bribery, treating, undue influence or personation, or of aiding, counseling or procuring the commission of the offence of personation is a severe one, because besides the punishment prescribed by the various sections, the person shall be incapable during a period of seven years

(1) of being registered as an Elector, or voting at any election of a member of the Council

(2) of being elected a member of the Council, or if elected before his conviction of retaining his seat as such member.

This being the penalty, it is incumbent on every citizen to make himself thoroughly acquainted with these provisions and so avoid unwarily committing an offence under them.

The order further condemns the following actions and terms them as illegal practice, viz: for any person (1) to vote or induce or procure any person to vote at any election, knowing that he or such other person is prohibited by this order, or by any law, from voting (2) before or during an election knowingly to publish a false statement of the withdrawal of a candidate at such election for the purpose of promoting or procuring the election of another candidate.

The punishment is a fine not exceeding £50, and incapability for a period of five years from being registered as a voter or voting at any election.

VACATION OF SEAT.—Every seats is of course vacated at the expiration of the time fixed for the duration of Council, but besides this, a seat is vacated if a person (1) by writing under his hand addressed to the Governor a letter of resignation or (2) becomes qualified under the disqualification clauses referred to in a previous contribution or (3) shall have any direct or indirect pecuniary interest in any contract with the Government of Sierra Leone for or an account of the Public Service or (4) shall take oath of allegiance to a foreign state.

RESIGNATION OF SEATS.—In England it is a settled principle of parliamentary law and practice, that a member after he is duly chosen cannot relinquish his seat; and in order to evade this restriction, a member who wishes to retire, accepts office under the Crown, which legally vacates his seat. The Offices usually selected for this purpose are the offices of Steward or Bailiff of His Majesty's three Chiltern Hundreds of Stoke, Wesbourgh and Bonenham.

GOVERNMENT CONTRACTORS.—On the supposition that a contractor will be under the influence of his employee, persons having interests in contract with the Government are disqualified from being members of the Council; this qualification however does not extend to a member of an Incorporated Company consisting of more than twenty-five persons.

ABSENCE OF MEMBERS.—An elected member may, with the permission of the Governor, be absent from the sittings of the Council or from Sierra Leone for a period not exceeding twelve calendar months at any time; but if any elected member shall for any reason be so absent for more than twelve calendar months, or shall be absent, except on the ground of illness from the sittings of the Council for a period of two calendar months during the session of the Council without the leave of the Governor, his seat in the Council shall thereupon become vacant.

It is an ancient constitutional rule that every person elected to serve in the British Parliament is bound to serve. "Service in Parliament" was a duty which might be cast upon every person not expressly disqualified; this duty he could not decline or invade, and even the Crown could not exempt him from the obligation. It is presumably this which makes this clause in our new constitution necessary.

A nominated member is in a little different position and in his case the duty to attend Council and serve is so expressly stated in the Order in Council.

Section 15 says:—

If any nominated Unofficial Member of the Council when duly summoned to attend, abstains himself without sufficient cause, and persists in such absence, after being thereof admonished by the Governor, the Governor is to suspend such Member until His Majesty's pleasure therein is known."

Section 16 says:—

If any nominated Unofficial Member of the Council be absent from Sierra Leone for the space of six calender months, without the leave of the Governor first obtained, or shall remain absent from Sierra Leone for the space of one year without His Majesty's leave first obtained, his place in the Council shall thereupon become void."

The Pilgrimage to Mecca—Modern Style.

The railway and the steamer are tearing away the veils from the world's hidden places and robbing them of their haloes of mystery. A few years ago Mecca was, to most of the Mohammedans of Nigeria, a beatific vision to be attained only by years of toil and suffering. Steam is bringing it within reach of any believer in the possession of £20. A Hajji of Nigeria publishes in one of the Lagos journals details of the pilgrimage by steamer and train from Lagos via Marseilles, Alexandria, and Cairo to

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Jeddah, and thence by camel to Mecca, at rates ranging from £32 to £20. Soon we may have some enterprising Nigerian touring agency advertising its "Ideal Dry Season Tour: To Mecca and Paradise! First-class £30, second class £25, third-class £20. For Hotel Accommodation see handbills, obtainable at all our branches."

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Natives Denounce Practices of White Christians Who Have in South African Union 3,000 Mulattoes

Negro World 8-16-24

Three weeks or so ago all the Bantu organizations gathered together at Bloemfontein to discuss matters affecting the black people of the world; that the time has come for changing government. It was sanctioned that the present government must go, and it has gone, it said, never to come back. Now we have a new Prime Minister, General Hertzog, through the Bantu initiative.

In the same way of determination we can have Africa redeemed. In the same way we can have the Red, the Black and the Green floating on the beautiful mountains in Africa. In the same way we can build a metropolis in Africa with a solemn resolve that the God of Right will our battles fight, with a little prayer and more work.

Without the Universal Negro Improvement Association we can do nothing—emphatically nothing. Marcus Garvey, the indomitable leader, has provided a legacy for our children yet unborn, that no Christian or Christians, no statesmen, no wise men can take away from them. Understand that. With one blood God created all nations to dwell on the face of the earth; therefore, each individual has a special duty to himself or herself. No man in the whole world can make you to be what you yourself don't want to be; therefore you have plenipotentiary authority to stand fast in the leadership of the Universal Negro Improvement Association and the work that has now begun in Liberia. All proletarianism should be with one accord.

Mr. Clements Kadalie, the general secretary of the Industrial and Commercial Workers' Union, in a mass meeting, said we allow the white man to come in our motherland with the understanding that he came to teach us the Gospel. Instead of that he has given us 3,000 mulattoes and his days are numbered.

Prof. James Tharle, in addition, said the white man must cease fooling.

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Capetown, S. A., July 24.

BRITISH WEST AFRICA.

WEST AFRICAN ECHOES.

The Record of the C.M.S.

The Church Missionary Society is the enduring monument of that group of philanthropists who gathered round Wilberforce, Clarkson, and Granville Sharp in their long struggle for the abolition of the slave trade. [illegible] of a series of associations formed by them to secure abolition, and to carry on the civilisation of Africa. In 1787 Granville Sharp and his friends formed one which, in the next year, was incorporated by Parliament as the Sierra Leone Company, to carry on general trade and commerce with the western coast of Africa and the interior kingdoms by establishing a factory at Sierra Leone on land vested in the Crown. The first chairman was Mr. Henry Thornton, after whom Fort Thornton was named. The board met at the house in Battersea Rise of Dr. Smeathman, who had spent some years on the coast, and had recommended the Sierra Leone peninsula for the site of the colony of repatriated Africans. This house was still occupied by the Doctor's descendants at the beginning of the present century. With the object of opening up the continent the members of this trading company also founded the African Institution, which, in 1795 dispatched Mungo Park to the Gambia, and thus began that exploration of Africa which was one of the most interesting movements of the nineteenth century. In 1799 they also took a leading part in the foundation of the Church Missionary Society, of which William Wilberforce was the first president, and Henry Thornton the first treasurer. The influence of these gentlemen and their colleagues led to its being entitled "For Africa and the East," and to the selection of the West Coast as its first sphere of missionary effort.

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The Emir of Katsina at Liverpool, where he embarked on the "Adda" on his return to Nigeria.

THE GREAT BASUTO PITSO.

THIRTY THOUSAND NATIVES CHEER THE GOVERNOR-GENERAL AND MR. THOMAS.

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Race Problem - 1925.

Africa

WHY IS THE UNION LOSING ITS WHITE POPULATION?

During the current year the Union of South Africa has been losing its white population at the rate of about 150 a month. That is to say, that the permanent departures have on the average exceeded the new arrivals by that figure. The exodus is probably the aftermath of the widespread readjustment of activity which followed the 1922 troubles, and the collapse of the great inflation which came after the war. It means that a certain number of people have decided not to wait for a revival, and have left to try their luck in other parts of the world.

The migration had its roots in the retrenchments and economies of nearly two years ago. But there is generally a period of waiting before those who have lost their opportunity of making a living actually take their departure. The movement does not mean that 1924 has been a year of still deeper depression; it means that there was not in it sufficient revival to provide for the sufferers from the deflation of 1922-23, who therefore at last resolved to move elsewhere. Dec. 20, 1924

Last August alone the Union lost 216 white people by emigration. The tendency is regrettable, because the coloured population is by natural increase more and more outnumbering the white, thus revealing the dangers which Mr. Cousins described so vividly in his recent Final Report on the 1921 Census. The antidote is immigration. A greater effort must be made to draw to South Africa settlers from Europe of the right kind. And, as Colonel Frank Johnson recently declared, less attention must be paid to the banking account of the potential settler and more to his capacity for hard work and his desire to make good. Therein lies the secret both of success and safety. South Africa must get the settler who will work hard on her empty acres and not boast about so much what he has in his pocket when he arrives. Canada and Australia have pointed the way. If the Union has the courage to follow it, we shall hear no more about the loss of white population.

NATIVE OPINION
OF SOUTH AFRICA
PUBLISHED :: :: WEEKLY.
ESTABLISHED IN 1884

KINGWILLIAMSTOWN, DEC. 9, 1924

Fort Beaufort Mental Hospital

From the annual report for 1923 of the Medical Officer of Health [Fort Beaufort] Dr. Duncan Miller, O.B.E. we cull the following re the Mental Asylum; "The large Native Mental Hospital in Fort Beaufort is without any possible doubt a real menace to the public health, owing to the almost universal prevalence of Tuberculosis among the patients. The death rate among these unfortunate people from this disease is appalling. No exaggeration of language is possible when dealing with this matter. As things are at present the admission of a patient to the Mental Hospital is almost equivalent to sentencing him or her to ultimate death from this disease. The buildings are old, badly adapted for the purpose of a Mental Hospital, and have been for a considerable period frankly overcrowded. No facilities exist though recommended on many occasions—for the sterilisation of clothing and blankets. The patients infect the attendants and to my own personal knowledge Tuberculosis is being spread to families of the native attendants directly from the Mental Hospital. An investigation into the state of the health of the patients with a view to such alteration of living conditions as will conduce to the lessened incidence of Tuberculosis is in my opinion a matter of urgency."

Seldom has it ever been our lot to read such a scathing and damaging report about any public institution. The wonder is that such a long time has elapsed before a commission was appointed to probe the whole matter to the bottom, with a view to raising this Mental Hospital to the level of modern hospitals, and thus prevent the appalling death rate among these unfortunate people. The suspicion is natural that this being a native hospital not much cognisance is taken by the authorities of such reports. It is to be hoped that when Parliament meets next year, some member may bring this matter to the notice of the Ministers of Health and Public Works with the object of remedying the present state of affairs. It would also be interesting to know: (1) Since the inception of this hospital how many inmates have been admitted (2) how many have died, and from what disease, (3) the number of patients that have been cured and returned to their homes If the answer to the above questions is not satisfactory the question arises whether it is worth while detaining these wretched people in the Asylum—as they are admittedly doomed to certain death—except those who are too dangerous to be at large. We write in the hope of drawing the attention of our people to this serious state of affairs, and warn them to think twice before sending their demented cases to the Fort Beaufort Asylum which has suffered such damaging criticism by a medical authority.

Industrial and Commercial Workers' Union of Africa

(I.C.U.)

Ukukunjulwa kwe 23 Oktoba 1923 e-Bhai.

(Ngu I. M. M.)

Isiqendu 3.

Linge alifiki ixesha nxa ndikangele ukuyaluzela kwa bantu bengumqokozo ukusinga e Ndulini apo inkonzo yesi Kumbuzo yaiza kuqala kona. Kwalile ngo 1 30 p.m. lesuka igubu e Holweni, ekute kunge mzuzu lifikile entlanganisweni bafika aba Num. J. G. Gumbs, S. M. M. Masabalala, Rev. G. M. Dreyer no Isaac M. Mfuku u Nobàla walapa. U Nozakuzaku ibe ngu Mnu. S. M. M. Masabalala ote emva kokuba u Mlu. G. M. Dreyer eyivulile inkonzo, wayalela ukuba kusingwe emangcwabeni. Urozo (procession) lwalumi ngoluhlobo: pambili ingu Mongameli Jikelele Mnu. J. G. Gumbs no Mnu. S. M. M. Masabalala Umvangeli Jikelele be landelwa ngaba Num. H. I. Hitzeroth no M. Malgas u Sihlalo nesekela laks ngokulandelelana, no I. M. Mfuku. Kulandele u Rev. G. M Dreyer wase Hankey no Mnu. Joseph Fakuwase Mnyameni (Alexandria), emva kwabo ingumxukuxela owaungapezu kwa mawaka alishumi (10,000), ekute kwakufikwa emangcwabeni lenyuka elonani langapaya kwe shumi elinambini lamawaka (12,000), kuba kute kanti kuko indimbane yabantu eyaseli sonda emangcwabeni, wonke logama wokusuka e Ndulini igubu soloko lenze into yanye yengoma, lake lazi yeka ezi zicwáitisayo, latsho nge ngoma ezicùkumisayo, ekute emva—kona kwakungenwa esangweni lalomzi waba ngasekoyo ndabanga kangela ngapa, ndafika ku mfiximfixi zinyembezi, kuyinto enqabileyo kakulu ukubona umtinjana no mlisela ucúkumiseka kude kupãlale inyembezi, kedwa lomini kwakuyintwana encinane ukubona inenekazi nenene ku nyembezi. Kufikiwe edlakeni inkonzo iqùtywe ngu Ming, G. M. Dreyer, waiqùba ngobucûle obukulu inkonzo yo mangcwabo.

Wakugqitywa lomsebenzi, yonke londimbane ibuyele kwase Ndulini apo umsebenzi wauzakupetwa kona. Ngelixesha igubu lalingasa bonakali nalapo linga kona ngangobuninzi babantu. Ekubeni kufikwe e Ndulini ku tandaze u Mnu. M. Ndlovu wase Salisbury Park, watsho lomfo kwanga yinto le ebekade ezilungiselela lo mtandazo wolusuku. Emva koko upetiwe owenkonzo yesi Kumbuzo, kwangenwa entlanganisweni kwa oko.

Ekuvuleni u Nozakuzaku (Mn. Masabalala) pakati kwenteto yake wenjenje. Nxa lamadodana afayo ebona imigudu yetu, nenyembezi emehlweni etu ayakuti, "Nkosi kwakulungile ukuba maus tate". Kuni bahlolokazi, zinkedama zilima namaxego, abafelwa nga madoda abo, ngoyise babo, nangonyana babo, nditi kuni, nxa ababantu sikumbula ukufa kwabo namhlanje bebona ubunye kwano kuzama pakati kwetu, bayakuti, Nkosi ukufa kwetu ute wena wakwenza ilitye lokuseka ubunye besizwe sakowetu. Uhambise wenjenjalo, wazekelisa ngosapo luka Sirayeli, ebonisa ukuba luyokuza pakati kobunzima base Jipete kungoku tengiswa konyana ka Yakobi u Yosefu ngabakuluwa bake. Kodwa emva kwexesha elide kwafika ixesha lokuba babe noloyiko olukulu bade batete la mazwi "Asinako ukunyuka siye ku bawo engeko umntakwetu, kuba ubawo eyakusuke aye emangcwabeni ezilile." Akuko mntu

na, okanye abantu pakati kwetu owatengisa ngababantu bapalaza igazi labo, njengo nyana baka Yakobi? Ukuba uko makhlale esazi ukuba iyeza nakuye imini aya kuwateta lamazwi. Utsho wahlala pantsi, pofu kubonakala ukuba lomfo akakapeli ntonje upelelwe ngamandla okutetа. Kupakame u Mnu. J. G. H. Gumbs ote ukusuka kwake i Bài lizibonakalisile ngendlela engu mangaliso ukuzazelelela ukuba lingama Afrika; ukuze ningayiyeki lento yokupapela izinto ezipatelele ebuzweni enibubo, kuba kungeko mntu uyakuzinyamezela izinto zobuzwe benu nxa zidangalelwe nini ngokwenu. Ndifuna ukunixelela ukuba, njengokuba namhlanje nikumbula abo bantu betu bafayo nje asinini nedwa apa e Bài abalilayo koko zizigidi kwi Afrika yonke ipela apo kuko ibala elimnyama, kwanjengokuba mhla afa lamadodana yashukuma yonke i Afrika emnya ma. Tina namhlanje silila pezu kwamatambo awomileyo, kanti abantu bawo bahleli ekonwabeni. Kuyimfuneko nemfanelo ukuba masinyamekele ngakumbi izinto ezipatekayo zokunceda isizwe esimnyama; ukufa kwalamadoda makube ngumzekelo kuti ukuze njengo nyana ne ntombi zohlanga oluntsundu lwalapa e Afrika nati sizenze ezetu imfanelo. Mhla bafa ababantu ndiyatandabuza ukuba babesazi ukuba namhlanje banokulilelwa bezilelwe zizigidi ngezigidi zama Afrika. Uye wahlala pantsi umnumzana. Emva kwe zitati ezimbalwa uye wapetwa umsebenzi omkulu kakulu wokukujulwa kombla wama 23 ka Oktoba 1920, mhla kwapalazwa igazi elingenatyala lamadodana akwa Kushe kule marike yalapa e Bài. Kuko itemba lokuba lamadodana ahleli ngase kunene kwalowo upete izinto zonke esandleni sake, es kungela esicelela insululeko kobu bunzima asishiya nabo.

U Mnu. T. B. Lujiza neqela lake le gubu banduluke ngobusuku bolwesi Hlanu mhla wama 31 ku Oktoba emva kwemigcobo eiqela abayenzileyo kwesi sitili nase Tin rs. Udumo, umbongo nombulelo omkulu kumzi wase Bài ngokwamkela nokugcina ezindwendwe, kungabiko nto imbi de kube zemka. Andingebi ndiyigqibile lencazo ukuba andiwenzanga umbulelo omkulu kakulu kwisifundisi esintsundu salapa e Bài ngembeko enkulu esiyenzele isizwe esintsundu ngokuti sakumenywa ukuba sizokuquba umsebenzi waso, ngokobuzwe nangokokwabelwa, siti noxa sasitembisile ukubako kungafunyanwa nelizwi lokuxela ukuba sibuye sacinga ngenye indlela. Kwanamapepa ndaba ayabulelwa kakulu ngokupapasha oludaba lwesizwe.

"Nkosi sikelela i Afrika,
Malupakame upondo lwayo,
Uve nemitandazo yetu,
Nkosi sikelela."

An Appreciation:

RETIREMENT OF MR. E. MDA, CLERK AND INTERPRETER TO THE CHIEF MAGISTRATE, UMTATA,

(Contributed).

The Chief Magistrate and the Magistrate, and their staffs, and the staff of the Transkeian Territories General Council at Umtata gathered at the Chief Magistrate's Office on Saturday the 29th November, 1924 to bid farewell to Mr. E. Mda, Clerk and Interpreter to the Chief Magistrate, on his retirement from the Public Service.

The Chief Magistrate addressed Mr. Mda and said that those present had gathered to bid him a formal farewell. He had been 44 years in the Government Service, having, commenced as a teacher in the year 1880, and then transferring to the Chief Magistrates's Office at Umtata 30 years ago. All regretted very much that they were losing the services of so efficient and wise an officer and so good a friend. Mr. Mda had served at Umtata under seven different Chief Magistrates, namely, Major Henry Elliot, Colonel Sir Walter Stanford, Messrs. A. H. Stanford, W. T. Brownlee, J. B. Moffat, C. J. Warner and himself. All these officers had appreciated his services.

As an interpreter his name was known far and wide. He had interpreted for three Governors who had visited the Territories and for five Prime Ministers. Mr. Mda had been an example to his people. He had done his duty faithfully and conscientiously, and if all the Native people were like him there would not be any Native problem in South Africa.

All were glad that Mr. Mda was not retiring from public duty altogether as he would now become a member of the General Council and serve his people in that capacity. They were glad to know that his wise advice and ripe experience would still be available.

In conclusion the Chief Magistrate said: "Mr. Mda, we will not forget you. We wish you long life and happiness and will remember you as an officer whose work has always been well and faithfully done". On behalf of the staffs referred to he then presented to Mr. Mda a Waltham watch with chain etc., the following words, which the Chief Magistrate read, being engraved thereon:

"Presented to
Mr. E. Mda
as a token of esteem
from the Chief Magistrate of the Transkeian Territories, the Magistrate of Umtata, and their staffs, and the staff of the Transkeian Territories General Council, Umtata, on his retirement from the Public Service.
30th November, 1924."

Mr. Young, Assistant Chief Magistrate and Magistrate of Umtata, on behalf of himself and his staff, then addressed Mr. Mda. He endorsed the words of the Chief Magistrate and stated that he had known Mr. Mda perhaps longer than any other of the officials present as he had first met him 28 years ago. He would say without hesitation that Mr. Mda was one of the finest Natives in the Transkeian Territories and he wished other Natives in the Territories would follow him as an example.

He understood that Mr. Mda was now going to undertake farming operations, and he felt and hoped that he would make as good a success of that as he had done of his official career in the Public Service.

He was glad to think that since Mr. Mda was now a member of the District Council, he, Mr Young, could still have his wise and useful help in the deliberations of the Council.

Colonel Muller stated that on behalf of the officials of the Transkeian Territories General Council he wished to endorse what had been said by the Chief Magistrate, Mr. Welsh, and the Magistrate of Umtata, Mr. Young. Mr. Mda had interpreted for so many years at the Transkeian Territories General Council sessions—in fact from its commencement 21 years ago—that it would seem strange indeed to have a session without his services. His presence as an interpreter would be sorely missed by all, as he had always carried out his duties with such integrity and ability as to be commended by everyone. Luckily, however, they hoped to see him at the Council session as a member of that body. In conclusion Colonel Muller said: Officially and unofficially we are all losing a true and faithful friend, but we are glad that he will not reside far from us, and we will still see him amongst us. If occasion arises we can still have the benefit of his advice and counsel in matters connected with Native affairs."

Mr. Jordan, District Council Clerk in the Magistrate's Office, addressed a few words to Mr. Mda on behalf of the Native officials. He said that the present handed to Mr. Mda would serve to remind his sons and grandsons of the esteem in which he was held by all with whom he worked. They all felt deeply grieved at losing the guidance of so true and honest a friend. Mr. Mda had served under three Sovereigns, namely, Queen Victoria, King Edward and King George, and he hoped he would be spared for many years to serve on the General Council even when the present Prince of Wales became their King. Not only those present would lose his good services, but others all over the Territories. He referred to an incident at Butterworth when Mr. Mda interpreted for the Prime Minister on one occasion there, and the Natives said they owed much gratitude to Mr. Mda for the clear and thorough way in which he had put the Prime Minister's words to them. They all looked upon Mr. Mda as their father, and some of the younger members treated him even as their grandfather. His presence in the office would be sorely missed.

Mr. Mda very feelingly replied as follows:— "Mr. Welsh, the Chief Magistrate, and other highly respected officials present, please believe me when I say that on this occasion words fail me to give an outward expression of my inward feelings of gratitude to you all for gathering in this manner to bid me farewell. I have deep, genuine and sincere appreciation not only of the intrinsic value of the beautiful gift you have presented to me, but also of the kind manner in which the presentation has been made.

Words are the bridge by which the thoughts of one mind are conveyed to other minds. You can see from the features of my face that I am on the verge of bursting into tears. I do notwish you to think that I have severed my connection with Government. Do not fail to call me to you at any time if you require any service from me. I have always looked upon the white people as a parental race. What I am to-day is due to what the white man has done for me. To him I am deeply grateful. While I have life I wish to do all I can to help you as you all have the interests of the Native people at heart. I will always be with you.

To my compatriots I give this advice—always to regard the white man as a child regards a father. A respectful child gets many things from his father. In the same way you must endeavour to attain respect for the white men who have your interests at heart, and having attained that respect, maintain it and you will reap the reward".

Race Problem - 1925

Africa.

THE SIERRA LEONE
WEEKLY NEWS
Saturday, November 29, 1924

THE SIERRA LEONE NEW CONSTITUTION

V.

THE consummation of the scheme by which the Colony of Sierra Leone has been invested with an enlarged Legislative Chamber was attained last Tuesday, the 25th instant, when His Excellency the Governor, Sir RANSFORD SLATER, K.C.M.G., C.B.E., opened the First Session of the New Council which was marked by the firing of a salute of seventeen guns from Tower Hill Barracks, delivering of two important and interesting addresses and incidentally, the decoration of the senior unofficial member of the Old Council, Mr. A. J. SHORUNKEH SAWYERR, O.B.E., with the insignia of an officer of the Most Excellent Order of the British Empire to which he had been appointed by his Majesty the King on his last Birthday.

The two addresses which had been furnished in two excellent brochures were, as had been the custom the two previous years, distributed to all those who were present at the function, and we desire to commend their careful perusal to every intelligent member of this community. There is no doubt of the advantage which the Colony derives by the policy adopted by Sir RANSFORD SLATER, since his assumption of the government of this Colony, in presenting in a clear and comprehensive form a review of the operations of Government during the preceding year, passing the various happenings during the year under a survey, embracing every angle of vision, arriving at some conclusion on which would be based the policy of the Government in the succeeding year. This has placed the affairs of this Government in a position capable of an intelligent survey and a more correct reckoning of its profit and loss in every sphere of its multifold activities, as had never been in the past.

Without laying ourselves open to any charge of unseasonable egotism, we think it might be c[illegible]d by even the most conservative mind, that the achievements of the Governor in this direction have been most remarkable, growing in an ascending scale of practical utility with each succeeding year; and for this result, we desire to congratulate most sincerely Sir RANSFORD SLATER as also his advisers, not excluding the Editors and Proprietors of the Local New papers who have conceived it as a duty they owe to King and Country, to have followed the movements of the Government in a series of useful though sometimes apparently bitter criticism. We lay some stress on this aspect of the question because it does not always appear to us that the concession by the Government of a good and healthy motive is always present when an opposite view point is presented from the standpoint of the people. There is always the temptation to rush, in the honest purpose to cover so much within a limited time of service, that this weakness has not been sufficiently appreciated. No one reading the very forceful lucid, carefully reasoned and highly interesting presentation Sir RANSFORD made last Tuesday, in the light of the criticism of the local Press, could not but concede the claim we have now made with reference to the part we and our contemporaries have taken in furnishing healthy criticisms on what might have appeared not in harmony with local experience on various matters affecting the welfare of the people. True it may be, that a feature of a Crown Colony Government, as the Governor pointed out, has gone in the direction of classifying members of the Legislative Council as "officials and unofficials" and not as "Government and Opposition." But so long as the policy remains that of a Crown Colony in which certain exclusive powers rest with the Governor, there is bound to arrive, if the growth towards self-government is a healthy and desirable one, a time when the position taken by the people would seem one of fierce opposition; and if what we are now realising can be properly appraised, the fact that the policies which the local press had during past administrations criticised most severely but which had been pursued, are now in the light of modern evolution, being declared as unsound and untenable, we are not prepared to admit that the divergence of opinion which has often existed between the Government and the people, has always been due to "misconception"—a rather, favourite word in official circles, on the people's part but sometimes it has been the result of a lack of sufficient knowledge of local circumstance on the part of those advising the Government to visualise the situation in a more comprehensive manner.

We do not therefore hesitate to state that whilst we concede what His Excellency has said, namely that "the ultimate responsibility for the good government of Sierra Leone remains with the Governor and his Executive Council," it would not be enough for the Government to accord only "a certain measure of power to the unofficial minority in the new council," but we go further to say that the Government would greatly be relieved of what it might be disposed to style "destructive criticism" or "factious opposition," if some such measure as that His Excellency adopted in the settlement of the form the New Constitution of Sierra Leone should take, be alway kept in view. We would counsel our readers to ponder well the careful and pregnant deliveries of our esteemed Governor in the two important pamphlets now in circulation. For the present, we wish just to emphasize the important pronouncement His Excellency has made, namely that the "interest of one class of the population are so intimately bound up with the prosperity of the other, that the only natural way to advance and progress is a serious endeavour to understand each other's point of view with a view to a common agreement." But the Most delicate and far reaching aspect of the New Constitution of the Colony is that which has brought down from the Protectorate three Paramount Chiefs to take a seat in the Legislative Chamber. Sir RANSFORD SLATER, has thrown a political "ball" into the ocean of the political waters of this Colony, whose centrifugal influence will continue to widen with momentous issues. It is therefore important to consider what effect will this troubling of the waters have on the country and people? How will this apparently "little leaven," make its secret course toward an increased desire for relief from the social and economic burdens, not to talk of political enthralment and industrial expansion that must necessarily follow? This is certainly an item of a bigger issue than perhaps has been more seriously and wisely pondered. We submit that no effective development will be ensured under the present new condition until the people of the Colony and Protectorate are not only regarded as one, but also treated as such. The nearer the Government is able to come to this, the better assured would the success of the scheme be, until, like the colony of Nigeria, a united Sierra Leone is evolved on a basis of natural fusion with a free and unfettered interchange of good-will, respect and confidence. To effect this, we can only endorse the closing remarks of the Governor in formally declaring the Council duly constituted:—

> "I open its first session, humbly commending your labours to the blessing of Almighty God. Let Co-operation be our watchword: Co-operation between unofficials and officials; between Colony representatives and Protectorate representatives, between European members and African members"

If this Official "Prayer" falling as it has done from the lips of His Majesty's Representative last Tuesday, as a drop of benediction on the ocean of our Colony's destiny will be conscientiously regarded by all as an earnest and sincere desire "to unite in work, faith and courage," we are certain that with the blessing already invoked, greater results than can be even within the capacity of the forensic, stable and progressive mind of Sir

THE SIERRA LEONE
WEEKLY NEWS
Saturday, December 13, 1924

THE SIERRA LEONE NEW CONSTITUTION.

VII.

IT is gratifying to note from the address of His Excellency the Governor on the opening of the New Council that the response of the people in connection with the election was deemed satisfactory. The number of voters registered in the two Electoral Districts were, Urban 1016; Rural 339; the possible number of voters is estimated as 1316 in the Urban district, and over 89% were on the register of voters.

The qualification of voters in the Rural district, has been recognised as being too high, as it is likely that there are about three hundred literates amongst the agricultural peasant class who are debarred from voting on account of the big property qualification. It is to be hoped that this will be rectified in time. We take pride in quoting the following from the address:—

> "If there was any diffidence on the part of the newly enfranchised population in registering themselves as electors there was no hesitation on their part in exercising their privilege on election day. In both districts over 89% of the registered electors recorded their vote, a figure which it is safe to say has never been approached in the United Kingdom. Furthermore, out of a total of 1,214 ballot paper only twelve were spoilt. These are striking and encouraging facts, testifying to the fact that the franchise is highly prized, and that the class of persons placed on the register appreciated the system of secret ballot and were fully competent to use it. Another satisfactory feature of the first general election in Sierra Leone is that the number of candidates was strictly limited; there was no attempt to nominate irresponsible persons. All those who stood were men of standing in their respective communities. The choice of the electorate was, on this occasion, a very definte one in both districts, but the successful candidates will, I am sure be the first to realise that they are now the representatives not only of their supporters but

also of their opponents and not only of the registered electors but also of the inarticulate mass not yet enfranchised."

In civilised and more advanced countries there are clubs and associations in support of the people's representatives whose duty is to assist in a riving at correct issues on any given matters affecting the interests of the people, to be dealt with in the Legislature.

It is to be hoped therefore that all those who formed themselves into committees during the election to further the interests of their candidates will recognise it as an obligation resting heavily on them to see that the representatives of the people are sufficiently acquainted with the views of the people and that they give to such views sufficient consideration. The functions of the Council as elaborated by His Excellency, afford interesting reading. The effect of the changes, it has been pointed out, is to enlarge the council and to alter, in a vitally important direction but in a limited degree, the mode of entrance. Again, whilst it is affirmed that "the central control of government" rests with the Governor and his official advisers, it is also conceded that the ideal of "Self-Government" might be judiciously nurtured. To this end His Excellency has pointed out that "a certain measure of power will be accorded to the official minority and where there should exist a unanimous opposition to any measure, *not of great urgency*, on the part of all the unofficial members, matters would be referred to the Secretary of State before taking action."

But what we think would greatly help the New Council is the kind of atmosphere that would be created therein between the official and unofficial members; and here we feel is a wide scope at the disposal of the Head of the Executive for the display of high statesmanship, administrative balance and that dignified sense of humour which has proved effective in disarming opposition of its virulence and removing the keenness of defeat or disappointment. To this end, we sincerely trust that not every attitude which does not fit in harmony with the *point of view* of the Government, will be construed as "destructive criticisms" or "factious opposition."

We stress this point for many reasons, of which we would mention one, It is plain that the unofficial members of council have this advantage over the official—continuous observation of policies carried out during previous administrations. It is a known fact that there are some measures which are now being reintroduced which had obtained in the days past, but discontinued in spite of the protest of the people. It was possible that the administrators at the time might have regarded the attitude of the people as savouring of "destructive criticism," or factious opposition." The fuller liberties now granted the Protectorate chiefs by the present Administration may be rightly regarded as the development of those principles for which at the incipient stage, the late Sir SAMUEL LEWIS struggled and secured at the Legislative Council of that time. His attitude was nevertheless far from being acceptable; certainly his criticisms were regarded as "destructive" and it was thought that he was putting up a kind of "factious opposition" which was verging on the borderline of treason. But what have the subsequent years shown? The principle for which the late Sir SAMUEL LEWIS fought has made it possible for His Excellency the Governor to say at the opening of the New Council:—

"The council will, I feel sure, not misunderstand me if I offer a special welcome to the Paramount Chiefs from the Protectorate. A very grave responsibility rests on them to represent to the best of their ability the views of their fellow chiefs and the views of the million and a half people in the Protectorate."

In view of such circumstances, we think we could do nothing better than stress the advice His Excellency has given to the effect that "each in the council should seek to understand each other's point of view and not be hastily intollerant or impatient because an exception has been taken to suggestions put forth by one who is the "official adviser" on that particular line; but to concede the possibility of some other angle of thought which might justify some change, thereby leading the way for a common agreement at all times. The functions of the Council have been clearly set forth in the address; the most principal of which is the making of laws. It has been clearly laid down in the Royal Order-in-Council that laws for the Protectorate are not to be subversive of those regulating the civil relation of any native chief, tribes or population under His Majesty's protection, except so far as they may be "incompatible with the due exercise of His Majesty's powers and jurisdiction, or clearly injurious to the welfare of the said people." It is also pointed out that every member of council may upon due notice being given, propose any bill or resolution which does not impose any tax or dispose of or charge any part of the public revenue. Further, "the periodical sittings of the council afford a convenient opportunity for the conveyance of authoritative information with regard to matters of public interest." At any time therefore framed questions could be put after due notice by any member of council on any matter of public interest and a reply would be forth coming.

NATIONAL CONGRESS OF BRITISH WEST AFRICA—GAMBIA SECTION.—All those who are interested in the work of the National Congress of British West Africa, must be struck with the inspiring efforts of the Gambia Section, which has been endeavouring for some time now, to bring to the notice of the Gambia Government several matters of vital and absorbing interest to the people in that Colony. Scrutator warmly congratulates the Gambia Section in its general activity and more particularly its capable and energetic Secretary, Mr. J. A. Mahony. Slowly but surely the Gambia Section is forging ahead and winning Government recognition and I hope the good work done, will eventually convince the most sceptical about the usefulness of the Congress Movement in the Gambia.

Nor. 24, 1923

AMERICAN-LIBERIAN RELATIONS.

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The Liberian Review

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Nov, 1924

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Gt Britain

Mr. Amery wrote in reply: "I have received representations on this subject and am in communication with the Governor of Kenya. Pending the opening of direct communication by rail between Uganda and the coast, every endeavour is being made to increase the facilities for handling Uganda cotton by improving the wharf and storage accommodation on Lake Kioga, by improving the wharves on Lake Victoria, and by providing new steamers and lighters for both lakes.

Jan. 1, 1923

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also of their opponents and not only of the registered electors but also of the inarticulate mass not yet enfranchised."

In civilised and more advanced countries there are clubs and associations in support of the people's representatives whose duty is to assist in arriving at correct issues on any given matters affecting the interests of the people, to be dealt with in the Legislature.

It is to be hoped therefore that all those who formed themselves into committees during the election to further the interests of their candidates will recognise it as an obligation resting heavily on them to see that the representatives of the people are sufficiently acquainted with the views of the people and that they give to such views sufficient consideration. The functions of the Council as elaborated by His Excellency, afford interesting reading. The effect of the changes, it has been pointed out, is to enlarge the council and to alter, in a vitally important direction but in a limited degree, the mode of entrance. Again, whilst it is affirmed that "the central control of government" rests with the Governor and his official advisers, it is also conceded that the ideal of "Self-Government" might be judiciously nurtured. To this end His Excellency has pointed out that "a certain measure of power will be accorded to the official minority and where there should exist a unanimous opposition to any measure, *not of great urgency*, on the part of all the unofficial members, matters would be referred to the Secretary of State before taking action."

But what we think would greatly help the New Council is the kind of atmosphere that would be created therein between the official and unofficial members; and here we feel is a wide scope at the disposal of the Head of the Executive for the display of high statesmanship, administrative balance and that dignified sense of humour which has proved effective in disarming opposition of its virulence and removing the keenness of defeat or disappointment. To this end, we sincerely trust that not every attitude which does not fit in harmony with the *point of view* of the Government, will be construed as "destructive criticisms" or "factious opposition."

We stress this point for many reasons, of which we would mention one, It is plain that the unofficial members of council have this advantage over the official—continuous observation of policies carried out during previous administrations. It is a known fact that there are some measures which are now being reintroduced which had obtained in the days past, but discontinued in spite of the protest of the people. It was possible that the administrators at the time might have regarded the attitude of the people as savouring of "destructive criticism," or factious opposition." The fuller liberties now granted the Protectorate chiefs by the present Administration may be rightly regarded as the development of those principles for which at the incipient stage, the late Sir SAMUEL LEWIS struggled and secured at the Legislative Council of that time. His attitude was nevertheless far from being acceptable; certainly his criticisms were regarded as "destructive" and it was thought that he was putting up a kind of "factious opposition" which was verging on the borderline of treason. But what have the subsequent years shown? The principle for which the late Sir SAMUEL LEWIS fought has made it possible for His Excellency the Governor to say at the opening of the New Council:—

> "The council will, I feel sure, not misunderstand me if I offer a special welcome to the Paramount Chiefs from the Protectorate. A very grave responsibility rests on them to represent to the best of their ability the views of their fellow chiefs and the views of the million and a half people in the Protectorate."

In view of such circumstances, we think we could do nothing better than stress the advice His Excellency has given to the effect that "each in the council should seek to understand each other's point of view and not be hastily intollerant or impatient because an exception has been taken to suggestions put forth by one who is the "official adviser" on that particular line; but to concede the possibility of some other angle of thought which might justify some change, thereby leading the way for a common agreement at all times. The functions of the Council have been clearly set forth in the address; the most principal of which is the making of laws. It has been clearly laid down in the Royal Order-in-Council that laws for the Protectorate are not to be subversive of those regulating the civil relation of any native chief, tribes or population under His Majesty's protection, except so far as they may be "incompatible with the due exercise of His Majesty's powers and jurisdiction, or clearly injurious to the welfare of the said people." It is also pointed out that every member of council may upon due notice being given, propose any bill or resolution which does not impose any tax or dispose of or charge any part of the public revenue. Further, "the periodical sittings of the council afford a convenient opportunity for the conveyance of authoritative information with regard to matters of public interest." At any time therefore framed questions could be put after due notice by any member of council on any matter of public interest and a reply would be forth coming.

NATIONAL CONGRESS OF BRITISH WEST AFRICA—GAMBIA SECTION.—All those who are interested in the work of the National Congress of British West Africa, must be struck with the inspiring efforts of the Gambia Section, which has been endeavouring for some time now, to bring to the notice of the Gambia Government several matters of vital and absorbing interest to the people in that Colony. Scrutator warmly congratulates the Gambia Section in its general activity and more particularly its capable and energetic Secretary, Mr. J. A. Mahoney. Slowly but surely the Gambia Section is forging ahead and winning Government recognition and I hope the good work done, will eventually convince the most sceptical about the usefulness of the Congress Movement in the Gambia.

Liberian Herald Nov. 24, 1924

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Race Problem – 1924.

Africa.

West African Magic.

The West African fetishmen have not gained the notoriety of the Indian fakirs, but they can produce some remarkable illusions. They are masters of ventriloquism and [illegible] especially, have a great reputation as hypnotists. At most of the [illegible] of the divine message is a woman, generally an epileptic subject, who is worked up into a state of ecstasy by the drumming and chanting of the priests, her babblings being interpreted by the chief priest. Some of the fetishmen devote themselves to "working miracles." Such a one gave a show to a large crowd in front of the Omanhin's house at Wawasu, Gold Coast. After some ordinary conjuring—reproducing burnt handkerchiefs and so on—he brought out his masterpiece. According to the account in the "Gold Coast Leader," Mr. Williams, of the Sanitary Department, "allowed his right wrist to be pierced through and through and a long twine ran through the hole with two men holding at each end and drawing it in a fair game without Mr. Williams feeling any pain." An illusion, of course, but a clever one. How was it done?

African World 10-11-24

Dr. Lyon Sees Secretary on Liberian Emmigration

Liberian Counsel General Tells Secretary Hughes Liberia Is Opposed To Garveys Incendiary Policy

There will be no modification of the decision of the Liberian Government not to admit any adherents of the Garvey movements to Liberia, said Counsel General Lyon last week.

The recent visit of President King and the refusal of Liberia to admit to the Republic Negro emigrants identified with the Garvey movement causes much attention to be focused on Reverend Dr. Ernest Lyons, the Liberian Consul General to the United States.

During an interview held with Dr. Lyons last week we were told in answer to a query that the decision of the Liberian government to refuse admittance to undesirable emigrants was final, and that all consuls of whom there are twelve in this country had been instructed not to vise the passports of anyone identified with the Garvey cause.

The consul at New York vised the pass ports of several representatives of Mr. Garvey recently he at that time having had no instructions to the contrary. Though these folks were enabled to enter the country they were not officially received, and soon returnd.

Africa 8-29-24

Sees Secretary Hughes

It was further intimated by the consul that though he personally considered the effort of the U. N. I. A. visionary and futile, he expressed sympathy for Mr. Garvey for whom he seemed to entertain a great respect.

Dr. Lyons was granted an audience at the State Department in Washington this week and told Secretary Hughes that Liberia is opposed "in principle and in fact to the incendiary policy of the U. N. I. A. and Marcus Garvey." This was contained also in a formal statement handed the Secretary.

The minister admitted that he found the duties of the consular and ministerial offices quite exacting, and that he was constantly busy answering correspondence from members of the U. N. I. A. and others interested for various reasons in their activities. The powerful capacity for performing exacting tasks is marvellous when it was found that the doctor had found time to teach in the summer school at Princess Anne along with other duties.

Much work is added to the consulate by the requests of Liberians to be returned home when they become stranded, the direction of the under consuls, the compiling of trade reports, and other associated duties. Besides the doctor stated that it seemed that everyone from Africa who wanted aid come to him, whether they were Liberians or not. Further he remarked that the Department of State of this government would send people to him as did ministers and consuls of other governments in this city.

Who, you ask, is Ernest Lyons whom Baltimore counts among her first citizens?

We, I answer, add a brief survey of his accomplishments for those unfamiliar with the gentleman. Ernest Lyons, clergyman, diplomatist, was born at Belize British Honduras October 22, 1860. He received an A. B. degree from New Orleans University in 1888 and later was given his A. M. from the same institution. After a special course at Union Theological Seminary, he was honored by Wiley University, Texas, with a D. D., and later an LL. D. from Liberia College, Monrovia, Africa. Entering the M. E. Ministry in 1882, he has pastored at churches throughout the country always with gratifying spiritual and financial results to his congregation.

Founded School.

In 1901 he founded the Maryland Agricultural and Industrial Institute at Laurel, Maryland, of which the writer was the first graduate, and vouches for the interest that the Reverend Doctor has in the progress of the youth of the land.

From 1903-11 he was minister resident and consul general of the United States to Monrovia, West Africa, from 1911 to 1913 consul general of Liberia at Washington. In turn he has been a member of the Board of Education for Liberia, appointed 1896 as auxiliary member Republican National Committee which had charge of all matters relative to colored voters in the East, also of advisory board appointed by National Rep. Committee in 1900. He has been successively president of the Afro-American Civic League of Maryland, Member American Academy of Political and Social Science, West African Society London, English Knight Order African Redemption, Liberia, Mason (33 degree.) Has been editor of the Commonwealth (a former weekly journal); chairman colored division Maryland Council for Defense.

This is the type of man that the Republic of Liberia which was founded in 1821 and drew most of its first settlers from the state of Maryland, has engaged to prevent encroachment by undesirable emigrants.

WHITES WHO PREFER RELIEF TO WORK.

The Government forwarded to the City Council of Cape Town a notice for publication among white relief workers to the effect that twelve white men were required for George Forest Department. The terms are 4/6 a day, free railway for man, wife and children, with 1,200 lbs. of furniture, free medical attendance and medicine for whole family, house will be provided at 7/6 a month, or a Nissen steel tent for 2/6 a month.

8-9-24

There are 700 whites on relief works in Cape Town. Four applied after the notice had been posted up for six days. The men prefer to work for the much maligned Municipality rather than for the Nationalist Government.

PRINCE TAFARI'S PLANS.

EUROPEAN ADVISERS FOR ABYSSINIA

The Heir-Apparent and Regent, Prince Tafari, was accorded a magnificent welcome by the Abyssinian Government when he arrived back in Addis Ababa on September 4 from his European visit. He was met at the station by the Abuna Mattéos, and various high officers of State. Salutes were fired and addresses of welcome read from the Government, the municipality of Addis Ababa, the foreign community, and the Government and mission schools.

African World 10-11-24

Prince Tafari was then driven through gaily-decorated streets in a carriage drawn by eight horses, first to the church of St. George, where a brief service of thanksgiving for his safe return was held, and then to the Empress's ghibbé [enclosure of the Royal palace], where he was received by the Empress.

The calm which has prevailed here during the Regent's absence of four-and-a-half months and the extraordinary nature of the preparations made for his reception on his return are a significant tribute to the growing strength of his position. It is too early to judge of the effects of his tour in Europe. The hope is freely expressed that it may lead to the introduction of reforms in the administration of the country, but although there is no doubt that the Regent is anxious to improve the general conditions of the country it may be predicted that he will act with caution.

In the course of an audience which he accorded me two days ago the Regent confirmed information which I had already received that the Abyssinian Government has decided to introduce into the Administration certain Europeans who will act in an advisory capacity. The appointment of a Belgian consulting engineer for mines, and of two Swiss lawyers as advisers to the Judges of the Special Court and of the newly-constituted Appeal Court, which deal with suits in which foreign subjects and Abyssinian subjects are concerned, has already been approved. The appointment of a commercial adviser has been decided upon in principle. Two French professors have been engaged to teach in the school which the Regent has himself founded for the education of the sons of chiefs. The Regent, in response to a question, intimated that he had made no agreements of any sort on behalf of the Abyssinian Government with any of the Governments which had entertained him.

The Regent expressed great gratification at the cordiality of his reception in all the countries which he visited. When asked to give his impressions of his visit to London, he singled out the kindness of his reception by the King and the Duke of York, the administration of justice in the Law Courts, the control of traffic by London policemen, St. Thomas's Hospital, and the Canadian Pavilion at Wembley, as some of the things which had struck him most. He said with emphasis that he had been greatly touched by the action of King George in restoring to Abyssinia the crown of the Emperor Theodore, which had been carried off by the British Army after the defeat and death of that ill-fated King at the battle of Magdala.

[Photo by "The Times."

PRINCE TAFARI,

Regent of Abyssinia, photographed outside the Church of St. George, Addis Ababa, on the day of his return from his European tour.

THE SIERRA LEONEANS AND THEIR LAND.—II.

Farama Tami (Conqueror), the general whose personal bravery and genius led the invading Temne host to victory in 1505, reigned for 40 years as Bai Farama the First.

West Africa

His expedition here was not an accidental one. The Temnes of that day, and for many a generation afterwards, took kindly to fighting their way along vast distances and establishing themselves in places they considered favourable. Andrew Battell, who arrived at Benguela in Angola in 1589, tells of seeing there a camp of 500 or more Gagas, or Gindes, under a "Great Gaga or General." These men, with whom it is said he lived for 18 months, told him they came from "Sierra de lion" and "had passed through the city of Congo."

10/8/24

Soon after completing the expedition and consolidating the victory, Bai Farama crowned himself or became the crowned representative of the monarch who had sent him to this land. The difficulty of communicating with his home base may have been his justification for becoming a king, but whatever it was he proved himself equal to the position. He established sub-chiefs, also called kings, at various strategical spots along the river, some of these being his own assistants and others, like the Bullom chief, being conquered rivals. His reputation, and his continual presence, kept them loyal.

The ability of the Bai is not only seen in the founding of the dynasty and in the conservation of a kingdom, but it is manifested in his reception of foreigners. During his reign the first Europeans sought to enter his country for purposes of trade and of religion.

Barbot, then Agent-General of the French African Company, who visited the river for the first time in 1678, is responsible for the statement that the Portuguese settled on the river about the year of the Conquest, 1505. This is a generous admission from a Frenchman.

The Portuguese explorations of and settlements upon the West Coast had been progressive since the early fifteenth century. Although they shared many of the superstitions of their time, they refused to believe that Cape Non was the end of the world, or that "those who passed Bojador never returned." And they had inspiring leadership in Prince Henry the Navigator, whose nephew Alphonso V, called "The African," leased the trade, in 1469, to Fernandes Gomez, a citizen of Lisbon, with the condition that 100 leagues of coast beyond Sierra Leone should be explored every year.

Valdez (Trevasses) states that Alvaro Fernandez "discovered" Sierra Leone in 1447. Other authorities suggest the name of Diego Gomez, who reached the coast in 1460. A likely name also is that of Aluise de Ca da Mostro (Cadamosto), a Venetian in the pay of Prince Henry, who was amongst the earliest settlers at Lagos, and an explorer of tenacity and intelligence. He was only 21 years of age when he started, in 1454, from Venice for this land, but within a few years he had fought his way up and down the Senegal, the Gambia, and the Rio Grande. He is the earliest of his nation (and of his master's) to give a clear account of the people, the trade, and the geography of this part of Africa.

By the end of 1461, all the trade from the Senegal to the "Mitomba" was in the hands of the new colonists of Santiago, and one of their agents, Pietro di Sintra, had the good fortune, the next year, to give the river the name by which it has been since known. In his record of the voyage he says, "On quitting St. Jago we steered southerly by Rio Grande, which is on the north of Ethiopa, beyond which we came to the high mountain of Serra Leöa, the summit of which is continually enveloped in mist, and out of which thunder and lightning almost perpetually flashes and is heard at sea for the distance of 15 to 20 leagues." A member of Sintra's crew was afterwards in the employ of Cadamosto, as a clerk at Lagos, and gave that noble Venetian help in rewriting the story. "From Cape Liedo there extends a large mountain for about 50 miles along the coast, all of which is very high, and covered with tall verdant trees . . . . They named the mountain *Sierra Leona,* or Lion Mountain, on account of the continual roaring of thunder on its summit, which is always enveloped in clouds."

In a document written in 1505, Pacheco Pereira says, "Many think that this land was called Serra Lyoa on account of the existence of lions, but this is not true, for Pedro de Cintra, who, by command of the *Infante* Dom Henrique, whose knight he was, discovered it, called it "Lioness" for its rugged and wild appearance (*aspera a brava*), and not for any other reason; this must be taken for certain, as he himself told it to me." Many travellers have since thought they have seen, as in the Lion of Bastia, a certain resemblance in the range to a lion couchant, the beast's crest in Sugarloaf Peak, the head being to the north "and the rump fining away and dipping to the south."

Prince Henry the Navigator was the Grand Master of the Order of Christ, an organisation built up of the ruins of that of the Templars, whose Portuguese property it inherited. The revenues of this Order were at his service for his continued explorations, and the banner of the Order flew over many of the ships calling here. Under the patronage of the Knights of Christ the first European settlement was made on the river during this reign. "We come to seek Christians and spices," said the first of Vasco de Gama's sailors who landed in India, and that spirit dominated all the adventurers of that period. With that desire for converts was inseparably connected the habit of settlement, and the Portuguese "factory" built at the head of what is now called Kru Bay stood for a mixture of religion and trade.

A portion of a wall built in those early days can still be traced in the masonry of King Jimmy's Bridge, over Saunders Brook. Its solidity suggests a fort. Another relic can be found in the military encampment on Mount Auriol, a ruined tower that may have been an observation post in the midst of the little health resort they established above the fever-line.

The influence of the Portuguese in the land is marked to this day by some words in common use, such as palaver (palabre), a talk or conference; caboccer (cabeceiro), a Native headman or chief; picanniny (picania), a child; and fetish (feitico), an idol or talisman or sacred object.

Race Problem - 1924.

Africa.

SEGREGATION IN SOUTH AFRICA GRAVE PROBLEM

Native Newspaper Suggests Country Be Divided Between the Races—European and Native White Interests Clash

From Cape Town African Voice

The Cape Nationalist Party Congress held its sittings last week in De Aar. A few weeks ago the congress of the same party was held in the Transvaal. In both congresses the important question which figured on the agenda was segregation; Nationalists claimed that unless the blackman was segregated white civilization was doomed. The issue of "white civilization" was now becoming nauseating beyond measure. It was being raised, it seems to us, not because of fear or love of it, but merely for purposes of exploitation. Therefore, to compare economic conditions prevailing in other countries of civilized nations with those in existence in South Africa is needless under the circumstances. It will be remembered that for the past fourteen years Gen Hertzog, the father of the Nationalist Party, and premier, has been advocating for a policy of complete segregation. His argument, as well as that of his followers, has been that conditions have arrived to such a state that white and black could no longer live side by side. The recent elections were fought on this issue and—though curious—after Gen. Hertzog had been returned to power he has failed to outline his policy. At the party congresses the feeling in this question grew high, but curiously again, none of the leaders or the followers of the Nationalists seemed to adhere to a policy of complete segregation, but partial. It is therefore quite obvious that the motive underlying the policy of partial segregation is (a) to disfranchise us, (b) to exploit non-European labor for the benefit of the farmers.

It was beyond dispute that slowly, but surely, "South African" white men were coming to the parting of the ways with the non-Europeans, and unless the white man, who was in a better position to do so, co-operated as a guardian and not as an exploiter, there was every reason to justify the gloomy pictures viewed by pessimists of the future. A feeling of distrust is evident and growing every day, and our guardians, with their superior knowledge and civilization should realize the gravity of the situation and play the game. If the blackman claims he is laboring under disabilities, as we know him to be; if he appeals for cooperation, equality of opportunity and direct representation in the councils of the state which tax and govern him, it is for the white man to consider seriously the advisability of giving the black man the franchise in South African as well as equality of opportunity. Partial segregation would never lead to a solution of our great problem; it would only leave posterity with a graver problem to solve. There is no alternative if future peace and good will are to be secured. The only other alternative is to divide equally South Africa, give one part to the white man and the other to the black man who will from his own government and develop his own civilization independent of the incursions of a white parliament.

Negro World 12-6-24

THE SIERRA LEONE NEW CONSTITUTION.

I.

One of the far-reaching changes which, as pointed out by His Excellency the Governor Sir Ransford Slater, K.C.M.G., C.B.E., in his last address before the now defunct Legislative Council, was intended to mark a stage of progress in this Ancient Colony, was consummated last Wednesday afternoon, by the announcement of the result of the voting in the Urban and Rural Districts of the Colony, for three citizens qualified in the judgment of the electorate as fit and proper persons to represent the Colony in the New Legislative Council in connection with the Sierra Leone New Constitution. For about six weeks there has been a growing tension of excitement and interest manifested in the community, which may be rightly described as unprecedented in the annals of the Colony. It was interesting to mark a rising scale of intelligent interest and concern with which the movement was attended; and whatever the result has been and how far there has been gratification or disappointment here or there over the result of the election as announced last Wednesday, there can be no question over the fact that for order and decorum, for that degree of intelligent interest and seriousness which such an important step demanded, we may well congratulate ourselves that the Colony has proved itself worthy of the expectation of its friends and well-wishers.

Sierra Leone Weekly News 15-6-24

By the election of Mr. Albert Emeric Tuboku-Metzger, M.A., J.P., as the representative of the Rural District, we think the electorate of that section of the Colony has been well advised. In saying this, we do not in any degree depreciate the fitness of the other gentlemen who have failed to poll the highest vote. We commend the pluck and courage of Mr. J. C. Crowther, J.P., a young and ambitious resident in the Headquarters District, who has served his people in many important spheres and who by the result of the voting appears to be well thought of by them. Messrs. T. S. French, M.A., J.P., Headman of York, and A. N. Jones, J.P., of Benguema, are also important personages in their District, but they did not appear to have succeeded in winning the attention of their electorate as the two former have done. Mr. Tuboku Metzger, however appears to have been recognised by the majority of votes polled in his favour as an outstanding personality, which is undoubtedly so, when his various activities in the interest of the Colony and Protectorate are taken into consideration. Both by intelligence, and culture, as also by the manifestation of keen interest on public matters, we think that he could not be beaten by any of his colleagues at the election. We are able therefore to congratulate him on the success he has achieved and express the hope that he would live long to justify the confidence thus reposed on him.

In the Urban District which includes the Sherbro Judicial District, the result has been satisfactory to the people. Mr. Ernest Samuel Beoku Betts, Barrister-at-Law, a young man who had a rather brilliant educational career, a Bachelor of Civil Laws and a Fellow of the Royal Anthropological Institute has topped the poll, in spite of the prejudice that had been created against his contest on account of his youth. He is followed by Dr. Herbert Christian Bankole Bright a popular and capable Physician who has already made his mark in the community.

It is significant that all the gentlemen in the Urban and Rural Districts who have been chosen by the people as their representatives are active members of the National Congress of British West Africa, a movement which formed the main plank in the electoral addresses of the candidates. All of them have laboured to shapen the course of this essentially loyal and patriotic organisation which has stood for the infusion of race consciousness in British West Africa and the successes of whose labours are known on the house top. The two youngest of the candidates have been chosen by the people as their representatives.

On them would be devolved the tremendous responsibility of proving the success of the venture of elective representation and the wisdom of the concession. At present, there is nothing for it than that we should cheerfully accept the deliberate choice of the people and wait for developments, assuring ourselves that the successful candidates will never lack the support to which they are entitled from their constituents. There is no doubt that this important event in the country's history has proved an awakening of a sense of responsibility, or rather the duty one owes to his country in a degree we have never noticed. So that already we are able to point out one good result the Franchise has brought for the country.

Another impression we have been able to form is the degree of self-repression and orderliness manifested by all concerned during the election campaign. It was clear that the people would countenance no violent or personal attack from any candidate. So far as we are aware, there has been no case of a violation of the canons of good breeding, no undue self-assertion, no manifestation of the ribald temper. We are extremely glad that Sierra Leone has risen up to the pretensions she makes on account of her loyal and patriotic training. It has been a record of which we may well be proud, and which undoubtedly has been the product of long years of discipline and training. There should be no reason why the Government may not be also gratified with such a display of orderliness and sane temper in view of what is known to exist in more civilised countries. At any rate, we think that by the result of the voting last Tuesday, the people have responded to the call of the Government; they have shown themselves at least by the seriousness and orderly temper they have evinced that they have caught the spirit which His Excellency the Governor was anxious should pregnate their actions. There is no doubt that they have risen nobly to a manifestation of a public spirit and a sense of responsibility. Whether the decision they have arrived at is a mistake or not, it is only Time that will disclose; but we wish to say there will be much encouragement required by the people's representatives from the Government, much sympathy and due respect afforded to the views which they from time to time would put forth in the interest of their constituents. Much will depend on the attitude of the Government, for we are sure that in the gentlemen who have thus been elected the earnest and intelligent co-operation of the people have been assured. As has already been announced we expect the completion of the council will take place soon by the announcement of the names of the three representatives from the Protectorate and the two who are to be nominated by the Government to represent the inarticulate mass in the Colony as also the two Europeans representative of Commerce, banking, shipping and general European interest. Meanwhile we beg to tender our congratulations to the successful candidates and to wish each of them long life and prosperity in the service of their King, Race and Country.

THE COTTON REVOLUTION AND TROUBLE IN THE AFRICAN SUDAN

LAST week, tucked away in an inch of space on an inside page of the New York Tribune, there was a piece of news that signifies a revolution in the economic world. The dispatch stated that a ship had brought to Boston 850 bales of cotton from the Sudan, in Africa, and that another ship was on its way with 2,250 bales.

Negro World

When America begins to import cotton the world is indeed changing. Ever since Eli Whitney invented the cotton gin, in 1795 America has been unrivaled as a grower and exporter of cotton. She raised far more than enough for the New England textile factories and she exported the surplus. From 1861 to 1865 there were serious labor troubles in England because the great textile mills of Birmingham shut down, and they shut down because the Civil War in America had stopped the raising and exporting of cotton. It was said that the North could not win the war because the South had the cotton and "cotton was king."

12-6-24

All of a sudden it appears that America is not raising enough cotton for home consumption. For some time the British have quietly experimented with cotton in Egypt, India and the Sudan, and now they have started selling it on our own shores.

The chief cause of the South's failure to hold its own is the tremendous Negro migration. The Negroes were the cotton workers and the economic backbone of the South. In time the South may come to realize that in oppressing the Negro it is killing the goose that laid its golden eggs.

New York, N. Y.

Another and connecting phase of the importation of cotton from Egypt by American manufacturers is to be found in the fact that Great Britain has just usurped the government of Egypt and supreme control of the Sudan country, ostensibly because of the murder by Egyptian radicals of the Governor of the Sudan and British commander of the army in Egypt. That is the pretext. The fact is that the pretext was used to usurp the government because of fear of interruption with the operation of the Suez Canal, and the fact that the British have demonstrated that they can raise cotton in the African Sudan to supply the home market and with some to spare for export, as the Boston shipment shows.

The Nation, discussing the high-handed methods of Great Britain in Egypt, says it is more offensive than the methods of Austria in dealing with Serbia which brought on the World War. The Nation further says: "Egypt has paid five-sixths of the cost of administering the Sudan for the last quarter century, and now England, acting in the interest of her cotton magnates, would boot Egypt out. The extension of the Geriza irrigation project is tucked in to facilitate the development of British cotton plantations in the Sudan. Here the hand of greed joins that of imperial brutality."

The British public justifies the usurpation of Egyptian sovereignty and the League of Nations declines to interfere, while the British have reorganized the Egyptian Premiership and Cabinet in British interests and have withdrawn all Egyptian troops from the Sudan country. The censured news dispatches say that the natives are quiet and that no outbreak is feared, but we have a mind that the fire is only smouldering, and may for years, and will break out in tury. British rule in the West Indies, in Africa and in India, by the terrors of it to the subject peoples, is a scandal of the Christian nations and a menace to the peace of the world.

SALT. SALT. SALT.

QUALITY IS WORTH MONEY.

£ £ £ £

AWAY WITH THE MIDDLEMAN!

Friends, I produce the purest salt known in the Union and carry on a genuine business. My salt is salt only and nothing else. I guarantee that there is no lime whatsoever in it.

I produce three grades of salt and all pure; there is only the difference in colour. The grades are as follows:—

A or SPECIAL SNOW WHITE at 4s per bag.
No. 1 CLEAN WHITE . . . . at 3s 6d per bag
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All bags of 203 lb. nett weight, delivered free on truck, Brandfort Station.

TERMS.—Cash with order or c.o.d. I also give 5 per cent. discount on all cash orders.

Friends do away with the middleman and buy from me direct Spare the profit for yourself and sent your orders to me direct; in that way I assist you to buy your salt direct from the Producer.

My industry will not be a temporary matter only,. but will carry on its existance. Write to me at all times and I will be ready to assist you.

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Coming Appointment of Demonstrators.

Reproduced from the "Friend"

Maseru, Monday.—The Basutoland National Council, during its session, was addressed by the Agricultural Officer of the territory, Mr. E. T. Wacher, who submitted a proposal to employ two qualified Native demonstrators, with the object of improving farming methods amongst the Basuto. It is gratifying to note that the Council not only welcomed the proposal, but evinced the keenest interest in the scheme.

Star 10-31-24

Mr. Wacher said that he saw not improvement in Basutoland agriculture during the 13 years he had been in the territory; in fact, it seemed to be going backward. He put this down chiefly to the very bad ploughs that were bought in Basutoland, and the bad ploughing that was done empnasised, depended on good ploughing, but how could a man expect to reap good crops when his land was ploughed by the old 75 ploughs used and occasionally a double-furrow plough, but piccanins who left the banks and could only he understood the Natives hed the ground unturned, while would buy only pony ploughs, th ir fathers slept beside a pot which merely scratched the gro of Kaffir beer. The chiefs and and He would like to see all the dmen should stop that kind such ploughs in Basutoland time was yet ripe for this territory burned.

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Mr. Wacher went on to explain how, in the Transkei and other places, the Natives were improving their agriculture by means of Native demonstrators, and he had been sent down there by the Basutoland Government to inspect the work which was so far in advance of that in Basutoland. He did not think that the time was yet ripe for this territory to have its own agricultural school, but he has emphasised the advisability of sending the Basuto youth to Native agricultural institutions, such as those in the Transkei—Fort Hare and Lovedale—where they would get a thorough, practical and scientific knowledge of the subject.

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Race Problem - 1924.

Africa.

What the Native Thinks:

"Umteteli wa Bantu" says;—

"If there is a cure for unemployment neither the Prime Minister nor the Minister of Labour knows of it. The displacement of native workers by white workers is a policy of desperation, and such ephemeral success as it may meet will be offset by the increased disturbance of the collective native mind—a matter for the Government's most careful observance. It is not sensible to palliate one trouble by producing another. There is no likelihood that the native will voluntarily retire from competition with white workers. It is time that the Europeans in this country recognised the inevitable and applied themselves to such a readjustment of social and industrial conditions as will be fair and satisfying to the two peoples, black and white, who must for all time progress side by side towards their separate destinies. Native evolution is proceeding rapidly, native demands can no longer be disregarded, and artificial living standards will not permanently be sustained by native docility.

"At the root of white unemployment is the colour bar of sentiment which forbids the white man to do hard manual labour and constricts the industrial openings for the white juveniles. It is custom that to day impels so many white men to go hungry when they might feed themselves.

"The Minister of Labaur has begun unhappily, and it is hoped that even he will see more clearly the inevitableness of native competition in trade and industry. Without the native the average white worker would be as helpless as would be the native were he deprived of white guidance and sympathy. Each is dependent on the other, and it is essential for the white man to adapt himself to present day conditions and to accept the certainty of native rivalry now and for ever. Neither the territorial nor industrial separation of white and black can ever be accomplished; and the sooner Ministers amend their misleading declarations of policy, the sooner will unemployment disappear and an era of progress and prosperity be began."

The Land Question.

A current issue of the "International" has the following:—

"The upshot of all the recent talk about black and white in South Africa is that more land must be found for the blacks. Who is going to find it, though? Once more the bourgeois philanthropists with their parsons and professors will exhibit their impotence against "vested interests!" Like the industrial worker, the landless native himself will have to fight his own fight, finding his allies among his fellow-oppressed, and so extort, by dint of organised power of numbers, especially of those whose labour withdrawn can paralyse capitalist industry in twenty-four hours, what neither a Pact Government nor a Natives' Land Act will ever secure to him, indeed actually denies to him, as at Rustenburg. "Open your mouth and shut your eyes" wins nothing. The emancipation of the workers, black or white, industrial or rural, must be effected by the workers themselves—the very thing the philanthropists dread most, which only shows up the value of their philanthropy and the folly of ignoring, as they do, the class conflict inherent in their beloved bourgeois society, whether "democratic" or aristocratic, such that even with the best of intentions "the king" will give you—nothing."

Notes.

Fair Chance for Natives:

"More money is spent on recruiting natives for labour and in teaching them the necessity of working, than on the whole native administration," said Senator Roberts at to day's sitting. "That being so, it seems very strange that there should now be a tendency to tell the native that he shall not work." He pleaded for a sympathetic attitude and fair dealing for the natives.

Sir Walter Stanford said that the talk of ousting the natives to make place for whites was irresponsible, and the attempt to put it into action was mischievous, and he warned the Government solemnly to be careful what they were doing.

"Already we hear instances of natives who have served the country faithfully for a large number of years being summarily dismissed.

"There are 6,000,000 natives who look upon the Government as their natural guardian. The Government was bound to treat them with the justice and consideration due to wards of the State."—*Argus.*

STOCK THEFT Evil In Basutoland.

The National Council Discusses Position.

WARM DEBATE.

SOME EXTREME SUGGESTIONS PUT FORWARD.

(Reproduced From The Friend)

Maseru, Thursday.—"You must stop this evil before it grows too big for you," said the Acting Resident Commissioner of Basutoland to the chiefs of the territory, in his speech at the opening of this year's session of the National Council.

The admonition had reference to the increase of stock thefts, and of wool from the backs of sheep, in the Maluti Mountains, and judging from the facts disclosed during the deliberations of the Council, and the earnestness with which the matter was discussed, the warning undoubtedly was a much-needed one. The Acting Resident Commissioner wished the Council to find a remedy for this thing, and at his request certain cases were cited which had been tried by the Deputy Resident Commissioner. In one case, a thief sheared 40 sheep, afterwards killing them In another case, 270 sheep were stolen, and 145 of them afterwards killed with knobkerries, and on yet another occasion two men beat to death two thieves who had stolen wool, though the avengers were later on severely punished.

THIEVES TORTURED.

Other serious offences were spoken to by members of the Council. In one case, a thief was chased by herd boys, and fell over a krantz and died from his injuries. Another story was told of some thieves being caught and tortured, some of the men, who were sons of a chief being still in gaol for the torturing

Chief Mots'oene descrioed a case where 200 sheep were stolen from a man and some of them killed. The Chief said that it was done by little boys, but when the magistrate investigated the affair, it was found that the thieving had been done by order of a chief, and now 18 of the culprits were in gaol.

Chief Mots'oene said that he did not consider this a theft. They are simply going to ruin, and he thought that the Paramount Chief should call a pitso of the nation, so that they might consider these things

Stock theft is no new thing with the Basuto, as was instanced by one chief reminding his hearers that, in 1868, Moshesh had said that there were too many thefts, and called a meeting of his sons to deal with the evil.

Bishop and the Natives.

"The white man is visibly declining, year by year, in the eyes of the Native," declared the Bishop of Pretoria, at a gathering of missionaries in the Y.W.C.A., Johannesburg, "The position of the European race of South Africa is critical. We must pull ourselves together and stand back to back, or else we shall fall," he added.

"The Native is a formidable competitor, and so I can quite understand the attitude of the European towards him. We are afraid that he will do us down.

"Everyone agrees that the Native question is the land question. If we drive the black man away, from our towns and industries, as we are trying hard to do, where will he go?

"We are told that it is too late to settle him on the soil; every attempt to do so is met with the same old story—all the land is taken up.

"It seems incredible, when one stands on the summit of some mountain, and gazes across our vast country, to think that there could be a land question in South Africa!

"The large estate companies are largely to blame for this. I wish to appeal to them—are they going to hold on to the land, or are they going to co operate in finding it for us?"

The Bishop said that the recent outcry against injustice towards the Natives, in the courts of law, had his whole hearted support.

"People say that the Native must be taught to fear the law," he added. "This may seem sound enough, but the Native is not such a fool as you think he is. After all he is but human."

"I sometimes think that we haven't got any solution to the racial question of this country. We simply must not compromise. The only hope lies in standing together. To many people there seems to be no hope—I sometimes feel that way myself.

"The people expect far too much from the churches. After all, they can only play a very slight part in educating the Native."

Dr. Loram, who also addressed the gathering, declared that the only solution to the black question was in teaching the Native some trade which he could carry on among his own people.

"The mistake is made," he continued, "of teaching him a trade that he must carry out among Europeans. In this way he sets up in opposition to the white man."

Dr. Loram concluded by urging the people not to be downhearted at the signs of the times. Things would brighten if there was more faith, he declared.—"Star."

An Important Week.

His Excellency the Governor General has, in terms of the Native Affairs Act of 1920 approved of a conference of leading natives throughout the Union being convened to meet the Native Affairs Commission at Pretoria during the first three days of the current week. This annual meeting is now taking place for its third occasion. Among the subjects to be discussed will be the Native Taxation Bill which, at last year's conference, was referred to the public for criticism. It will be remembered that the comments of the Ciskei natives, whose representative convention met at the Tshatò Location in the district of King Williamstown last July, was duly published in the public press. It was accepted as the true reflex of Native opinion in the Ciskei and no other body of natives has disputed the fact; on the contrary it has been warmly supported by the Port Elizabeth natives and others since.

Our people have had twelve months to ruminate over this all important question, and should by now have clear ideas. The new government is well advised to continue the principle of consultation with the black people as a preamble to all far reaching legislation; for that is a sure way to counteract otherwise mischievous influences that go to create bad blood and misunderstanding. This conference, coupled with the other one on whichd we commented last week constitutes this a very important week in the dissemination of information on native thought on present day questions that affect natives.

COTTON FOR AFRICA.

It is most encouraging to note that the efforts made to stimulate cotton cultivation in Africa on the largest scale, viz., in the Nile Valley, Uganda, Mozambique, South Africa, Rhodesia, the Belgian Congo and West Africa, are meeting with greatly increased attention. In a review on the same subject on this page in our last issue, the average profits per acre were, by a printer's error, made to appear at £30 instead of £10 per acre, which in itself is excellent, and quite good enough, though on special areas even profits as high as £30 per acre are being obtained. During the next two weeks we have good reason to think that the Zululand cotton-growing industry will arouse considerable attention in the City, and to judge from reliable information received, the very best class of British capital is interesting itself in an enterprise which, by its record results in the first few years of its existence, bids fair to open a new era of prosperity for the whole sub-continent. Some of the greatest authorities on the subject, one and all of a conservative mind, have carefully investigated and examined the conditions of cotton-growing in South Africa, where at least one million acres out of the four million acreage described as suitable could be put under the plough for cotton production, within the next five years. Of this million acres Natal in its Northern Zululand Estates could easily find one-third. The capital required is comparatively small compared with mining ventures, no matter how rich the ore may be at thousands of feet below the surface. The fertile soil yields rich crops for many successive years, good native labour is available, willing and cheap in unlimited quantity, and a world market is ready to take the production. Such an opportunity cannot be permitted to pass, and we have every reason to be exceedingly sanguine of splendid results in the early future, demonstrating the truth of the old, but so often proved—*Semper Aliqui Novi Ex. Africa.*

LIBERIA'S PROGRESS.

(From the "Daily Telegraph.")

His Excellency M. Dresselhuys expects to present his credentials to the King as Minister Plenipotentiary for the Republic of Liberia within the next few weeks.

The rapidly growing importance of British West Africa, the railway extensions probable, and harbour works in course of construction or contemplated, the value of existing exports, the promise of successful rubber, cotton and sugar cultivation, greater cocoa production, and output of tropical produce, have assisted in placing Liberia once more in the category of these places in which British capital, energy, and enterprise would find a fitting outlet. The natural attractions are many, and it is surprising that so little advantage has been taken of the opportunities afforded by the 50,000 square miles of country, with a 400 miles long seaboard on the Atlantic, and three harbours of a sort from which a limited shipment is made of palm kernels, palm oil, coffee, and piassava. Along the coast and extending for short distances inland reside the ruling inhabitants of American negro descent, while in the rich hinterland are to be found the indigenous natives, at one time most resentful of the Government, but now cordial supporters of the policy of progress, which finds its most cordial supporter in the President, Mr. King, who has by his liberal measures and fair-mindedness rallied round him all the best of his own race and the leading native chiefs of the interior, one of whom is to-day his vice-president.

There are said to be many indications of mineralisation in Liberia, gold and diamonds having been found prior to the outbreak of the war, while the existence of base metals is believed to be not improbable. The country should also be eminently suitable for production of tropical produce on a large scale, while the necessity for adequate transport facilities affords a splendid opportunity for railway and road construction, which should result in important orders for our iron and steel manufactures. The cultivation of land would follow, and the means of conveying crops to the coast should induce a welcome increase to the sources of raw material, still so essential for many trades and industries in this country. There appears to be no reason why Liberia, under the enlightened administration of President King, assisted by the progressive cabinet of his Ministers, and helped by the presence of British experts administering British capital, should not emerge from the obscurity which has enveloped the country and enable it to speedily become a centre of commercial activity and prosperity. Like other countries, Liberia suffered a financial drawback caused by the war, but all arrears of interest on its loan have now been paid, and the future looks bright. The opening up of the country rests, therefore, on the sure foundation of the good faith of those who have respected their obligations in spite of economic difficulties which, while common to all the Allies, pressed perhaps more heavily on such a small and so far quite undeveloped country as Liberia.

LIBERIA'S PROGRESS.

It is pleasing to recognise that the determined and clearly defined attitude of President King and his Government towards the Marcus Garvey movement and his phantastically conceived Universal Negro Improvement Association has created a very favourable impression in Europe, and particularly so in Great Britain. It is quite evident that to President King the best and highest interests of his country are nearest to his heart, and that he is quite determined to stick to his guns in the task of keeping his country in a position which will command the respect of the world. Recent visitors to the Republic speak with great appreciation of the new and progressive spirit displayed by the Administration, and the eagerness shown to bring the country to a sound economic position as soon as possible. Liberia has many old and staunch friends in this country, and nothing will please them more than to see a hand held out in cordial invitation by the Government of the Republic to enterprise under British auspices—by which the economic development of this naturally rich little country would be carried to prosperous fruition on a sound and permanent basis. It is sometimes not realised that Liberia has an Atlantic Ocean coast line exceeding 400 miles, that the population exceeds two million souls, and that her wealth, both above and under the ground, is still practically virginal and untapped.

TO THE EDITOR IMVO.

Dear Sir,

At a special meeting of the Executive of the Standing Committee on Native Affairs of the Wesleyan Methodist Church of South Africa, held in Cape Town yesterday, the agenda of the forth coming Conference on Native Affairs was carefully considered, and I was requested to notify you, for the benefit of your numerous readers, that resolutions passed at that meeting were being sent to the Conference embodying the views of the Wesleyan Church on the subjects that are to be considered. As these cannot be published before the Conference receives them I shall forward a copy of them to you in a few days' time.

I have the honour to be, Sir,
Faithfully yours,
C. K. HODGES,
Secy. & Convener,
Standing Committee on
Native Affairs

October 21st. 1924.

Race Problem - 1924. I.

Africa.

The Dissolution.

The sudden resignation of GENERAL SMUTS has set the minds of Natives thinking. It is hard to imagine that the Wakkerstroom defeat is the sole cause for plunging the country into the turmoil of a General Election, and past experience teaches that politicians do not speak out everything. One thing looms clear:—the situation created by Sir Frederic de Waal was sure to bring the present Ministry into such disfavour as to alienate many votes: for the European teachers of the Cape Province were on the point of throwing over the Government, whilst if they were pacified by a cancellation of the proposed taxation against them, somebody else equally potent would have wrecked the Government. Thus the move of the Premier has merely adroitly anticipated an inevitable fate, with the difference that he has not allowed fate to overtake him. 4-22-24

The direction in which the Native vote will go depends much on the decision of certain projected Native Conferences of Native political leaders who will jointly discuss the situation with a view to the attainment of united action. We are awaiting with interest what the outcome of the Conferences will be.

The Native vote in a number of constituencies just about holds the balance of the scales between the two big parties in Parliament, and as such we hope the various groups of Natives voters will do their duty in the way of mutual consultation under their recognised political bodies such as the Bantu Union, Cape Congress, A.P.O. and the new Native Voters' Association with a view to laying out definite principles of united action in the use of their franchise.

Peculiar Habit.

A peculiar habit is given by Mr. Jas Ntshona, in the South African Outlook of this month in his criticism of Mr. Justice van der Reit's, remarks on the increase of cases of rape in Transkeian Native Territories, on minor children. He writes: Star 9-

"In my humbly opinion I do not think that most of the cases which come before the courts as rape cases are really such. I think most of them are what Natives call *ukuzuma*, quite a different crime from rape *(ukudlwengula)*. *Ukuzuma* is a kind of crime which is encouraged to a great extent by the Native habit of males and females sleeping in one hut, and young girls who are known to be heavy sleepers are generally the victims; a victim of this kind of crime is never ravaged as is the case in rape 4-11-24

"In Native law these cases were never placed on the same footing as in English law. Rape was heavily punished; but in the case of *ukuzuma* the offender was disgraced, even beaten by the women folk there and then, and his children made objects of derision and himself a marked man and an outcast from Society."

This habit is altogether unknown among the Basuto people, and it would be a matter of great interest to know what clans, going under the name of kaffir, have this habit.

ETHIOPIAN RULER WINS PLAUDITS OF PARISIANS

Ras Taffari's Oriental Dignity Impresses Populace—Government Extends Royal Honors.

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Special Cable to THE NEW YORK TIMES

New York Times

PARIS, May 16.—With the usual royal honors extended to visiting monarchs, Paris and the French Government today received Ras Taffari, Crown Prince and Regent of Abyssinia. A few hitches occurred in the program. The Crown Prince failed to understand the exact moment at which he should descend from his train to greet President Millerand, but there was far more embarrassment among the members of the Government of the Third French Republic than in the calm countenance of the descendant of King Solomon when at last it was explained to him that he had arrived at his destination. As there is only one railway line in Abyssinia his mistake was not astonishing. 5-17-24

When official presentations had been made and President Millerand and Premier Poincaré had bowed and shaken hands, the procession of Ministers and gorgeously robed Ethiopian Kings moved along the platform.

When modern European Kings pay such visits they bow in democratic fashion to the crowd and smile and salute. But with the dignity and reserve of all the Orient, Ras Taffari and his suite moved on without a turn of the head and without a smile. They are not accustomed in Abyssinia to courting favor with the crowd, and the crowd here liked it.

Though the man who walked with the President is of smallish stature and almost black complexion, he somehow succeeded where other Kings often fail, in impressing the populace with the fact that he is a personality as well as a personage.

His visit is officially described as a visit of thanks for the support given to his country's application for membership in the League of Nations last September. But it is really much more. This visit of the nephew of Menelik II. to the Western countries is designed to impress on Western minds the fact that there does exist in reality the independent Kingdom of Abyssinia, whose independence they all contracted to preserve when they admitted it into the League. Never before has any King or reigning Prince of the Ethiopian Empire visited Europe, and this first contact with the West is of great significance.

Ras Taffari, who has been educated in modern ways and speaks both French and English, has come to realize that the mountains of his native country are not now its best defense. Airplanes can fly over them; tanks can ford the streams and climb the mountains. And so he has put his faith in the League of Nations and has come to tell the Governments who are members of the council of the League that he expects them to live up to their side of the bargain.

GENEVA, May 16.—It was announced here today that Ras Taffari, the Abyssinian Prince Regent, who will attend the Assembly of the League of Nations here in September, will receive the same honors as those extended to the King and Queen of Rumania on the occasion of their recent visit to the city of Geneva, the Secretariat of the League of Nations and the headquarters of the international labor organization.

Abyssinia, which is evidencing great interest in the League, recently submitted a full report of the measures taken by that country to suppress slavery within its realm, according to the arrangement made with the League Assembly last September.

General Notes.

Most people who have been to the Court of the Paramount Chief this year, who knew what position was last year, wish there was supernatural power to call them back the past year.

Star 7-

One of them from there states that he was at this court claiming a small sum of money from someone. He was kept there for days and days until his expenses ate up the money he was claiming. He is coming back home before the matter was settled, and he is determined never to go back to waste more money. 4-11-24

Basutoland

We may here mention that as to expenses incurred while waiting at the native courts are the experiences of many Basuto who have been at these courts.

Last year, one of the reforms of the Paramount Chief's Court, was a system of keeping a register of cases, and date of trial was set for each case, and therefore the deliquents were not kept waiting unnecessarily, and there was a special man appointed for this work. This year we are informed a register may still be there but for no purpose, because the deliquents have to fall in, before the court, every morning, and each has to be asked what his or her trouble was That was the only possible way left to them to remind the court that the court summoned them to appear before that court at a certain fixed date, withont fail Thus these imperative summons are belied before the people by the court itself, and therefore the deliquents' obedience to the summons avail nothing, except augmenting grievances and losses incurred.

Struck To Death and Raped.

The Horrible Fate Of An Elderly Native Woman.

A most horrible tragedy is reported in vernacular by our Quthing correspondent of a case of an elderly woman, 'Mateke by name, who was struck to death and eventually raped by a young boy of about sixteen years of age.

This woman, along with her grandson were scaring birds at a kafircorn land, at a distance from home. Lets'abisa the said young criminal went to this land, and happened to be ahead of this woman and found her grandson alone in the lands. He inquired of him where his grandmother was. The reply was that she had not yet come. He inquired, by which way she was expected to come. It was pointed out to him. He went by that direction and the elderly woman happened that day to go to the lands by the opposite road. She got there, and after cutting grass for thatching, she went to the river to draw water. While she was away, Lets'abisa came again to her grandson and inquired of her. The young boy not suspecting what Lets'abisa was about, told him where she was. Lets'abisa who by this time had accomplished his dirty work persuaded the young boy to go along with him to find out where she was, as cannibals may have killed her. They went and found her unconscious and covered in a pool of blood. Her grandson Nowawa said they should go home to warn the people. Lets'abisa said he was afraid and ran away and thus rendered himself open to suspicion. He was chased and arrested.

He confessed that he was responsible for the death of 'Mateke. He proposed her for immoral purpose. She treated him with scorn for his demeanour. He therefore struck her blows with stones, and when he saw she was unconscious he fouled her and after satisfying his licentiousness went away. It is reported that during the inquery he appeared callous about his dirty action.

Justice Unjust.

The reply of the Government to the Middledrift Native Farmers' Association re the Zibi Rustenburg Farms scheme is more interesting than surprising. Interesting, because if the Government had not declined to give help, the act would have been most surprising as it is the intention of the Government to make the ownership of all land conditional in future. For the Government to have conceded the request of of the Native Farmers' Association would have raised a storm of protest from the privileged class because of an act of Parliament which clearly states that it is a *white man married to a white woman*" that will benefit by the Land Bank. The Farmers' Association asked to be given a loan from the Land Bank and the Government declined. The Government being afraid of that nightmare "Public opinion", which should have been correctly called "white opinion" could not help declining. If the Association had asked Government to purchase the farms and let the people refund the money in small amounts but the farms always remain Government farms, the Government would probably not have declined. But the Farmers' Association have asked our sympathetic Government—they have always told us they sympathise with our just aspirations—to help a people that had already raised a few thousands to help themselves. The cry of the Association, the cry that fell on the deaf ears of the Government, has been: "Help us to help ourselves". The Natives have not asked to be spoon-fed like the whites, but have said "Sir, we contribute something to the seven million with which you spoon feed your own people and we, in all humility, ask you to help us to help ourselves". The Government have declined because they are "doubtful as to the ability of the tribe to carry the financial burden they wish to undertake." From their experience the Government do not believe the Natives could refund their money if they gave a loan, and, therefore they refuse to give a loan. We have recently read from the European press of irredeemable losses incurred by the Government from the loans made to the whites, but the Government in order to improve the condition of the white man propose to do more *in spite of the losses*. Their experience in this case has not made them come to the conclusion of doing nothing. Probably the Minister said to himself, as he thought to himself when he had the request of the Native Farmers' Association: "I cannot serve two masters."

The Government are doubtful as to the ability of the tribe to carry the financial burden they wish to undertake. Do the Government by tribe mean only those Hlubis living at Ncwàzi? If so, they should know that many of the Hlubis who had formerly resided at Ncwàzi have had, because of the congestion there, to leave the place. What is the Government's definition of the word tribe? Our definition of "tribe" is that a tribe is a conglomeration of men of different tribes just as we believe that the British nation is a conglomeration of men of different nationalities. Indeed we have been made to understand that even the Boers are a conglomeration of men from the different nations of central Europe. We agree with the Farmers' Association that the appeal was made to all the Natives because all the Natives are Basuto, they are all Xosa, they are all Hlubi because a tribe is a conglomeration of men of different tribes. "It is clear that the Government are determined to discourage the Natives from abtaining independent control of their own lands preferring, apparently the present Crown occupation where they are squatters without a future, harassed by Location Inspectors" says the Native Farmers' Association. "Is this statement correct?" Is the question one asks oneself? We believe it was Mr. Malan who suggested that the Natives should be encouraged to buy land in those areas demarcated for Native occupation. And Mr. Malan is a responsible man. Could we say the statement made by the Native Farmers' Association is correct? Was it not the Prime Minister in introducing the Native Affairs Bill in 1920 who said "Let the Natives develop on their own lines"? Surely what the Minister for Native Affairs meant was what Mr. Malan suggested "that we should buy land in our own segregated areas," And the Prime Minister has the destiny of the Native races in his hands although what that destiny is to be only goodness knows. The Prime Minister believes that the Natives have rights in in this country. He does not merely believe this but he has actually said it in a public meeting. Kind and generous words! And the Premier's word carries weight. But if one were to read and see what the Government proposes to do for the European Farmers in the "Agricultural Credits Bill" now before Parliament—here the Government calmly leave out the word European—one will be struck with the way the white man is being spoon-fed by the Government and will certainly agree with us that if it is justice for Government to help one class and decline to help another, if it be justice it must be justice unjust. "We see what we see" (Uyabonwa ngaba kwa mehlo) the Natives say. Could the Natives, we ask, have confidence in the Government in spite of this travesty of justice? The Native vote is being courted by both the Nationalists and Labour but the Natives in these days of courtship must be careful lest in their desperation and their desire to succeed in this great struggle for existence they should jump from the frying pan into the fire.

Students Christian Association.

(Report for 1923 by the Travelling Secretary, Mr. Max Yergan, B.A.)

SOCIAL SERVICE.

At St. Johns, St. Matthews, Buntingville, Lovedale, Amanzimtoti and other Associations preaching teams of various missions go out among the people of their vicinity at regular periods each month. These are types of work capable of almost limitless enlargement, which can be done by students.

Race Problem – 1924. II

Africa

WORK AMONG TEACHERS. THE T. T. A.

Part of our time has been given to the demands of the Teachers' Christian Association. In July this Association held its conference at Fort Hare, when the Winter School was in session, thus making it possible for more than 300 of our members to be present. Our meetings extended through two most profitable days, which contributed considerably to the spiritual life of that large gathering of teachers and ministers. This Christian organization among Native teachers has over 400 members, has authorised the publication of a quarterly paper, the money for this purpose being already raised, and has requested me, as its Secretary, to visit as many localities as possible for meeting and organising groups of teachers. 4-18-24

Through these contacts with students, teachers and scholars, our movement is in a most unique position to influence for positive, constructive good a large part of the Native peoples of South Africa and one of our strongest, most sincere prayers, should be that God may show us the way and give us the strength and courage to follow His leading.

"All African Convention."

A NATIVE APPEAL.

The following appeal for an "All African Convention" has just been issued at Port Elizabeth by Clements Kadalie, S. M. Masabala, and S. M. Bennett Ncwana: "In view of the pending dissolution of the Union Parliament and the fact that a race co-operative movement of African Peoples was already under consideration by various organisations in Capetown, the undersigned are making this immediate appeal to all leaders of the present existing organisations of non-Europeans of South Africa to meet in convention at the end of this month when the present political crisis and its effects on the subject races should be considered. Further, we urge that no leader of any section of the non-European people should take it upon himself to enunciate the policy and attitude to be adopted by the masses in the forthcoming general election until a more definite and comprehensive programme has been agreed upon by the representative leaders in convention. 4-18-24

This appeal is prescribed to the following existing organisations in the four Provinces of the Union of South Africa: African National Congress, African Peoples Organisation, Bantu Union, Industrial and Comercial Workers' Union of Africa, Cape Native Voters' Association, South African Indian Congress, Inter Racial Association, Federation of South African Native Teachers, Cape Provice Farmers' Association, and all other Associations of the non-Europeans not mentioned herein. Communications should be addressed to Mr. J. A. Laguma, secretary pro. tem., 24 Loop Street, Capetown.

Correspondence.

(A LETTER TO THE EDITOR).

Dear Sir,—Will you kindly give publicity to the following. Our circuit is undergoing a severe test, consequent upon the circumstances which gave rise to the decision of the District Synod to recommend to conference a change of ministers in the Cradock Native Circuit.

It will be remembered that provision is made in our Polity for the circuits to invite their ministers and for reporting to Synod the results thereof. And conference had good reasons for making such a law. In compliance therewith our last September Circuit Quarterly Meeting passed a resolutions inviting our minister, the Rev. A. Mazwai, to labour in the Circuit another year, and the invitation was accepted. What remained was that the resolution be presented to the Synod. But was the resolution presented? All those who were present when this matter was under consideration know what happened. And it was what happened which led the Synod to the decision aforementioned. Whose duty it is to report the resolution is known to the Methodist, and it is the duty he owes both to the Circuit and the Synod. Whether or not he approves of the resolution is another question. In fact, if he did not approve of it he had as perfect right as any member of the Synod to suggest what he thought best, and the Synod would be within its right to adopt his suggestion provided it commended itself to its judgment. He having such an opportunity to ventilate his opinion side by side with that of the Circuit, we cannot understand why that attitude was taken.

Allow us to repeat, Mr. Editor, that he had a right to state his opinion, but that being his private opinion he could state it or not as he pleased. By doing either he would wrong no one, as there is no rule against it. But for reporting the plain facts regarding the invitations there is a rule; and by stating the fact he would have only been doing his duty.

The lay representative and the native Minister went to Synod still holding the opinion that the invitation would be presented, only to be surprised for unaccountable reasons by a determined change of views obscuring the real position of things. We think it our bounden duty to point out to the conference the seriousness of the matter—as they may be inclined to treat it lightly.

We are,

P. QENGWA, } Circuit Stewards.
A. POKOMELA, }

The Indian is detestable figure wherever he sets his foot in South Africa, and we natives have always wondered what may be the cause of it all. The European his co-immigrant is a life of the opposition against him. Only once we were told that his curse lay in his lack of moral business. Goodness alone knows what moral business is. We had thought moral business means honesty. And if there must be competition, amongst traders it must be honest competition. But is there honest competition? Nay, there cannot be an honest competition with a beer canteen in the back yard of the store. There are many stores now running beer canteens, as their never in the competition against other traders, and we doubt if Indians are doing anything worse than this demoralizing practice. We wont be surprised to hear that someone committed crime because he drank all his sense at a certain trading store. Wait and watch.

BROOKLYN N. Y. TIMES
MAY 16, 1924

Dusky Potentate of Abyssinia Received at Paris in All Pomp That French Nation Can Bestow

By JOHN DEGANDT.

Paris, May 16.—A short, shiny, mahogany-colored little negro, who claims to be a direct descendant of King Solomon and the Queen of Sheba, was received in Paris today with all the pomp and dignity the French Government could evoke.

President Millerand and Premier Poincare, with a guard of honor in the background, were at the station to shake hands gravely with Ras Taffari, King of Abyssinia, when the train pulled in.

The Dusky Potentate, dressed in an amazing costume with twisted blue oriental trousers clinging tightly to his ankles and a gorgeous white silk cape trimmed with gold floating from his shoulders, gravely returned salutes and reviewed the guard of honor.

Then he sat bolt upright besides, President Millerand as a cortege escorted him to Royal apartments at the Quai D' Orsay and returned the stares of curious throngs on the boulevards.

Ras Taffari, as king of Abbyssinia, is a man France is anxious to please. For his part, his thoughtfulness has exceeded the usual bounds and he has brought with him lions, camels, leopards and other wild beasts of his native land as gifts for President Millerand and other European rulers.

The King was accompanied by three chieftains, who were almost equally gorgeous in bright blue silk. These are reported to be his strongest enemies in Abyssinia, whom he did not care to leave at home to plot against him when he decided upon a European tour. So he brought them along, where he could keep an eye on them.

Ras Taffari lunched at the Elysee with President Millerand.

W. T. Brownlee.

All Natives interested in Agriculture and improved stock raisfngitself will feel deeply indebted to Mr. W. T. Brownlee, ex Chief Magistrate for his stirring address delivered at the opening of the Native Show on Friday 4th April as reported in the *Daily Dispatch* of the 12th instant. His subject was "The Law of Rest and Refreshment" as applied to crops and stock and his realistic illustrations based on Native life were so educative and yet simple that we venture to suggest that the Transkeian Territories General Council should arrange to reprint the entire speech in both English and Si-Xosa and have it circulated in all Native Schools at a penny per copy for the sake of the upliftment of the vast masses of Native peasantry. Mr. Brownlee is the son of the illustrious Hon. Chas. Brownlee, the Gaika Commissioner of the turbulent days of Xosa wars, and it is appropriate that the son of a great Native benefactor should also contribute something to encourage Native advance in his own day.

Students Christian Association.

(Report for 1923 by the Travelling Secretary, Mr. Max Yergan, B.A.)

Imvo 4-8-24

Again, Native students have received joyfully and have been encouraged by the public interest manifested in their education. The announcements regarding developments at the South African Native College, Fort Hare, the general recognition of the fact that teachers can do with a slight increase in salary at least, the general widening of the scope of education—these have all occupied, and, I believe I might add, in a most favourable way the minds of Native students.

As to the thinking and discussions by our students of that vast body called Native Social Life, and legislation thereupon, I reverently quote the writer of the book of St John, "If they (their thoughts and discussions) should be written every one, I suppose the world itself could not contain the books that should be written." This is but another way of saying that our students like all of our people, do much thinking and engage in a multiplicity of discussion as regards any and every thing related to their life. One cannot say that the

thoughts are always clear or the discussions helpful. The point here is that from the very nature of things our students are more or less conversant with the affairs of life concerning them.

It is with joy that I observe that the interest and action taken in the improvement of any part of Native life do not go by unnoticed and unappreciated by Native students, as witness their oft appearing encomium on the work of missions, their growing spirit of co-operation, their putting aside of suspicion as is shown by their attitude towards the Conference already referred to, and last but not least, a most eulogistic statement made to me recently by a student on the hightest placed Government official of the country for abroad and liberal utterance made by this official on the future of the Native races of South Africa.

I have taken the time to make this introductory statement dealing with what at first may not appear to be related to ours as a Christian work but which will, I venture to suggest, show its close relationship as we proceed or as we seek to visualize Native students. Let me now deal more directly with our work for the year.

VISITS.

The months of March, April May, June, were spent visiting and organising associations and holding conferences in the Eastern Cape Province and Natal. Associations visited were at the following institutions: Healdtown, St. Matthews. Lovedale, Fort Hare, Buchanan, Blythswood, Lamplough. St. Johns, Clarkebury, Buntingville, and Tsolo in the Cape; and Amanzimtoto Ohlange and Inanda in Natal. Part of July was spent at Fort Hare in connection with the T. C. A. Conference and Winter School. In September, October and November, visits were made to Tiger Kloof Institution in the Cape, Mochudi in Bechuanaland for work among teachers, thence to Lemana Institute, Kilnerton and Evaton in the Transvaal; and Stofberg Gedenk School, O. F. S, with a second visit to Amanzimtoti, Ohlange and Inanda in Natal, followed by visits to Edendale and St. Chads, also in Natal. The last visit of the year was to Morija in Basutoland. The entire student field has been practically covered with a few institutions yet to be visited and associations organised.

STATISTICS:

1. ASSOCIATIONS. Last year 14 active associations were reported. In 1923 6 new associations have been organised, making our total number 20. These are as follows:—

Cape Province: Healdtown, St. Matthews, Lovedale, Fort Hare, Buchanan Mission, Emgwali, Blythswood, St Johns, Buntingville, Tsolo, Clarkebury, Lamplough (?).

Transvaal: Kilnerton, Evaton. Lemana.

O. Free State: Stofberg Gedenk School,

Natal: Amanzimtoti, Ohlange, Inanda, Edendale.

Basutoland: Morija,

5. MEMBERS: The exact number of members has not been ascertained. We estimate it at about 1,150.

CONFERENCES.

Nothing has so encouraged me during the year as the conferences we have held among the students and results which have come from them. There have been three such gatherings, held during March and April at St. Johns College, Umtata, Blythswood Institute, Butterworth, and the South African Native College, Fort Hare. A significant thing about them was the real trouble students put themselves to, to be present, for in almost every instance they walked long distances or made tiring journeys on horse back.

At each conference our chief topics were Prayer, Bible Study and Social Service. We made decided progress in stimulating our Bible Study and Prayer Circle activities, while nearly all present testified to the great helpfulness of our discussions and findings on the tremendously important subject of Social Service.

These conferences gave me strong impressions on the following:

(1). *The need for our S. C. A. work among Native Students.*

Obviously with increasing educational standards, more rigid inspection, and multiplying secular activities, the institutions, though under missionary auspices in most ses, will very likely have to depend more and more upon student leadership for a part of the religious and moral development of students. I am impressed that we occupy a unique place in our opportunity to assist in training and inspiring students to accept and fulfil this responsibility.

(2). A second strong impression gained is the need for

A special study of a section of social conditions in Native life

for the purpose of providing information primarily for the attention and guidance of students and teachers in the social work they are doing

This is a very great need and in meeting it I believe, we shall be touching in a most helpful way the entire Native race. My practical observation in this respect is that we should begin to consider the addition of another secretary, preferably a well trained Native, to assist in making the necessary investigation and compiling in a simple, practical form the information gained, for students, teachers, and others interested.

EVANGELISM.

Another very encouraging part of our year's work has been in the field of Evangelism. In two institutions the Association, in connection with the religious forces of the schools, conducted a helpful series of Evangelistic meetings. In one place the spirit became so contagious that it spread to a neibghbouring village, where one heathen family, which had proved particularly obdurate to previous missionary efforts succumbed to the fervent witnessing for Christ on the part of students. Encouraging results were also obtained from definitely Evangelistic meetings held in Natal. We report with emphasis that we are holding high the banner of Jesus Christ with all our other activities, whatever they may be, rallying about His standard.

PRAYER.

We have sought to make Prayer a more powerful factor than ever in our movement. To this end an increased number of Prayer Circles have been organised and we feel that in them lies the possibility for our achievements during the present year.

BIBLE STUDY.

Bible Study has likewise been emphasized but with varying results. We estimate that in six institutions where voluntary Bible Study has been carried on by the Association, about 275 students have participated. We ought to have voluntary Bible Study in each Association with nearly 2,000 students actively engaged in it, and we will not rest until this is the case. It should be pointed out that a great need in our Bible-Study work is more suitable helps and texts, which, in my opinion, will have to be specially compiled for the purpose of Native students. This is a pressing need which should be met as soon as possible.

SOCIAL SERVICE.

In addition to Bible Study and Prayer we reported last year that for 1923 Social Work would also be a chief activity in our Associations. This has been the case and with most gratifying results. Nearly every one of our Associations is trying to do some sort of social work in its community. At Fort Hare the students have run a successful night school for men and boys of the college neighbourhood, and have conducted Sunday Schools for the children of the nearby villages.

(To be continued.)

A West African University.

Some months ago, when the subject of a West African University was being much discussed in Lagos, the "Nigerian Pioneer" showed that Sir Frederick Lugard spoke with a good deal of truth when he said that despite the cry for higher education, the Nigerian, at any rate, had shown no signs of desiring to provide funds for a university. In Sierra Leone, experience of Fourah Bay College has brought forth the observation from a leading inhabitant that Africans educated abroad generally exhibit a greater degree of proficiency and attain to a wider outlook than those educated locally, and there is some tendency there to think that a local university, supplemented by some scheme of scholarships tenable in England, such as was suggested by Sir W. B. Griffith, when Acting Governor of the Gold Coast some 30 years ago, would be of immense service. Here again, however, no suggestion as to funds is put forward. At the Gold Coast, where Messrs. Cadbury's gift of £5,000 has shown that money for education need not all come from Government, several schemes are on foot. There is the official scheme at Achimota, and the Wesleyans are inaugurating a college for their special purposes at Coomassie, while those working for a Gold Coast National College are endeavouring to gather money for an institution at Accra, and have already gained the interest of the Zion Mission of America, which, it is said, has promised to supply teachers. Here the financial liability of the people is clearly understood, but little attention is paid to the fact that a *British West African* University is required, and not merely a Gold Coast one, if breadth of outlook is to be acquired by the students. The "Gold Coast Times" alone shows recognition of this fact, and advocates careful study of the problem of location by leading men from all the four Colonies. If such a course were followed, one wonders what would be the fate of the Achimota scheme, on which the Governor of the Gold Coast has set his hopes.

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These conferences gave me strong impressions on the following:

(1). *The need for our S. C. A. work among Native Students.*

Obviously with increasing educational standards, more rigid inspection, and multiplying secular activities, the institutions, though under missionary auspices in most cases, will very likely have to depend more and more upon student leadership for a part of the religious and moral development of students. I am impressed that we occupy a unique place in our opportunity to assist in training and inspiring students to accept and fulfil this responsibility.

(2). A second strong impression gained is the need for

A special study of a section of social conditions in Native life

for the purpose of providing information primarily for the attention and guidance of students and teachers in the social work they are doing

This is a very great need and in meeting it I believe, we shall be touching in a most helpful way the entire Native race. My practical observation in this respect is that we should begin to consider the addition of another secretary, preferably a well trained Native, to assist in making the necessary investigation and compiling in a simple, practical form the information gained, for students, teachers, and others interested.

EVANGELISM.

Another very encouraging part of our year's work has been in the field of Evangelism. In two institutions the Association, in connection with the religious forces of the schools, conducted a helpful series of Evangelistic meetings. In one place the spirit became so contagious that it spread to a neibghbouring village, where one heathen family, which had proved particularly obdurate to previous missionary efforts succumbed to the fervent witnessing for Christ on the part of students. Encouraging results were also obtained from definitely Evangelistic meetings held in Natal. We report with emphasis that we are holding high the banner of Jesus Christ with all our other activities, whatever they may be, rallying about His standard.

PRAYER.

We have sought to make Prayer a more powerful factor than ever in our movement. To this end an increased number of Prayer Circles have been organised and we feel that in them lies the possibility for our achievements during the present year.

BIBLE STUDY.

Bible Study has likewise been emphasized but with varying results. We estimate that in six institutions where voluntary Bible Study has been carried on by the Association, about 275 students have participated. We ought to have voluntary Bible Study in each Association with nearly 2,000 students actively engaged in it, and we will not rest until this is the case. It should be pointed out that a great need in our Bible-Study work is more suitable helps and texts, which, in my opinion, will have to be specially compiled for the purpose of Native students. This is a pressing need which should be met as soon as possible.

SOCIAL SERVICE.

In addition to Bible Study and Prayer we reported last year that for 1923 Social Work would also be a chief activity in our Associations. This has been the case and with most gratifying results. Nearly every one of our Associations is trying to do some sort of social work in its community. At Fort Hare the students have run a successful night school for men and boys of the college neighbourhood, and have conducted Sunday Schools for the children of the nearby villages.

(To be continued.)

A West African University.

Some months ago, when the subject of a West African University was being much discussed in Lagos, the "Nigerian Pioneer" showed that Sir Frederick Lugard spoke with a good deal of truth when he said that despite the cry for higher education, the Nigerian, at any rate, had shown no signs of desiring to provide funds for a university. In Sierra Leone, experience of Fourah Bay College has brought forth the observation from a leading inhabitant that Africans educated abroad generally exhibit a greater degree of proficiency and attain to a wider outlook than those educated locally, and there is some tendency there to think that a local university, supplemented by some scheme of scholarships tenable in England, such as was suggested by Sir W. B. Griffith, when Acting Governor of the Gold Coast some 30 years ago, would be of immense service. Here again, however, no suggestion as to funds is put forward. At the Gold Coast, where Messrs. Cadbury's gift of £5,000 has shown that money for education need not all come from Government, several schemes are on foot. There is the official scheme at Achimota, and the Wesleyans are inaugurating a college for their special purposes at Coomassie, while those working for a Gold Coast National College are endeavouring to gather money for an institution at Accra, and have already gained the interest of the Zion Mission of America, which, it is said, has promised to supply teachers. Here the financial liability of the people is clearly understood, but little attention is paid to the fact that a *British West African* University is required, and not merely a Gold Coast one, if breadth of outlook is to be acquired by the students. The "Gold Coast Times" alone shows recognition of this fact, and advocates careful study of the problem of location by leading men from all the four Colonies. If such a course were followed, one wonders what would be the fate of the Achimota scheme, on which the Governor of the Gold Coast has set his hopes.

Bantu World May 17 1924

Race Problem — 1924.
Africa.

Pan-African Congress.

Du Bois Tells of Pan-African Congress and African Trip; Covered 15,000 Miles

Touched Three Continents, Saw Five African Colonies and Five African Islands.

Dr. W. E. B. Du Bois, editor of the Crisis, who has just returned from extensive journeys in Africa, through the National Association for the Advancement of Colored People, 69 Fifth avenue, gave out a statement summarizing his voyage. Dr. Du Bois said:

"I have just returned from a journey of 15,000 miles in the course of which I touched three continents and five European nations, and five African islands. I attended the inauguration of President-King of Liberia for his second term, as a spectator representing the President of the United States, with the rank of Envoy Extraordinary and Minister Plenipotentiary. I saw two colored Consuls at Dakka and St. Etienne, in France.

"I spent one month in Liberia, a week in Sierra Leone and 10 days in Senegal. I visited Portugal and Moorish Spain and am tremendously impressed with the beauty of Africa, and especially of Liberia and its future opportunities.

"I was sent by the Foreign Relations Committee of the National Association of Colored Women to attend the Third Pan-African Congress. This Congress held one session in London in November, one in Lisbon in December. The sessions were not as largely attended as in the case of the Second Congress, but the territory reached was greater. The reports were more definite and interesting and the interest developed in the movement, both among Negroes and European nations, is growing.

Europe Watching American Negro.

"Especially was the strength and importance of the rising black population of Portugal and her colonies shown. The interest of European countries, especially colonial powers, in the development of the American Negro is astonishing. The American Negro, on the one hand, stands for what the race may accomplish and on the other hand stands as a sort of warning to colonial powers as to what the race may demand. There is not a single colonial power with possessions in Africa that is not watching, through literature and personal representatives, every development of the Negro problem in America."

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NEW HAVEN CONN UNION
MARCH 30, 1924

DU BOIS ON PAN-AFRICAN CONGRESS

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Liberia.

PRES. COOLIDGE'S CABLE TO LIBERIAN PRESIDENT IS GIVEN TO THE PUBLIC

Document Strikes A Note Of High Regard, For President Of Black African Republic.

New York, N. Y.—The National Association for the Advancement of Colored People, has received and today made public the text of the cablegram from President Coolidge to President King of Liberia, appointing Dr. W. E. B. DuBois, Editor of The Crisis, Envoy Extraordinary and Minister Plenipotentiary to represent the United States at the inauguration of President King. The cablegram is as follows:

Norfolk Journal & Guide 2-16-24

Calvin Coolidge, President of the United States of America, To His Excellency, Charles D. B. King, President of the Republic of Liberia.

Great and Good Friend:

I have made choice of Dr. W. E. B. DuBois as my Special Representative, with the rank of Envoy Extraordinary and Minister Plenipotentiary, on the occasion of your inauguration for another term as President of the Republic of Liberia.

I have entire confidence that he will render himself acceptable to Your Excellency in the distinguished duty with which I have invested him.

I therefore request Your Excellency to receive him favorably and to accept from him the assurance of the high regard and friendship entertained for Your Excellency and the Government and People of Liberia by the Government and People of the United States, and the sincere felicitations which they, and I in their name, tender to Your Excellency on this auspicious occasion.

May God have Your Excellency in His safe and Holy Keeping.

Your Good Friend,

(Signed) CALVIN COOLIDGE

By the President, Charles E. Hughes. Secretary of State, Washington, December twenty-six, nineteen hundred and twenty three.

The Fort Hare Choir.

The above choir consisting o thirty Native and Coloured men of the S. A. Native College trained and conducted by Mr. D. D. T. Jabavu recently travelled and gave a series of well accepted concerts at Port Elizabeth and Cape Town. This has acted as an excellent medium of advertising the College, its policy and needs. The audiences everywhere were enthused by part songs of the choir, as has been the case previously at East London, King Williamstown, Alice and Fort Beaufort. Financially the tour failed by £50 to cover the expenses entailed by the long journey to Cape Town; but a few friends have sent in their guineas, including £10 from Bishop Vernon, and small sums from others, and it is hoped some more may be induced to do likewise for the sake of the College.

The Natives and Coloured in both towns gratuitously provided free board and lodging for the choir and deep thanks are due to them. From the encomiums of the press we cull the following:—(i.) "All those in a position to judge will concede that the choir in its part songs was equal to the best one need desire to hear anywhere. Its chief merits are: unerring attack, tuneful singing, clear enunciation, delicate light and shade, general blend and vigour. These are qualities attained by few choirs."—*E. P. Herald* (13 Dec.) (ii.) "Their attack all through was excellent, their sense of rhythm unfailing, the balance good, and there was a spontaneous enjoyment about it all which compelled the listener to sit back and enter into the programme with the same freedom. The conductor, too, in the humorous items gyrated and controlled his forces in the approved style. Encores there were in in plenty. The concert was a great success from start to finish." *Cape Times* (18 Dec.) "At times the applause was tremendous. Every item was encored. Professor Jabavu is a wonder. His versatility was very much in evidence. The way he threw himself into the Operatic Jest, "Italian Salad" was delightful, and evoked rounds of applause.

Here were a group of native singers who in their singing of part songs compare more than favourably with many a European trained chior. And when they are singing their own compositions, Xosa songs, Zulu songs, and plantation choruses—they are certainly unique. The chief art of these singers is their appreciation of rhythm. Last night the choir became so filled with syncopation that it swayed to the music in emotional fashion. As also the conductor, Professor D. D. T. Jabavu. Here is a man who lives in the song he is conducting. He infuses a tremendous amount of emotionalism into the music, and so controls the choir that there are no ragged edges in the singing. To hear this choir sing a lullaby, or a negro spiritual song is indeed a revelation." *Cape Argus* (18 Dec.)

The Racial Problem.

Sir Frederick pointed out that the racial problem would have to be faced sooner or later. With the spread of education the servile races would not long be content to occupy their present subordinate position, unless the races were fused into one, or some means were adopted of satisfying their natural aspirations by giving them an active share in the control of their own affairs under their own native leaders. The masses in Africa could only be influenced by their own leaders, and these latter were not fit to take part in the framing of laws or the control of colonial finance. In Kenya, for instance, it seemed desirable that a white settlement should be as far as possible self-contained, and not fused with the predominating native population. The expressed policy of the British Government at present was one of trusteeship for, and protection of, the natives, whose interests it was held should be pre-eminent above those of invading alien races.

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The President's Message.

The President's message was full of interesting matter and useful information. The work of the several Departments of Government was reviewed and recommendations made for the better and more efficient working of these Departments.

It is a source of gratification to note that the President announced the completion of the lighthouse at Cape Palmas, and the installation of a light therein that would be seen for forty miles to sea. He also informed the audience that the one at Monrovia was nearing completion, and that as soon as the light ordered from abroad arrived it would be installed, and also that lights had been ordered for Sinoe and Bassa and that work was being done on the houses.

It will be remembered that the passage of the law reviving the port and harbour dues created much discussion in business circles, and that there was some apprehension that there would not be any advantage accruing to shipping interests, and, consequently, there was much opposition to the law, and in some cases the money was paid reluctantly, but since it is seen that the Government is putting the money so paid to good, practical use all parties seem satisfied.

Conditions in the Interior.

The interior management claimed a large portion of the message, and the President pointed out the fact that the results of the conference, held by him some months ago at Suenh with the chiefs of the interior, have been most gratifying. Peace and quietness reign throughout the interior of Liberia. Trade is being revived, and the people have settled down to the task of road construction under the efficient management and control of the resourceful Secretary of the Interior.

He pointed out also that Commissioner-General Morris of the Interior is doing good work in keeping the various tribes throughout the country in close touch with the Government, and generally keeping things in good shape.

The fact was also remarked that the boundary surveyor, Mr. L. C. Daves, and his assistant Mr. Bussell, have done good work in establishing points of observation for starting points for survey throughout the interior, and this in the face of the fact that Mr. Daves had to be detailed for a period to assist in lighthouse construction, and Mr. Bussell to act as general receiver during the stay of Mr. De la Rue abroad.

Financial Position.

Financial matters were shown to be in pretty good shape, and the receipts for this were far in advance of previous years. Our financial position abroad is better than it has been for some time, the interest on the loan being paid up in full, and a considerable amount paid on the principal. Under this head he made several recommendations, which, if passed into law by the Legislature, will very materially increase the revenue.

Extended reference was made relative to the death of our Consul-General Crommelin in England, and expressions of appreciation for his valuable services were put on record.

There are several matters of importance before the Legislature at this writing, prominent among which seem to be a revision of the tariff. The territory of Grand Cape Mount has been made a county, and now there are five instead of four counties in the Republic.

Distinguished Visitors.

On December 17 Mr. N. Ooms, the Secretary to the Liberian Legation at Paris, and on the 22nd Mr. C. W. Dresselhuys, the Liberian Chargé d'Affaires ad interim in London, visited Monrovia, and were the welcome guests of the Republic. Both these gentlemen enjoy the high appreciation and confidence of the Republic.

We were fortunate also to have a visit from Dr. W. E. Dubois, vice-president of the Association for the Advancement of Coloured People, and one of the vice-presidents of the Pan-African Congress. Dr. Dubois came in the capacity as Envoy Extraordinary and Minister Plenipotentiary to represent the President of the United States of America at the inauguration of President King, January 7. The President received him with becoming honours on January 1, 1924.

To fill the vacancy caused in the Senate by the resignation of Senator Wesley, Vice-President elect, a special election was held in the County of Maryland on December 18.

which resulted in the election of Mr. W. V. S. Tubman as the Senator to fill said unexpired term. Mr. Tubman was qualified on January 4. Monrovia has put on its holiday appearance. Decorations are seen on every hand. The streets are being laid out, and sidewalks made more comfortable for pedestrians, and present a far better appearance than at any time hitherto.

Great Hopes for 1924.

MONROVIA, January 15.

The year 1924 has opened with great promise for better things in Liberia, and great are the hopes of the people of this country that in the coming administration of President King the country will progress and advance as never before.

Secretary of State and Mrs. Barclay entertained the officials and prominent ladies and gentlemen of the country on New Year's Day at the Department of State. It was a most jubilant affair, and great satisfaction was expressed by all who had the honour to be present.

The city was literally teeming with visitors from all parts of the country, chiefly to witness the inauguration of the President for the second time, and great enthusiasm was manifested in the extensive preparations that were made.

The Government Square, where the inauguration exercises have been always held, was gaily bedecked with colours. Instead of the old-time stage, where the sun poured its scorching rays down upon the heads of all who were fortunate (or unfortunate) enough to be seated thereon, there was a large pavilion made, covered with thatch, and commodiously and comfortably seated over six hundred persons. Facing this pavilion was the bandstand, which is permanently made for the accommodation of the members of the bank.

At 11.30 precisely, the President and guests being seated on the platform, the Legislature in Joint Convention was called to order by the Hon. John G. Richards, President pro tem. of the Senate, and at noon the oath of office was administered to His Excellency by that officer of the Senate as above noted. President King then administered the oath to the Vice-President elect, and immediately thereafter proceeded to deliver his inaugural address.

A Prosperous Administration.

In his address His Excellency set forth in a most lucid manner the achievements of the administration for the past term, and set forth his plans and policies for the ensuing one. Great hopes are entertained by all classes of citizens for a prosperous administration, and it is confidently expected that the administration will measure to these expectations.

One noticeable new feature on this occasion was the presence of the Frontier Force military band that appeared for the first time in public. All who are capable of judging have pronounced the music performed by this band to be of a high order and worthy of commendation.

Fully two thousand persons, military and citizens, took their places in the grand and bulwark parade from the grounds to the executive mansion, whither the President was escorted. At the entrance door of the mansion he was met by Miss Rebecca Cassell, who presented His Excellency with an address of congratulation on behalf of the ladies of Liberia, and Miss Mary McCritty, who presented the Vice-President with a similar address.

At 3 o'clock the President, Officials of State, Foreign Representatives, and citizens generally were entertained at dinner by the Inauguration Committee, in the spacious parlour and on the verandahs of the State Department.

At 8.30 the usual grand inaugural ball was held at the mansion and the State Department, where the young folks enjoyed themselves to the sweet strains of the band till the small hours of the morning.

Aboriginal Day.

January 7 was set apart by the committee as Aboriginal Day, and the Whig Party Pageant. Promptly at 1.30 p.m. the great Whig hosts, representing all parts of the country, were seen wending their way to the Executive Mansion, and there the procession, consisting of girls with banners and wreaths, the bands, the representatives of the Whig Party from all sections of the country, with Excellency the President, the Vice-President, and their wives as the central figures, marched with imposing dignity and steliness to the pavilion erected in the Government Square. At the Square in the booth there were over 350 natives seated, representing nearly every tribe in Liberia. The Hon. J. F. Cooper, Secretary of the Interior, who was primarily responsible for such a representative gathering of natives, introduced the President in a speech full of good sound policy. The President then rose and addressed the assembly in a most forceful and interesting speech. All present were well satisfied with the policy outlined by the President, as to the course he intended to pursue in regard to the native element of the country. Vice-President Wesley, who is himself an aborigine, then addressed the assembly and urged them to more loyalty, patriotism, and love for the Republic, pointing out to them the supreme advantage they enjoy under negro rule to that of any other. The chiefs and their people were entertained at luncheon, and a happy affair it was, and all expressed themselves satisfied.

South African Native College.

FORT HARE, ALICE, C. P.

A meeting of the Council of the South African Native College was held in Stewart Hall, Fort Hare, on Wednesday, 28th November, 1923. This was the first meeting of the Council held since the College under the operation of the Higher Education Act (1923). The chair was occupied by Dr. C. T. Loram, and there were also present Messrs W. Carmichael, T. W. C Norton, D. McK. Malcolm, Revs. A. J. Lennard, H. L. Henchman, W. Morley Crampton, Messrs. J. Chalmers, D. A. Hunter, W. T. Murdock, D D T Jabavu, Cr. C. Veldtman and Cr. S. S. Matoti. The chairman welcomed those who were present at the Council for the first time.

Everyone has been much concerned at the serious illness of the Principal of the College. The Council expressed its regret, and its sympathy with Mrs. Kerr and the family in the anxiety through which they have been passing, and rejoiced at the news of the recovery that was now taking place.

Under the Higher Education Act, the Council has become a body corporate, with power to hold the movable and immovable property of the College. Certain arrangements had to be made following upon this new status of the College. Thus the Trust Deed of the College has been annulled. In terms of this Deed, the Title Deeds and other property of the College have till now been held by three trustees, the Secretary for Native Affairs, Rev. R. F. Hornabrook and Mr. J. G. Weir. These gentlemen were thanked for their services, and it was resolved to apply to have the the Title Deeds and other securities transferred to the name of the Council as a corporate body. Changes in the Rules of Procedure of the Council, necessitated by its new standing, were held over to be dealt with when the Principal could be present. New officers of the Council were appointed to hold office until 31st December, 1925. The Rev. Dr. J. Henderson was appointed chairman, an office which he has held since the College was established; Dr. Loram was appointed vice-chairman, and the Principal was appointed Acting Secretary and Treasurer.

A matter that has been discussed more than once is the mode in which assistance can best be given to students. The method of granting scholarships has been discontinued in favour of a system of loans made to approved students. The Executive Committee was requested to prepare a full explanation of the scheme for loan agreements so that this may be discussed at next meeting.

Under the Higher Education Act, the system on which grants are given by the Education Department is based on "fees" and "other revenue" received by the College. Thus for every £1 of fees up to a total of £2000 the Government contributes £3. Grants based upon "other revenue" are on a lower scale. It is hoped that on the new basis the grant to the College will be somewhat increased over that of the present year. It has also been increased in order to provide assistance for the first year of the Medical Course.

Intimation has been received that Parliament will be asked to grant a loan for the Dining and Assembly Halls which are very much required, and for Science Laboratory accomodation, the College having already outgrown the science accomodation at present available. The increasing work of the College is necessitating an increased staff, and this in turn has made the need for more staff houses to be very urgent. It was agreed to take steps towards the erection of two staff houses, one for the Principal and one for a lecturer.

The New Spirit.

The end of last year ushered in a new spirit on the part of many sections of the European public towards the great Native question. The Government led the way with a more intensive, sensible and sensitive discussion on all legislation affecting natives This spirit continued in the form of a Conference with selected native spokesmen at Pretoria and with a memorable tour of Native districts by the Acting Prime Minister Mr. F. S. Malan. The Conference of Europeans and Natives convened by the Dutch Reformed Churches' Federal Council in Johannesburg shed a much needed flood of light which has palpably affected all thinking people in the Union. The white press has, in several instances, evinced more consideration and sympathy towards the aborigines as a direct result of this Conference, and this is bound to have its definite effect on the white "man in the street" who is so easily influenced one way or the other by his daily papers. Missionary Conferences, such as the Anglican Synod at Grahamstown, are clearly waking up and displaying a healthy vigour which is gratifying to all friends of the Natives. Individual European writers in book and newspaper are venturing further than was their wont in pleading for black men. Here we may note two excellent public lectures recently given, one at Durban by Professor Edgar Brookes on "Segregation", and the other at Cape Town on "Science and Bantu Social Anthropology" by Professor Radcliffe Brown. "Black peril" and other jingoistic anti-Native scare head-lines in the press are being toned down. Native leaders and writers are endeavouring, more than they used to do before, to see the other side of their questions, to realise the inevitable administrative complexities in the nature of the "Black Problem" and to adopt a policy more in the nature of co-operation with the best elements of Europeans than in headstrong unreasoning condemnation of everything white. This was clearly apparent in the recent public address by Mr. Solomon Plaatje, whose language displayed welcome sobriety in Johannesburg a few weeks ago, quite in keeping with the tone of his fellowmen in the Dutch Reformed Churches Conference three months before. Then General Smuts the leader of European public opinion, has carried this good spirit further, for on his arrival from Europe he concluded his public speech at Johannesburg on Friday 14th December last with the following oracular words:—"And there is one more appeal I would like to make in conclusion. Sunday next will be Dingaan's Day; that day will be a reminder to us of the greatest problem which Providence has placed before us as a young country and nation. I would plead for a greater and broader spirit of sympathy in the consideration of that great problem. Recognising that white and black both have their places in South Africa, and that both have their human rights, let us in a fair and humble spirit approach all the difficulties that arise out of that recognition, and let us labour to make this land a home in which both great races, black and white, can live together and work out their salvation in fairness and in justice" This is the spirit which is destined to make this country a happy home for all races, and we pray that all citizens, white and black, shall help it forward for the good of South Africa.

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Africa.

A NATURALIST IN THE CONGO.

The Collins-Barns Expedition—Dar-es-Salaam to Angola.

THE IRUMU AND KILO DISTRICTS.

Special to THE AFRICAN WORLD *by T. ALEXANDER BARNS, F.R.G.S.*

IRUMU, August 25.

At one time or another most human enterprises experience a check. A blank period is reached when negotiations have to be broken off perhaps, or work abandoned, in spite of all plans to prevent such an occurrence, and however far one may look ahead. With African pioneering and expeditionary work of course, such periods break in upon one with disconcerting frequency and take one unawares. The cause may be sickness. Porters may be difficult to obtain, or run away leaving their loads on the track. A swollen river or a sandstorm may hold up a caravan for several days. Mutinous, even, as was the case in East Africa, may bring about such a state of affairs, and in a lesser degree elephants and rhino. Another well-known case is that of an American scientific expedition coming to a complete full stop owing to the carelessness of a few natives employed on railway work. These "happy-go-luckys" being engaged in shunting a heavy tank truck, lost control of it, with the result that it sped down an incline and dashed into a waiting train, killing the head of the expedition as well as one of his men. Still another case is that of a Congo railway enterprise that had a serious set-back owing to a native soldier accidentally firing off his rifle. The bullet hit a truck of dynamite that stood close by, destined for blasting work at railhead, and blew the lot sky high, as well as a railway station and a lot of workmen besides. There is even a case on record where whisky was the main cause of failure, the most important member of a certain expedition dying from D.T.'s. In my case, however, it was not the latter. I have, moreover, no disaster to record, merely a check to my project of securing a complete specimen of an elephant for the Tervueren Museum.

A Closed Area.

The collecting of such a specimen from the forests of the Belgian Congo is no light undertaking, and the conditions have to be favourable for the work. The weather has to be good and dry. Willing porters must be available for handling such a large load. In this instance everything has been unfavourable. The Semliki Valley, where I counted on shooting the animal, was, shortly after my arrival in the neighbourhood, proclaimed a sleeping sickness area and closed against me. The Belgian Government's order for the removal of all natives from the valley and the destruction of all their villages and plantations has caused no little unrest amongst them, making it difficult to obtain carriers for such a task, but the fact that a prolonged season of violent storms and damps weather has now set in, has quite decided me to postpone the work until a later stage in my journey and until a better opportunity presents itself.

Irumu, which is a day's motor trip from Kilo and the administrative centre of the Ituri District, has been the turning point of more than one expedition, and for the second time I myself am making it so (I passed through the place on my last trans-African journey in 1919). The township and the district round about remains as it was then. There is no visible improvement, except, perhaps, with regard to some new roads. Food supplies—especially wheat, flour, potatoes, vegetables, milk, and butter—in spite of the fact that the surrounding neighbourhood is rich agriculturally, are badly organised, and the small native market as well as the white population ill-supplied with produce. There is only one European store, and that contains nothing but the oldest of old tinned food and provisions, which, as the Belgians say themselves, ought to have been condemned long ago as unfit for human consumption. As this firm buys immense quantities of ivory and rubber, draining the country of its wealth, the wonder is that the Government will not compel them to keep a reasonable stock of fresh provisions and other commodities for the officials and others in the district. As it is now many people send to Fort Portal, on the English side, for provisions, and so forth. An agricultural show was opened at Bunia, the wireless station, on August 15, which should help to improve matters so far as fresh provisions are concerned. It lasted for five days, over eighty thousand francs were distributed in prizes and it was well attended by nearly two hundred white people, some of them coming over from the English side. Two days were set aside for judging the native exhibits—mostly livestock—the Bahima, the pastoral people to the south of Lake Albert, being the principal competitors. But in spite of all this, agricultural development in the Irumu and Kilo District does not progress as much as the wealth of the rich gold mines in the vicinity would lead one to expect. The farmers complain that the mines will not buy their maize, and so are discouraged. Reforms in the system of land tenure are necessary. The Government would be well advised to take a leaf from the book of the Com. Speciale, Katanga, whose land rights are liberally and wisely framed.

The Congo Administration.

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Lately the policy, especially the economic one, has passed through important changes. The Province of Mozambique intends to strengthen the relations between all of them by assisting the development of their hinterlands in exchange for just compensation, and conjointly and harmoniously of all the territories comprised therein, the Government yet, animated by the desire of development of these new aspects and the economical transformation that has taken place in the Colony since 1909, we shall have to work on a corresponding basis.

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Race Problem—1924. I.
Africa.

A NATURALIST IN THE CONGO.

The Collins-Barns Expedition—Dar-es-Salaam to Angola.

THE IRUMU AND KILO DISTRICTS.

Special to THE AFRICAN WORLD *by* T. ALEXANDER BARNS, F.R.G.S.

IRUMU, August 25.

At one time or another most human enterprises experience a check. A blank period is reached when negotiations have to be broken off perhaps, or work abandoned, in spite of all plans to prevent such an occurrence, and however far one may look ahead. With African pioneering and expeditionary work, of course, such periods break in upon one with disconcerting frequency and take one unawares. The cause may be sickness. Porters may be difficult to obtain, or run away leaving their loads on the track. A swollen river on a sandstorm may hold up a caravan for several days. Rations, even, as was the case in East Africa, may bring about such a state of affairs, and in a lesser degree elephants and rhino. Another well-known case is that of an American scientific expedition coming to a complete full stop owing to the carelessness of a few natives employed on railway work. These "happy-go-luckys" being engaged in shunting a heavy tank truck, lost control of it, with the result that it sped down an incline and dashed into a waiting train, killing the head of the expedition as well as one of his men. Still another case is that of a Congo railway enterprise that had a serious set-back owing to a native soldier accidentally firing off his rifle. The bullet hit a truck of dynamite that stood close by, destined for blasting work at railhead, and blew the lot sky high, as well as a railway station and a lot of workmen besides. There is even a case on record where whisky was the main cause of failure, the most important member of a certain expedition dying from D.T.'s. In my case, however, it was not the latter. I have, moreover, no disaster to record, merely a check to my project of securing a complete specimen of an elephant for the Tervueren Museum.

A Closed Area.

The collecting of such a specimen from the forests of the Belgian Congo is no light undertaking, and the conditions have to be favourable for the work. The weather has to be good and dry. Willing porters must be available for handling such a large load. In this instance everything has been unfavourable. The Semliki Valley, where I counted on shooting the animal, was, shortly after my arrival in the neighbourhood, proclaimed a sleeping sickness area and closed against me. The Belgian Government's order for the removal of all natives from the valley and the destruction of all their villages and plantations has caused no little unrest amongst them, making it difficult to obtain carriers for such a task, but the fact that a prolonged season of violent storms and damps weather has now set in, has quite decided me to postpone the work until a later stage in my journey and until a better opportunity presents itself.

Irumu, which is a day's motor trip from Kilo and the administrative centre of the Ituri District, has been the turning point of more than one expedition, and for the second time I myself am making it so (I passed through the place on my last trans-African journey in 1919). The township and the district round about remains as it was then. There is no visible improvement, except, perhaps, with regard to some new roads. Food supplies—especially wheat, flour, potatoes, vegetables, milk, and butter—in spite of the fact that the surrounding neighbourhood is rich agriculturally, are badly organised, and the small native market as well as the white population ill-supplied with produce. There is only one European store, and that contains nothing but the oldest of old tinned food and provisions, which, as the Belgians say themselves, ought to have been condemned long ago as unfit for human consumption. As this firm buys immense quantities of ivory and rubber, draining the country of its wealth, the wonder is that the Government will not compel them to keep a reasonable stock of fresh provisions and other commodities for the officials and others in the district. As it is now many people send to Fort Portal, on the English side, for provisions, and so forth. An agricultural show was opened at Bunia, the wireless station, on August 15, which should help to improve matters so far as fresh provisions are concerned. It lasted for five days, over eighty thousand francs were distributed in prizes, and it was well attended by nearly two hundred white people, some of them coming over from the English side. Two days were set aside for judging the native exhibits—mostly livestock—the Bahima, the pastoral people to the south of Lake Albert, being the principal competitors. But in spite of all this, agricultural development in the Irumu and Kilo District does not progress as much as the wealth of the rich gold mines in the vicinity would lead one to expect. The farmers complain that the mines will not buy their maize, and so are discouraged. Reforms in the system of land tenure are necessary. The Government would be well advised to take a leaf from the book of the Comité Speciale du Katanga, whose land rights are liberally and wisely framed.

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these new aspects and the economical transformation that has taken place in the Colony since 1909, we shall have to work on a corresponding basis.

Empire Delegation at Alice.

On their arrival at Alice on Wednesday, 17th September, the Empire Parliamentary delegates were welcomed to Fort Hare with the addresses we reproduce below—the first by the Vice Principal Prof. W. T. Murdock, the other by Prof. D. D. T. Jabavu.

Prof. Murdock said:—

Gentlemen,

It gives me great pleasure on behalf of the Staff and students to bid you a hearty welcome this afternoon to the South African Native College. 9-23-24

Just one hundred years ago, at a spot only a few miles from this building, further up the valley of the Tyumie, one of the pioneer missionaries set up a rude printing press, and turned out an alphabet card for Native pupils. That event may be considered as the *fons et origo* of our present day Native education. To that tiny source may we trace the stream, which with ever increasing volume and ever quickening current, is slowly but surely bearing the Native peoples of this continent far from the morasses of ignorance and superstition to the broad river of knowledge and civilisation

The non-European population of the Union of South Africa, consisting for the most part of Bantu peoples, amounts to between five and six millions, and the College which has the honour of receiving you to-day occupies a unique position, inasmuch as it is the only institution south of the Equator, designed to supply the growing needs and desires of these peoples for higher education.

Though primarily intended for the Bantu races, all students of non-European descent are admitted. These students are drawn not only from the four Provinces of the Union, but also from the Protectorates of Basutoland, Bechuanaland and Swaziland; from Rhodesia and from Portuguese East Africa. Enquiries about courses have reached us from as far away as Uganda.

That this institution has reached even its present stage, of development is due not to any single body, but to co operation between the Government, the leading church bodies and the Natives themselves.

In 1905 the Native Affairs Commission recommended "that a native College be established and aided by the various states for training Native teachers, and to afford opportunity for higher education". But eleven years elapsed before this recommendation could be carried into effect.

Meantime the Native peoples had shown great enthusiasm for the scheme. The Transkei General Council made a grant of £10,000 and other bodies also promised support. The United Free Church of Scotland offered a site which was accepted. Fort Hare, the site of the present building, is an historic spot. It was once the most important military station on the frontier, and to this day the trenches, bastions and block house may be clearly seen. It lies in the midst of a densely populated Native area, and on the very line where missionaries first made contact with the Natives.

What could be more fitting than that the ground where once flourished the arts of war should now be devoted to the arts of peace?

In 1914 a constitution was drawn up, and the Government pledged its support by promising an annual grant. In 1915 the College was declared open by the late General Botha, then Prime Minister of the Union. In February of the same year, classes were inaugurated with a roll of eighteen students. Private houses on the estate were adapted for use as classrooms until permanent buildings might be erected.

The building in which you are now seated, forming part of the first educational block, was not ready for occupation until the beginning of 1920 It is called Stewart Hall, after the great Lovedale missionary, Dr. Stewart, whose monument you have seen crowning the adjacent Sandilis Kop. The Wesleyan Church completed a hostel to accomodate 50 students in the following year. The Presbyterian hostel to accomodate the same number was only finished at the beginning of the present year. The Anglican Church hope to erect their hostel at an early date, and in the meantime occupy temporary quarters on the College property. The total value of the ground and buildings already erected is about £40,000.

In 1923 the College was incorporated under the Higher Education Act. The students rapidly increased in number, and reached a total of 100 two years ago, but owing to the raising of the entrance standard and the subsequent cutting off of the lower classes, the present enrolment is 85.

The departments of instruction already organised are:

(1) Arts, (2) Training Course for Teachers, (3) Business, (4) Agriculture.

In 1923 during the Winter vacation, the College Agricultural department, in conjunction with Lovedale, organised an Agricultural Show for Natives. This proved so successful that we purpose making it an annual event. That the Natives are keenly interested in this work may be gathered from the fact that last July, notwithstanding the prolonged drought, the entries for the Show were over 800, compared with about 300 the year before.

1925 will see another great step forward in the progress of Native education. Up to the present, any member of the Bantu race who desired to qualify as a doctor had to go overseas, and many students who would have taken such a course were unable to do so through lack of means. The College has made arrangements to start a First Year Medical Course next February. Stewart Hall will be extended to provide the necessary laboratory accommodation, and lecturers in Botany and Zoology, Physics and Chemistry, have already been appointed. It is hoped that this will ultimately lead to the establishment of a complete medical course as one of the faculties of the College, and that thus something will be done to satisfy the crying need for better medical service in Native areas, especially locations and reserves.

Considering that the College has only been in existance for eight years, and that at first students were admitted with low entrance qualifications, owing to the lack of schools to prepare Natives to a higher standard, it is gratifying to note that last December, the Arts graduates of the College completed their courses. As Native high schools increase it is hoped that in a few years the College will be engaged solely in post-matriculation work.

Although the College is still, so to speak, in its infancy, and in its efforts to walk treads very gingerly and cautiously, yet without claiming immunity from the dangers and diseases incident to that stage of life, we believe it is organically sound and possessed of a healthy constitution, and should with judicious treatment and proper nourishment grow up through sturdy youth to vigorous manhood.

Though we are proud, and legitimately so, of whatever academic distinctions fall to our students, I wish to emphasize that such success is not the goal of our efforts. Our main object is to turn out men of sound and stable character. We realise that our students are the potential leaders of their people and will be called upon to undertake tremendous responsibilities. Our duty is to give them such training as will enable them to shoulder these responsibilities without feeling the burden too great to be borne

We try to show them that the highest life is a "life of service," and that personal ambition is worthy, only if accomplished by the desire to serve rather than to be served. We wish to give them training, specially adapted to their needs, which will help them to sympathize with their less fortunate brethren, and which will be useful to them in their efforts to improve the social conditions of those among whom they work. If we succeed in this, our work will not be in vain.

We feel greatly honoured by your presence with us to-day, and although the time at your disposal is short, we hope that you will find much to interest you in the efforts being made at the South African Native College for the uplift of the Bantu races.

Prof. Jabavu said:—

I wish heartily to support the sentiments just expressed by our Vice-Principal.

In doing so I desire to put in a brief word for the Native people whose home is the district surrounding this College.

One observes that in your itinerary from East London to Cradock there is no meeting arranged for the Natives of the Ciskei to be introduced to the Empire delegates, notwithstanding that the black people who occupy those districts outnumber the whites by about five to one, and constitute a fifth of the entire Cape Province, a province that boasts pride of first place in liberal treatment of the aborigines in the whole Union. These people are among the most loyal to the Empire. They are remarkably law-abiding, intelligent and proud of their nationality. They are somewhat disappointed that they have not been granted an opportunity to voice their feelings before the honoured delegates especially with reference to the fact of their condition of almost intolerable congestion on the land. To illustrate this, one may mention that while the average density of population for the Union of South Africa is 14 to the square mile, it is 57 for the Natives of the Transkei, 35 for Natal, but over 100 for the districts in the environs of King Williamstown, where they are crowded into dense locations. The consequences of this congestion are serious in the extreme. To the Natives the immediate results are land hunger, straitened means of subsistence, abject poverty, indebtedness, penury, disease, and actul famine in many places.

The solution lies in the grant of a wider extent of land so as to enable these people at least to make a bare living out of their agricultural and pastoral occupations. That, in brief, is the greatest need and constant grievance which the Bantu of the Ciskei would have desired personally to bring to your sympathetic notice, in the dear hope that might, even as passing visitors to this land, bring your influence to bear on the powers-that be towards the alleviation of these difficult circumstances.

In behalf of these people I have the honour to convey to you, Gentlemen, their loyal sentiments and best wishes for a successful visit to the Union of South Africa.

Race Problem - 1924 V

Africa.

There is no tangible reason to doubt that in Zululand, where 8,000 acres are cultivated to-day, yielding approximately £30 per acre profit each year—the same as on the Egyptian Delta Estates—and where 30,000 acres will be producing within three years from now at the same beneficial rate at Candover, 300,000 acres can be put under production in the next decade or less in these districts of South Africa alone. The cost of irrigation is infinitesimal compared to Egypt and the Sudan, though the quality may not be quite a high class, but local labour, native conditions, natural rainy seasons, fertility of soil, and last, not least, an almost total absence of plagues, usual at other and higher altitudes, makes the Zululand enterprise stand out transcendantly to-day as an investment of the best class, especially from the Empire development aspect. When it is realised that four million acres are officially estimated by such an high authority as the Union cotton expert, Mr. Scherffius, as available for cotton cultivation in South Africa alone, not to speak of a most promising outlook in Rhodesia, which is producing 80,000 bales this season, we need not view the future otherwise than as exceedingly bright from the special point of view of the subject discussed in this article, which we think will be of interest to a wide circle of our readers.

African World 1924

THE BELGIAN CONGO.

OUR BRUSSELS LETTER.

("African World" Correspondent.)

BRUSSELS, November 19, 1924.

Something Like a Production.

In the three first quarters of this year the Union Minière du Haut Katanga produced 62,428 tons of copper (against 41,281 tons in the corresponding period of last year).

According to the New York "Wall Street Journal," the world's copper production for this period is placed by the American Bureau of Metal Statistics at 1,082,509 short tons (a short ton: 2,000 lbs.).

African World 11-22-24

As the Union Minière production is given in long tons (a long ton: 2,240 lbs.), if we bring it in short tons (2,000 lbs.), we notice that it reached, in the nine first months of this year, 69,116 short tons—that is to say, the 15,662th part of the world's output.

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Africa.

There is no tangible reason to doubt that in Zululand, where 8,000 acres are cultivated to-day, yielding approximately £30 per acre profit each year—the same as on the Egyptian Delta Estates—and where 30,000 acres will be producing within three years from now at the same beneficial rate at Candover, 300,000 acres can be put under production in the next decade or less in these districts of South Africa alone. The cost of irrigation is infinitesimal compared to Egypt and the Sudan, though the quality may not be quite a high class, but local labour, native conditions, natural rainy seasons, fertility of soil, and last, not least, an almost total absence of plagues, usual at other and higher altitudes, makes the Zululand enterprise stand out transcendantly to-day as an investment of the best class, especially from the Empire development aspect. When it is realised that four million acres are officially estimated by such an high authority as the Union cotton expert, Mr. Scherffius, as available for cotton cultivation in South Africa alone, not to speak of a most promising outlook in Rhodesia, which is producing 80,000 bales this season, we need not view the future otherwise than as exceedingly bright from the special point of view of the subject discussed in this article, which we think will be of interest to a wide circle of our readers.

African World 11-22-24

THE BELGIAN CONGO.

OUR BRUSSELS LETTER.

("African World" Correspondent.)

BRUSSELS, November 19, 1924.

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OUR SOUTH AFRICAN NEWS BULLETIN.

PREMIER'S IMPERIAL SENTIMENTS—COMMERCIAL CONGRESS—A SYSTEM OF TRADE BILLS—POOR WHITE AND OTHER PROBLEMS.

DURBAN, October 22.

The Empire Parliamentary Delegation proper was last week at Johannesburg and Pretoria, was at Lourenço Marques during the week-end, and is now (as I write) at Messina, of copper fame. At Johannesburg, Sir George Foster, of Canada, very pertinently observed that the problems of one part of the Empire had their effect on other parts, and that one part of the Empire necessarily derived help from another. The Nationalist Press indicates to us that there is a section of the community which is on the look-out for anything savouring of Empire propaganda; but as Sir George comes from a quarter of the Empire where there are two dominent races, each with its own language and special traditions, it is not likely that he will be accused of flag-wagging. If his words go home, so much the better.

In any case, it is not without significance that when the Delegation went over to Pretoria, it was addressed by the Prime Minister in words which Lord Burnham at Capetown hailed alike with jovial and sincere praise. General Hertzog used the words "Brothers of the British Commonwealth," and went on to say that "as long as it is felt that we are each free, industrial, and individual nations whose freedom will be recognised and always be in the hands of the individual peoples, our South Africans will always lay great store by this close co-operation which exists to-day between the different dominions of Great Britain." It all depends, of course, on what the General means by freedom. Lord Burnham, speaking about the same time at Cape Town, regarded the spirit of Empire as calling for "sacrifices no less in peace than war," and in that respect our Nationalists as a Government are an unknown quantity.

Empire Membership.

Nevertheless, it is something that they are beginning to realise the value of Empire membership, as is indicated by the announcement that, following direct overtures on the part of the Minister of Finance, Canada has extended to South Africa the same preference tariffs as it has extended to Australia. Mr. Havenga made the request having our fruit trade in mind. It is also worth noting, by the way, that Sir Robert Hamilton, the Liberal M.P. from North Scotland, speaking at Pretoria, suggested that a more suitable word than "Empire" could be found to describe Great Britain and Britain overseas. He had part of his audience with him, but that part was not the "English" section of it.

While what I have called the Empire Parliamentary Delegation proper was in the North, Lord Burnham was holding a sort of court on his own in the South, and with almost equal distinction. He was the centre of numerous gatherings, mostly journalistic, but all of them very representative of the community in general. He delivered some effective speeches and struck a very high note in all of them. His obvious idea was to say something which would play its part in broadening and cementing the good relationship between the two white races, and one can only hope that what he said will not fail of its best effect, though probably only an abundance of geniality could account for much of his "i"-dotting and "t"-crossing. In one instance, however, he was delightfully correct: when he chided us on being extraordinarily bashful and depreciative of our possessions. It is a fact: we are not boosters; but it is also a fact that our self-advertisement does not reach even the level of adequate statement. By his early return home the Parliamentary Delegation has suffered a loss; and we, the people of this country, regret that his visit has been unduly curtailed.

The last week or so has seen the holding of two very important congresses—one, that of the Associated Chambers of Commerce, the other that of the Agricultural Union. Each has dealt with a lot of domestic matters of no particular interest outside the country, and also with matters which are really outside its purview. The Commercial Congress was most concerned with the depression and the remedy, and incidentally disclosed a most complex state of affairs. For example, our trade is greater in volume than ever (due to exports), and, of course, the value is greater, though much of the increased value is due to inflation.

Yet, insolvencies have been coming along at an appalling rate. It has been calculated that our insolvencies are equal to 12.93 per 10,000 of European population, as against but 1.27 in Great Britain. The conclusion is that there has been over-trading, and so a demand was made for a restriction of trading licences, of which, by the way, no fewer than 43,000 are current to-day. It was suggested that, owing to excessively high wages, profits are low, while the fact that there is one motor-vehicle in the country to every ten European male adults is remarked upon as indicating extravagance.

Primitive Business Methods.

But Mr. Clegg, the Governor of the Reserve Bank, came along with the contention that much of the ills from which the country is suffering is due to primitive business methods and indiscriminate credit, the result being that we have built up a business superstructure that is to a very great extent unsound. Mr. Clegg wants the commercial community to go in for a system of trade bills instead of open accounts and overdrafts, maintaining that this would place everybody under the obligation of paying their accounts on due date, and thus give these bills some real value as credit-making instruments which could be negotiated as and when further credit was required. Mr. Clegg is soundness itself, and he has already secured the assent of the commercial people as a body to the scheme, but has found that as individuals they are men of little faith. It is to be hoped that this renewed attack of his will bear better fruit.

The Stumbling-Block.

Trade bills will be all to the good for the purposes of the Reserve Bank, but they must in the long run also be to the good of the country. Some people, realising the former, are apt to be suspicious, and, therefore, to ignore the latter. The stumbling block, of course, is the merchant who has so many customers on his books, good, bad, and indifferent, mostly tied to him because of the money they owe him, and who imagines that the moment they are independent of him—have paid him what they owe him—they will place their custom elsewhere. That, of course, is an admission that his prices are inflated, and thus we reach one of the main causes of South Africa's high cost of living.

The President, Mr. Harraway, of Port Elizabeth, vigorously attacked the tendency towards general protection and the curious application of the dumping laws, and spoke real common sense, as did Mr. Gundelfinger dealing with the same topic. And the Congress plumped for Imperial Preference after a specious attempt had been made to baulk it by the suggestion that a preference be given to all countries that gave a preference to South Africa. It may here be added that while the bulk of our trade is with the United Kingdom there is a falling off in our purchases therefrom. British manufacturers should note that.

The Farmers' Congress devoted a great deal of attention to the poor white question, but at the same time a complaint was made that the cost of native labour was too high. The wages which white employees might expect is left to the imagination. As a matter of fact, no offer to take on white men was made, but a definite offer was made to train white boys in the arts of farming, though the nobility of the offer was somewhat marred by the remark of one farmer who declared that he could not allow any of these youngsters to associate with his own children!

In regard to poor whites, the best move so far made has come from the sugar planters, who have tentatively offered the Minister of Labour to place men on small lots and to supervise their cultivation of cane. The Congress also discussed the question of a Moçambique Convention, and though no decision was come to, the attitude of all speakers was one of opposition. And a reference to shipping freights drew forth from Major Hunt a remark to the effect that the shipping companies had better beware lest State shipping be gone in for. Unfortunately, there was no one to put delegates wise as to the real position, which, by the way, was fully explained when the same subject cropped up at the commercial congress.

Issue With Rhodesia.

The issue with Rhodesia has been settled. It was raised by our farmers, who demanded that the import of cattle from Rhodesia into the Union be prohibited. The contention was that the Rhodesians were collaring the trade that should naturally fall to the farmers of the country. Why Rhodesia should be able to transport cattle hundreds of miles, pay the cost of that transport, and then undersell our farmers but a few miles away from the market, has never been satisfactorily answered. In any case, the Rhodesians held the whip hand in that the balance of trade as between the countries is in favour of the Union to the extent of over a million and a-half sterling a year. They could well reduce that balance by purchasing elsewhere. A compromise, however, has been reached, the Rhodesians agreeing, if called upon, to restrict their exports to the Union to weights of 1,000 lbs. for oxen and 790 lbs. for cows. It is understood, but not reduced to writing, that the Union will now seriously consider the bridging of the Limpopo in order to facilitate trade both ways as between Rhodesia and the Union.

It is quite possible that the agreement will never be put into effect for the reason that the withdrawal of Rhodesian cattle from the Rand market would in all probability send up the price from, as it is stated by those who say they know, from 42s. per 100 lbs. to 75s. Should it ever be put into force, then, so one newspaper correspondent suggests in all seriousness, Rhodesian farmers will have the compensation of Union wine, which, in future they will be able to buy more cheaply than before!

W. S. R.

Government and Natives.

The Transvaal Branch of the S. A. Party met at Potchestroom a week ago. Ex-minister Malan, who brought the greetings of the Cape, said:

The time was coming when the South African Party would have to resume the reins of office. He did not desire to hasten that time. So long as the Pact was content, in most things, to carry out the policy of the S. A. P., let them carry on. (Laughter).

NATIVE POLICY.

Mr. Malan went on to refer to native affairs. They knew that in 1920 an Act was passed, the Native Administration Act, which laid down a new native policy. One of the outstanding features of that Act was that the natives should be consulted with regard to any great measures affecting their interests; they would not have a final say, but they would be consulted.

What happened at the recent native conference in Pretoria? Mr. Tielman Roos told the natives assembled there that, as General Hertzog would explain his segregation policy in Parliament next session, he would not say a word about it.

If that policy was forthcoming, which he sometimes doubted, it would mean that an important measure affecting the Natives would be dealt with without the natives being consulted. That showed a lack of confidence in the people. The natives were part and parcel of the people of the country, and it was not in the best interests of the people and the country to treat the native in that way.

Race Problem—1924.
Asia

Japanese to Prohibit Californians From Owning Land on Oriental Isle

TOKIO, Jan. 13.—Japan's answer to the recent decision of the United States supreme court upholding the California alien land law will be, if the Japanese press is correct in its surmise, the enactment of a new land ownership law of a reciprocal nature, granting the right to own land to individual foreigners except those whose governments deny the same rights to Japanese.

Morning Advertiser

According to the Japanese papers, the contemplated law may make a distinction between the various states of a nation—for instance, barring Californians from holding land, but not New Yorkers.

The vernacular press credits the cabinet with the intention of pressing such an act shortly. The new law would replace the one passed by the diet in 1910, but never put into effect. The 1910 measure provided for alien ownership of land, but contained no distinctions between nations, states or groups. However, as it was not put into operation, aliens cannot own land in Japan at present.

1-14-24

The papers say the land bill is expected to be introduced in the diet early in February and may be considered the government's answer to the California legislation.

The California land law prohibits aliens not eligible to citizenship thus including Japanese, from owning or leasing agricultural lands or from entering into crop sharing contracts.

NEW PROBLEM FOLLOWS ANTI-JAPANESE DECISION

Big California Estates Once Leased to Aliens Must Now Be Cut Up Into Small Farms for White Settlers—Asiatic Labor Hard to Replace

By ELIAS TOBENKIN.

FOR sixteen years the "Japanese question" has been a matter for argument, excoriation and bad blood within the State of California. East of the Sierra Nevadas it scarcely penetrated. By the decision of the United States Supreme Court in November upholding the alien land laws of the States of California and Washington the Japanese issue has been raised to national and international importance.

New York

2-17-24

The Supreme Court gives its latest decision within a year after it had confirmed rulings by the Federal courts which declared that the Japanese are not "free white persons," and consequently are not eligible to American citizenship under existing naturalization laws. The 1922 decision was far-reaching in its political effects. The latest decision has as profound an effect in the field of economics.

New York

Three rules were laid down by the Supreme Court: Japanese are barred from owing land in the States of California and Washington; they are barred from owning stock in land-owning corporations, and they are prohibited from entering into contracts with landholders for a division of crops. Legally, and in every other way, this last decision is a corollary of the first, denying citizenship to the Japanese.

Each State, said the Supreme Court, may enact laws prohibiting aliens from owning land within its borders, provided such laws do not interfere with existing treaties. The laws of California and Washington prohibit the ownership of land by aliens "who have not declared their intention to become American citizens." Under existing naturalization laws, "Japanese, Chinese and Malays" cannot become citizens. Hence they fall within the scope of the California and Washington laws and cannot own land within those States.

While the political complications that are due to follow the decision are as yet only faintly outlined, the economic disarrangement created by it, at least in the State of California, is already quite distinct.

Japanese as Farmers.

Though among the youngest newcomers to the Golden State, the Japanese have cut a wide swath in California's farming pursuits. Of the 132,000 Japanese in the United States 100,000 more or less, live in California. But while composing only 3 per cent. of the State's population, the Japanese have taken hold of California's agriculture to a greater degree than the immigrants from any other country.

Full official figures about the extent of their land holdings in the Golden State are available for the year 1919 only. In that year the Japanese were in control of one-eighth of California's total of 3,893,500 acres of irrigated land—of 458,056 acres, to be exact. They owned outright 29,105 acres of this land; the rest was leased. The value of the crops raised by them in the year 1919 was $67,145,730.

The Japanese dominate California's output of celery, berries, asparagus cantaloupes, onions, tomatoes, lettuce mixed vegetables and decidious fruits producing from 80 to 95 per cent. of the total output. Even of so typical a California product as grapes the Japanese produce between 25 and 30 per cent. of the yearly crop. Some of the best peach orchards are owned or controlled by them.

By the terms of the Supreme Court decision the contract relations between 30,000 Japanese adults, who to date have been operating more than half a million acres of the most fertile land in the State on a cropping basis with American landholders, are automatically dissolved. The Japanese can no longer work this land as before. That any large number of Japanese will enter the employ of American landholders as individually hired farmhands, in view of the disinclination to such a status fostered among them by their national leaders, seems highly improbable.

There can be no wholesale replacement of the Japanese on the land. Skill is important in the raising of every one of the mentioned products. The Japanese are experienced farmers and gardeners. California's readjustment, in consequence, will have to take more than a surface trend. It is already widely conceded that there will have to come about a redistribution of land within the State. The large landholders who, by turning their land over to Japanese cropping companies, have in the past been able to keep their vast estates together, will now be compelled to break up their estates into small parcels and sell these parcels to individual settlers or would-be settlers on the land.

It is in this prospect of breaking up the large estates and making good land available in small parcels and at a reasonable rate that many of those who deplore the Supreme Court's decision in principle, being against all race or class discrimination, see some compensation in its working out. Regardless, however, of the far-reaching changes that the Supreme Court's decision is sure to usher into the life of their State, Californians, on the whole, have met the decision with exultation.

With the exception of the large estate owners and of certain groups of idealists centred about Stanford University, chief of whom is Dr. David Starr Jordan, the friends of the Japanese in California are few and far between. Even among liberals and radicals the Japanese question has to be touched lightly, for the liberals and radicals generally side with labor on political matters in the State—and labor is universally and bitterly anti-Japanese.

Japanese "Efficiency" Too Great.

What are the underlying causes of the Japanese question in California? What fostered it? Where were its beginnings?

The universal complaint against the sons of Nippon in the Golden State lies in what is termed their "Oriental efficiency and drive." What the Californian understands by the term "efficiency" when used in connection with the Japanese was made clear as far back as June, 1920, by the Governor of the State at that time, William D. Stephens. In a letter to the State Department transmitting a report on the Oriental situation in California Governor Stephens wrote:

"The Japanese, with his strong racial instinct, acquires his piece of land, and within an incredibly short period of time large adjoining holdings are occupied by people of his own race. * * * The Japanese, by very reason of their use of economic standards impossible to our white ideals—that is to say, the employment of their wives and their very children in the arduous toil of the soil—are proving crushing competitors to our white rural populations. The fecundity of the Japanese far exceeds that of any other people that we have in our midst."

The oldest and most persistent foe of the Japanese in California is organized labor. As far back as 1888 a San Francisco ship owners' association manned several of its vessels with Japanese. That act marked the first breach between organized labor and the Oriental in California.

Organized labor's view of the Japanese question is outlined by a leading trade unionist in San Francisco in these words:

"The Japanese come from a country where wages until very recently averaged only 14 cents a day and where the pressure of population was such that the food problem was always acute. Japan has 375 persons to the square mile, while we have only 35. To eke out a living the Japanese in Japan had to work hours that were twice the length of our American eight-hour day. His wife and children had to do likewise.

"We have no quarrel with the Japanese for what they have done in Japan. But when the Japanese workman comes to America, where he employs not medieval tools, but twentieth century machinery, where he employs tractors and auto trucks, where he uses gas and electricity as any white worker does, and then turns around and works 'Japanese hours,' works seventeen and eighteen hours a day, then we object. The Japanese is clever and skillful. He has adopted American civilization in production, but he does not adopt American standards of wages, hours and family life. He has no holidays and no Sundays. He sets a pace that is beyond the white man's strength to endure."

Specifically the Japanese are charged by organized labor in California with maintaining sweatshops, with driving white female domestics out of employment, with forcing 250 shoe repair shop men out of San Francisco, with cutting into the white laundry business, with underbidding white building contractors from 20 to 60 per cent., and with controlling all unskilled labor on the railroads.

Drive Whites From the Land.

It is the relation of the Japanese to

the land, however, that sets the entire State against him.

Briefly, the Japanese farmers, or rather the Japanese societies and companies which direct the colonization of their countrymen in California, are charged with studiously aiming to control the most fertile lands of the State, and with obtaining this control by resort to so-called "shock troop" methods. As soon as the Japanese get into a territory their high rate of industry and their low standard of living, it is asserted, bring them at once into conflict with the scheme of things adhered to by American settlers, with the result that the Americans are forced to leave.

In this campaign for land ownership, according to ex-Governor Stephens, the Japanese have "evaded the spirit of the anti-alien land legislation passed in 1913," and through resort to certain legal subterfuges "have frustrated the very purpose of the enactment." These evasions, Governor Stephens charges, "have been accomplished through the medium of corporations, trustee stock ownership, trustee land ownership, and the device of having native infant children of Japanese parentage made grantees of agricultural lands controlled and operated exclusively by their non-eligible parents."

The land question inevitably leads into and is linked with what Californians term the "inner government" of the Japanese on the Pacific Coast.

You may travel up and down the State of California for months, and at no time will you meet with a Japanese tramp or mendicant. Others there are. The Austrian or Hungarian, Scotch or Irish laborer, down on his luck, may be seen drifting, his rolled-up blanket strapped to his back, in search of work, in search of a meal. But not the Japanese.

The Japanese take care of their own poor. Japanese societies take care of their own jobless. By itself this is a worthy thing. The Californian, however, points to it as a part of the Japanese "inner government" in the State. Precisely as the Japanese societies will not permit the Japanese laborer to become a charge upon the community, they control him in other ways.

Thus it is alleged that Japanese agricultural laborers have been almost completely eliminated from California's labor market as individual applicants for jobs. They are moved about by their associations and societies on the coast as troops are moved, in companies, and with well-planned intent.

A Japanese Labor Trust.

Control of immigrants by padrones or labor agents is not new. Italian and other Southern and Eastern European immigrants, on first landing in America, are manipulated by labor agents of their own nationality. These agents, however, have no sanction from their Governments; they act as individuals, and the immigrant is sure to outgrow them.

With the Japanese societies on the Pacific Coast the case is different, and control by them seemingly does have a sort of semi-official character, because of the limitations that are placed upon the Japanese immigrants by both the American and Japanese Governments, if for no other reason.

Japanese immigration to America dates from the year 1885. Five years earlier there were only about 150 Japanese in the United States. In 1885 the Japanese Government officially permitted Japanese to leave their country, but with the "express stipulation that the emigrants should never lose their allegiance to the Mikado." A year later the Emigrants' Protective law was enacted by the Japanese Parliament, stipulating that "every laborer leaving the country should have one responsible surety at home who could be compelled to provide for his care during sickness and, if necessary, for his return."

No sooner was this law passed than there sprang up in Japan a number of emigration companies that undertook to provide the would-be emigrant with surety, and also supplied him with transportation and gave him a job at his destination. These emigrant companies became brokers in Japanese labor for employers in the United States. They grew enormously wealthy. Some of the leading statesmen of Japan were among their stockholders. Their official position and power grew, both in their native land and in the United States.

Aliens Well Organized.

Under changed names and various guises, it is alleged, these emigrant societies, having the good-will, if not the actual approval, of the Japanese Government, have been directing Japanese emigration to the United States and have been molding the character of Japanese labor here, putting it on a footing entirely different from that on which immigrant labor from other countries rests.

Let a white man fail in an agricultural enterprise in California, it is pointed out, and his mortgage will be foreclosed. If a Japanese fails, his property is taken over by another Japanese quickly, and with scarcely any publicity. The transaction bears the earmarks not of being the individual enterprise of the Japanese in question, but rather of coming from one of the Japanese landholding companies, which see to it that land once acquired by a Japanese shall not be permitted to revert to a non-Japanese owner.

Japanese imimgration to the United States since the year 1907 has been governed by the "gentlemen's agreement" into which President Roosevelt entered with the Japanese Government. By the terms of this agreement, Japanese were to come to America "exactly as Americans go to Japan"; meaning, in effect, that travelers, students, persons engaged in international business and men who sojourn for pleasure or study were to have freest access from one country to another. Laborers, however, "men who want to take up farms, men who want to go into small trades, or even into professions where the work is of an non-international character," were to be kept out.

It is charged vehemently by critics of the Japanese in California that the Japanese societies and associations, the "inner government" of the Japanese in America, have reduced this "gentleman's agreement," which Americans subscribed to in good faith, to a scrap of paper. The Japanese societies on the coast, it is asserted, have designated as "students" thousands of young Japanese who, after spending a few weeks in American schools, "disappeared to accept employment and later to show up as proprietors of various business enterprises or as the owners or lessees of farms."

It is further charged that under various subterfuges these societies obtained admission to the United States of 5,748 picture brides between July, 1911, and February, 1920; that upon their arrival many of these brides were set to work on farm lands, and that Japanese have been smuggled in by way of Mexico.

Ex-Governor Stephens stands back of practically all of these accusations. He imputes no bad faith to the Japanese Government, but he charges a "lack of entire good faith on the part of the Japanese" in California.

The answer of the Japanese thus far has been less a denial than a blanket plea for tolerance and for America's continuance of her traditional policy of hospitality and asylum

JAPAN THREATENS TO BOYCOTT TRADE

If Immigration Bill Passed Industrialists to Cancel Orders of $200,000,000

WASHINGTON, Jan. 26.—Japanese industrialists have threatened cancellation of $200,000,000 worth of commercial orders in the United States if the 68th congress goes through with its plan of passing a Japanese exclusion act.

This information imparted to congress today by Secretary of Commerce Herbert Hoover, who, without disclosing details of the matter laid the information before Representative Albert Johnson, republican, of Washington, Chairman of the immigration committee, now framing the new restriction bill. The information came, presumably from department of commerce agents abroad. The resentment in Japan over the contemplated exclusion has reached a high stage Hoover told Johnson.

The immigration bill pending before the committee, contains a Japanese exclusion provision similar in form to the Chinese exclusion act. It was adopted by the committee. at the urgent solicitation of Congressman Baker and Frear of California, where feeling against Japanese settlers has become very bitter.

Strong representations against the pending bill have also been made by the Italian government because of the proposed reduction of immigration to 2 per cent based on the 1890 census. The present law admits 3 per cent base on the 1910 census.

The Italian government, in a protest to Secretary Hughes claimed unfair and unfriendly discrimination against Italians in the changing of the census basis which, the committee admits, was to give prepondererance of admissions to aliens from Northern Europe. Secretary Hughes sent the Italian protest to Johnson.

The pressure of foreign governments and alien "blocs" on administration leaders and members of congress will retard formation of the new immigration bill and may lead to radical changes if not the defeat of the bill, in the opinion of some members of the committee. Representative Cable, republican, Ohio, a member of the committee, charged today that an alien bloc from New York had threatened the republican congressmen from New York that they would turn the state democratic in the next election if the immigration bill now in committee is passed.

Cable introduced in the house today a bill to extend the present immigration laws until June 30, 1930, changing the quota to 1 per cent of the 1890 census instead of 3 per cent of the 1910 census, and making it applicable to Canada and Mexico which are now included in quota restrictions. The new quota would cut the total number of immigrants possible from 523,000 to about 125,000. Husbands, wives, and minor children would be admitted outside the quota. All immigrants would be selected at the source.

Selections will be made through the American consul to whom the immigrant applicant must apply for passport. Viz:

Where the Vise is give the consul shall issue an immigrant certificate, supplied by the secretary of labor, which shall be valid for three months and no longer.

The Cable bill omits the object at Japanese exclusion provision, but strikes more harshly at the Italians and other southeastern European peoples, through the reduced quota .

Race Problem — 1924.

Asia.

RESULTS OF JAPAN CRISIS.

There is little evidence that the eruption of popular feeling and indignation in Japan over the American exclusion bill is abating. Mass meetings are held all over the islands, and in the big cities like Tokio, Osaka, Yokohama and Nagasaki there have been demonstrations that assumed an ugly character.

The Japanese newspapers have practically done nothing to combat this spirit of high tension and hysteria, but have rather added fuel to the flames by their jingoistic attitude in many instances. 6-29-24

Official Japan has been careful to avoid all semblance of hostility insofar as the reception of the American round-the-world fliers were concerned, but that does not mean that, diplomatically, Nippon has not exerted her utmost efforts to protest and by shaded threats and innuendo tried to influence the United States to agree to change, by revision, the character of the exclusion bill.

To one man in this sad and deplorable incident goes unlimited credit for tactful handling of a delicate situation. He is no other than the American ambassador at the court of Tokio, Cyrus E. Woods. He even went to the extent of patiently listening day after day, before his departure for America, to delegation upon delegation of dissatisfied, discontented and indignant Japanese civic and patriotic bodies.

And he did this not because he wanted to listen to their arguments, which, after all, must have been a constant reiteration of one single theme, but he did it as a favor to the Japanese government, which, in its wisdom, saw the need of establishing a safety valve in the boiling situation, where steam should be let off in order to avoid an explosion.

But from our own standpoint the whole incident is a deplorable blunder. This does not mean that there is anything fundamentally wrong with America's decision to regulate her own immigration, but the methods employed were crude, mediaeval and fraught with danger.

The same results could have been achieved in a quiet, diplomatic manner, in the exact way these things are generally settled. Congress would have it different and precipitated action with a show of uncalled for fervor.

The result is this: For twenty years diplomats and statesmen of both the United States and Japan have worked carefully and patiently to bring about friendly relations between the two countries.

At one blow their work of two decades was thrown to earth. But the worst of all is the effect the crisis has had on existing treaties. For no attentive observer will deny that the sudden precipitation of the exclusion question has nullified to a large extent the work of the Washington arms conference.

The matter should have been handled through diplomatic channels, the same results would have been achieved and there would have been no flare-up of international feeling with all its bitter consequences for the future.

BARRIER TO JAPAN CAUSES A CLASH

Question Brought Up at League of Nations' Societies Meeting.

REACH AN AGREEMENT

Japanese and U.S. Delegates to Omit Individual Reference.

7-2-24

Associated Press.

Lyons, July 1.—With an acrimonious debate over racial equality as related to Japanese immigration into the United States, and with Count von Bernstorff, the former German Ambassador at Washington, speaking on French soil, dramatically painting a picture of a new and peace-bent Germany, striving for the brotherhood of man, the International Federation of League of Nations Societies to-day experienced thrilling moments.

The Japanese immigration problem brought about a clash between the Japanese and United States delegates over resolutions favorably reported by the Economic Commission; these recommended that all states, without distinction of nationality or religion, adopt identical regulations concerning the admission of foreigners. The United States delegation, headed by C. A. Duniway, interpreted the resolutions as involving the Japanese-American immigration problem, and opposed their adoption.

Horace J. Bridges, of Chicago, said that legions of Americans are fighting to have the United States enter the League of Nations, but that if the League of Nations societies were going much further than the League of Nations itself in at attempt to intervene in purely domestic matters, it would prove a serious blow to the efforts of the League friends.

It was noticeable that pronounced applause arose from various parts of the auditorium when M. Sugimura, secretary of the Japanese Embassy in Paris, arose to champion the Japanese cause. The Japanese, he said, had insisted from the start that the question of equality of treatment for foreigners should be handled without involving the problem of immigration, and that it was the permanent commission which had extended the resolutions so as to involve immigration.

Would Modify Resolutions.

"The Japanese delegation," he added, "stands ready to modify the resolutions, but let us do it without the brutality manifested here today."

Professor Dougle, of the Sorbonne, and a member of the French delegation, in a speech which was also vigorously applauded, attacked the United States representatives as being over-susceptible and belittled their argument that the resolutions infringed state sovereignty.

Amid considerable commotion and excitement the Congress adopted a suggestion advanced by the Germans and Swiss, that the Japanese and United States delegates meet with some other members of the economic commission and try to frame a compromise text.

The United States and Japanese delegates reached an agreement late to-night to add a clause to the racial equality resolutions declaring that the resolutions do not involve the question of immigration. They also decided to make no particula reference to Japan or the Unite States.

JAPAN WOULD PUT RACIAL EQUALITY ON LEAGUE BOOKS

Lyons, France, June 29.—A resolution establishing the principle of racial equality has been introduced by the Japanese delegation at the annual congress of the International union of League of Nations associations, now meeting here.

COLLEGE HEADS EXPRESS FRIENDSHIP TO JAPANESE

Thirty of Them Sign Message That Condemns "Inconsiderate Action" of Congress in Connection With Gentlemen's Agreement on Immigration

THE "inconsiderate action" of Congress in passing the immigration bill abrogating the gentlemen's agreement with Japan violates the sentiments of the American people, Baron Shidehara, Minister of Foreign Affairs at Tokio, is told in a cablegram signed by the heads or the Presidents Emeritus of thirty leading colleges and universities in this country. Charles W. Eliot, President Emeritus of Harvard, is the author of the message, which expresses the confidence that Japanese graduates of American colleges will work for better relations between the two countries.

The originator of the movement is J. B. Millet of Boston, who interested Dr. Eliot and then obtained the signatures of the other educators and their comment. Among those who disapprove of the action of Congress are two representatives of the Pacific Coast, David Starr Jordan, President Emeritus of Stanford, and W. W. Campbell, President of the University of California.

The text of the cablegram drafted by Dr. Eliot reads:

"We rely on the Japanese graduates of American institutions of learning to interpret correctly to the Japanese public the inconsiderate action of the American Congress, which does not represent the sentiments of the American people toward Japan. 7-6-24

Will Promote Good Fellowship.

"Thinking Americans know the historical relations between America and Japan and the extraordinary progress already made in Japan toward the adoption of Western methods in science, industries and commerce. They also understand the fine physical and moral quality of Japanese labor at home and abroad.

"All such Americans propose to do everything in their power not only to maintain the traditional good fellowship between Japan and the United States but to promote it under all conditions, favorable or adverse."

The following signatures are appended to the cablegram to Baron Shidehara:

George D. Olds, President of Amherst College.

L. H. Murlin, President of Boston University.

K. C. M. Sills, President of Bowdoin College.

W. H. P. Faunce, President of Brown University.

Marion E. Park, President of Bryn Mawr College.

D. J. Cowling, President of Carleton College.

Henry S. Pritchett, President of the Carnegie Foundation.

William F. Slocum, President Emeritus of Colorado College.

Livingstone Farrand, President of Cornell University.

Ernest M. Hopkins, President of Dartmouth College.

J. H. T. Main, President of Grinnell University.

Charles W. Eliot, President Emeritus of Harvard University.

W. E. Simonds, President of Knox College.

Mary E. Woolley, President of Mount Holyoke College.

Henry C. King, President of Oberlin College.

W. O. Thompson, President of Ohio State University.

John G. Hibben, President of Princeton University.

Ada L. Comstock, President of Radcliffe College.

Henry Lefavour, President of Simmons College.

W. A. Neilson, President of Smith College.

David Starr Jordan, President Emeritus of Stanford University.

Joseph Swain, President of Swarthmore College.

Ernest D. Burton, President of University of Chicago.

Josiah H. Penniman, Provost of University of Pennsylvania.

E. A. Brige, President of University of Wisconsin.

H. N. MacCracken, President of Vassar College.

Ellen F. Pendleton, President of Wellesley College.

Charles F. Thwing, President Emeritus of Western Reserve University.

H. A. Garfield, President of Williams College.

A number of college Presidents replied that they had spoken disapproval of the action by Congress in their baccalaureate sermons. Many of them expressed their regard for Japanese students attending their institutions, and all replies bespoke hope for maintaining good relations with Japan.

President Campbell Criticizes Congress.

"The method employed by our Congress was most offensive to the Japanese nation and unworthy of our great nation," President Campbell of the University of California wrote. "I am not averse to the exclusion of Japanese laborers from the United States, but I most emphatically object to the manner in which the Congress of the United States has brought this about. In fact, I have been hanging my head in shame for the attitude taken by Congress.

"More than forty years ago our Department of State negotiated a treaty of exclusion of Chinese laborers, which has worked admirably, and today no nation

on earth has more kindly thoughts for the United States than China. If we were to have absolute exclusion with Japan, that result should also have been obtained through the medium of kindly diplomatic effort."

David Starr Jordan, the other Californian signing the cablegram, said that he had written to leading men of Japan in even stronger terms than Dr. Eliot's message. "I have insisted particularly," he said, "that the apparent reason for the efforts of anti-Japanese in California is not exclusion, which has been a fact accomplished for sixteen years, but to keep an open sore for political purposes."

President Hibben of Princeton agrees with Dr. Campbell that a solution of the Japanese immigration problem could have been found through diplomacy rather than by Congressional action, which he termed a "tragedy."

"I shall be very glad to add my sentiments in reference to the relations of America to Japan," he wrote Mr. Millet. "With the growing friendliness of the past few years, and particularly the manifestations of sympathy and of helpfulness on the one hand and of sincerest gratitude on the other, in connection with the great earthquake in Japan, it seems to me little less than a tragedy to have any misunderstanding arise between these two great nations, particularly as it should turn, as it evidently does, upon a phrase inadvertently expressed and stupidly misunderstood.

Condemns America's Action.

"I have a very profound respect for the spirit of the Japanese people. They have won a place among the nations of the earth, and America should be the last to give to the Japanese needless offense in reference to matters which could be readily arranged through diplomatic procedure to the satisfaction of both nations."

President Hopkins of Dartmouth wrote that he was thankful for "the combined opportunity to sign the friendy cable to Baron Shidehara and, at the same time, to make public statement of the American Congress."

Josiah H. Penniman, the Provost of Pennsylvania, sent the following reply:

"The recent legislation enacted by the American Congress does not, I am sure, represent the feeling of the American public. There is nothing but admiration expressed for the fine qualities of the Japanese, many of whose most representative young men and young women are the holders of degrees from American universities. The friendliness of Americans for these academic brethren is deep and sincere. Nothing must be permitted to create the impression that there is anything except the utmost friendliness in America for the representatives of this great sister nation."

Dr. H. A. Garfield, President of Williams, wrote that his institution is "deeply interested in the progress and future of the Japanese. As an evidence of our disapproval of the action taken by our Congress," he added, "I cite the fact that we immediately sought to arrange for the presence of a Japanese lecturer at the Institute of Politics this Summer, even though our list was already filled."

President Comstock of Radcliffe wrote: "I am confident that there is a growing friendship among the university women of the world and that Japanese and American women are every year making closer and more friendly contacts. The recent action of Congress will, I am sure, seem to educated women in both countries an additional reason for fostering their relationship."

A similar view was expressed by President Sills of Bowdoin, who said: "In many quarters the general feeling of sympathy and friendliness for Japan has been increased rather than diminished by the action of Congress. I hope that the friends of the United States in Japan will understand that there are many Americans who wish that the action taken may promptly be reversed."

Race Problem - 1924.

Asia.

6,000 Japs Migrate to Mexico

Los Angeles, Calif., May 1.—Aroused by the discriminatory laws preventing them from holding land 6,000 Japanese left southern California last Monday and migrated to Mexico. 5-2-24

Their place is being taken largely by colored people from the South and the West Indies.

NATIONALISM IN INDIA.

Adjournment of the Indian Provincial Legislatures has left the British authorities confronted with the task of finding a way out of the impasse created by the obstructive tactics of the Swaraj or militant nationalists. In the Central Provinces, where the nationalists won an absolute majority in the Legislature, the session was fruitless and government is being carried on by executive decree. In Bengal the Opposition succeeded in rejecting the vote on Ministers' salaries, and there, too, recourse has been had to a special order from the Central Government permitting an interim budget. Government by decree is not a process welcome to those who would see the people of India win their way to complete self-rule in the course of time. But so good a friend as Lord OLIVIER, the Secretary of State for India, has intimated that if obstruction continues the home authorities may be driven to ignore the Legislatures. That would be a confessed break-down of the reformed Constitution or "dyarchy" at the very moment when a grand commission is preparing to investigate its operation and extension.

Nationalist opposition continues to be aggressive in spite of increasing signs of dissension within the nationalist movement, using that term in the broadest sense. Between the followers of GANDHI, who are non-political, and the followers of C. R. DAS, the principal leader of Swaraj, there has arisen a sharp conflict, which, according to some observers, has only been temporarily postponed by a compromise formula adopted at the All-India Congress late in June. GANDHI's non-cooperation calls for a boycott of the Legislatures. He has said that he has not the slightest interest in any measure of self-government which Great Britain might grant. His concern is with a popular risorgimento to be attained through the boycott of machine-made textiles and the revival of the spinning wheel, prohibition of alcohol and drugs, the redemption of the "untouchables" or outcaste classes and the permanent reconciliation of Hindus and Mohammedans. The Swarajists insist on going into the Legislatures, for the very purpose of creating a governmental deadlock. This, as the more militant policy, is said to have the stronger appeal to the Indian masses, though GANDHI's personal influence remains considerable. Full reverence is paid to his character, with minor consideration for his tactics.

The specific complaint of the Swaraj politicals is that the dyarchic system of reserved and transferred governmental powers is a farce. The departments that really count are reserved for the Executive. They assert that the people at present have the power to vote on less than one-seventh of the total budget of the Central Government. In the present state of British temper it is likely that this complaint would receive serious consideration provided the nationalist representatives showed an inclination to cooperate instead of going in for sheer obstruction. It is a situation which impels even The Manchester Guardian to say that "no advance toward provincial autonomy is possible unless the Indian members are in the Councils not to destroy the Constitution but to work it."

COLOR ISSUE BREEDS UNREST IN THE EAST

By SAVEL ZIMAND.

New York Times 10-26-24

AT the recent meeting of the fifth Assembly of the League of Nations the Japanese delegation again brought the question of racial equality into the limelight. The objections of Japanese delegates at Geneva to the original draft of the peace protocol and the subsequent agreement that hereafter the League cannot be content to deal only with armaments and politics, but should especially devote its attention to such problems as outlets for excess population, emigration, supply of food and raw material, not only strengthens Japan's position among the great powers but will also have the effect of increasing Japan's prestige as protector of the people of Asia.

It was no less a person than the late Marquis Okuma, the grand old man of Japan, who, speaking some years ago at the Kobe Chamber of Commerce, said, "There are 300,000,000 natives in India looking to us to rescue them from the thraldom of Great Britain."

The amendments to the domestic jurisdiction clauses passed at Geneva signify a victory for Japan's attitude on the United States Immigration act, for Japan has all along maintained "that no question is really domestic if other nations' interests are involved." But below the surface the amendments passed by the League have a much deeper significance. The declaration of former Premier William Hughes that "Australia will not accept the compromise reached by the League of Nations for submission of racial disputes to arbitration" and the declaration of a leading Australian paper that "We are no longer a free people if a deputy in the League of Nations can say whether we are allowed to keep Australia white" shows that Ambassador Adachi in advocating his amendments aimed a blow against the color prejudice. His success will be heralded all over the East as a victory against the color bias of the West.

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The color question is growing daily more serious. Never before has the East resented so much the assumed superiority of the white races. The color question has assumed such a grave appearance that it is apt to become in the near future a menace to world peace.

In Japan, China and India I heard a good deal of talk about the formation of a well-organized Asiatic union. In India a leading Mohammedan said to me, "What we are interested in is what the attitude of America is going to be in the conflict between East and West. This fight is apt to come." The poet Rabindranath Tagore in a press interview on his arrival in Japan, commenting on the racial questions, said that "the time has come for all peoples of Asia to unite."

Chinese Resent Discrimination.

In China I was told by a responsible statesman "that the white people will force us to take up the fight against color distinction." It is generally taken for granted that the hatred of Japanese and Chinese is so strong that these two nations could never come together. It is true the people of these two countries do not like each other. But they hate the whites more than they do each other. As a Chinese scholar said, "We can't be fooled any more about the intentions of the white people. We have seen how they act."

But while the color prejudice is not limited to one single power with possessions in the East, it is only natural that Great Britain, the country with such vast dominions, should be confronted in a much larger degree with this problem. In many parts of the empire its white subjects refuse to grant political rights to the colored subjects. In other parts of the empire the colored subjects are not permitted to reside. In the East African colony of Kenya the white inhabitants have threatened the home Government with armed resistance to any scheme granting Indians more politcal rights.

In the case of India, the most valued possession of England, the color question holds the centre of the stage. India has been stirred to its depths because of color discriminations in other parts of the empire and racial and social discriminations at home. It is mainly because of this that the people had come into so many collisions with their rulers.

Discrimination Galls.

While the people of India may be divided as to the methods of achieving greater independence under England, there is a unanimous agreement on what is their chief cause of complaint against their foreign rulers. If a referendum were taken among them today on their chief grievance against the English, the majority would undoubtedly say it is racial and social discrimination.

Some Nationalists do not deny that Britain has with few exceptions administered justice to the country. But, as the poet of Asia said, "Human beings as we are, justice is not the chief thing that we claim from our rulers. We need sympathy as well to feel that we have a human relationship with them and to retain our self-respect."

It is true that a small group of officials have shown in the last few years a different spirit in administering the laws. But, broadly speaking, it cannot be denied that this complaint is based on facts and is the greatest stumbling block to a better understanding between the two peoples.

But there is another side to the question. The Britisher of today in India is heir to the tradition that the Indian is an inferior person and has to be governed. The Britisher feels that it is his duty to work for India. The Indian wants him to work with India.

The more liberal officials realize that the period of conquest and subjection is a matter of the past and look with a certain pride on the resentment of the Indian against the old policy. In fact, this growing self-respect is the greatest testimonial to British rule. But the domineering, arrogant type predominates. He feels that the Indian is inferior to him as an employe; that he is less conscientious and less efficient; that he is inferior as a citizen and that he is his inferior as an animal.

This race feeling has shown itself in exclusion acts in other dominions. At a dinner attended by leading Indians recently one of the guests said to me:

"We have stood for the empire, we have thought in terms of the empire and we have fought for the empire. And yet we find ourselves barred from the dominions and colonies of the empire because we are of a different race.

"What hurts most is such a phrase as 'white Australian policy.' We have been watching how the dominions and colonies passed one exclusion act after the other against our countrymen. And those Indians who were settled before anti-Indian immigration bills were passed are debarred from political rights or are forced to live in segregated areas. This has happened in the South African colony of Kenya."

"The same discrimination exists," another guest, a barrister, said, "with regard to our political status in the dominions and colonies. In Australia an Indian cannot vote for the national Senate or House of Representatives unless he is entitled to vote for the State Parliament. In Queensland an Indian cannot become a member of the Legislative Council and the Legislative Assembly and is disqualified from voting at Assembly elections. In Western Australia there are more such disqualifications. With regard to property rights there are more racial discriminations."

The story of the statue of John Lawrence in the Punjab shows not only the traditional attitude of the English but the growing resentment which the Indians feel over it. John Lawrence was the first Commissioner of the Punjab after the British conquest of the province. His statue stands on the main street of Lahore, with a pen in his right hand and a sword in the left. Underneath the figure there is engraved the following inscription: "Will you have the pen or the sword?"

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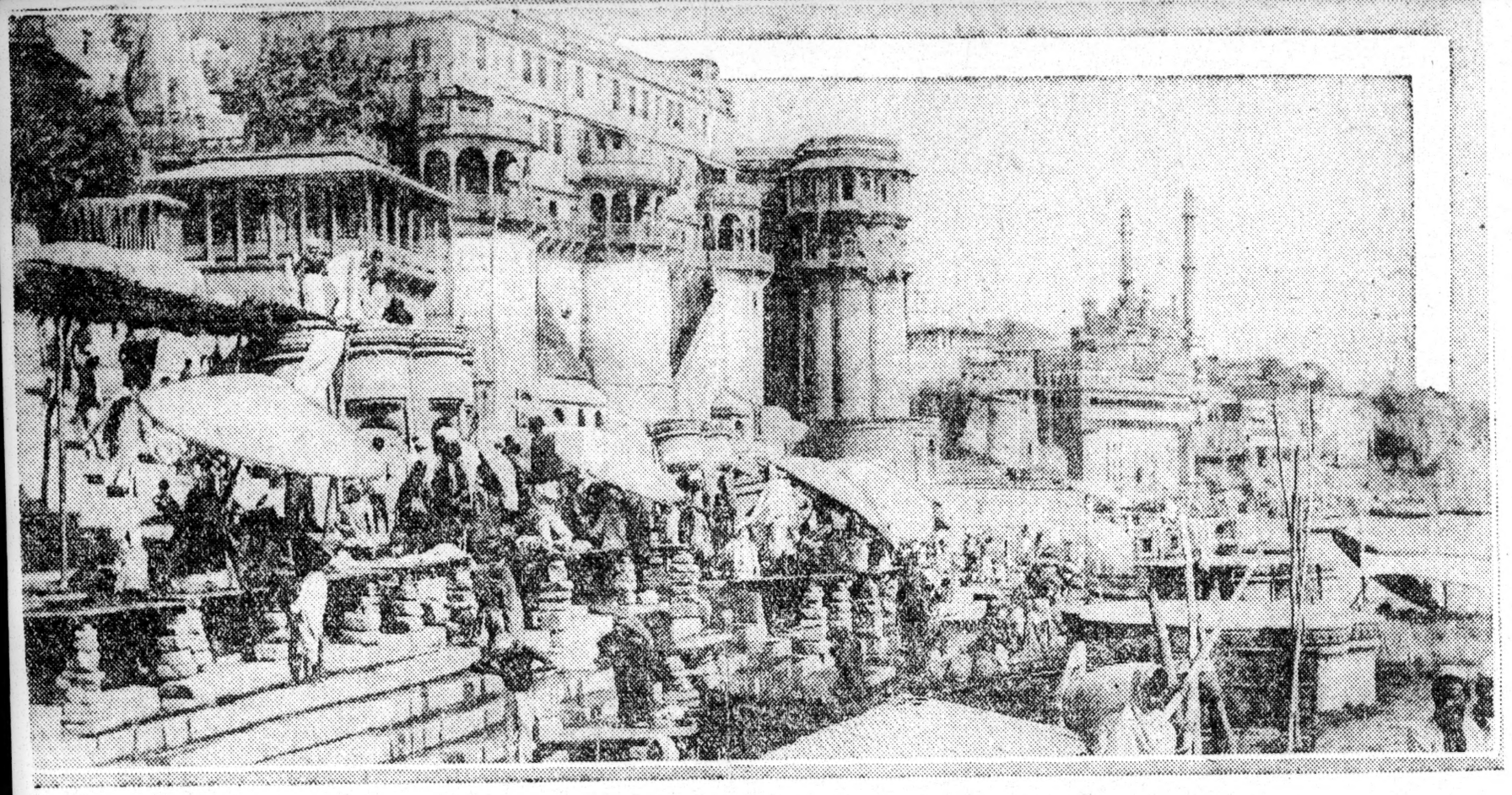

The Sacred City of Benares, Where the Hindus Come to Purify Themselves.

Race Problem—1924

Asia.

Ethics of Japanese Exclusion

Speaking from radio station WHN in New York on July 26, Milton W. Sutton discussed ethical aspects of Japanese exclusion. The fact that his address was made under the auspices of the National Security League, which yields to none in emphasis upon loyalty and 100 per cent Americanism, adds significance to what he said, in part as follows: "Just why our Constitution, drawn up by men who thought they were penning a bill of human rights, should be interpreted as the exclusive property through all ages of three color groups—red, white and black—and only these three, is more than one can understand. But that is the present reading of our law. It is our law and we must accept responsibility for it until we change it. . . .

"If Dr. Ishizaka, President of our great Christian College in Tokio, should take up residence in this country and desire to become a citizen he could not do so. Should he be introduced as a Doctor of Philosophy from Johns Hopkins University—as a Christian gentleman of forty years standing—as the administrative chief of every American missionary who is appointed to work as a teacher in that great institution, he would, without more than a glance at his passport, be ruled out as ineligible. Dr. Nitobe may be invited to come over and deliver lectures on political and national ideals to the students of Harvard and Yale Universities as 'exchange' professor, but he can never qualify as a citizen of this Republic. Why? Because he is neither an American Indian, a Caucasian, or a Negro. . . . He was born unassimilable to our social and political life, don't you see? It makes no difference that for many years he has been happily married to a charming American lady—that their home in Tokio is a center of culture and refinement, as well as Christian patronage of every good cause. No qualitative test is permitted and he is debarred, together with Wellington Koo, C. T. Wang, Rabindranath Tagore, Gandhi and more than 800,000,000 other of the Children of Men who live East of Suez." . . . Japan "has not looked to America as an 'outlet' for her people for years, if she *ever* did. However, it means everything to Japan to have them treated—either excluded or admitted—on exactly the same basis as the people of other races. When this proposal was pressed at one of the sessions of the Senate Committee, the unanswerable reply was that the application of the quota to the Japanese would recognize them as the racial equal of European groups and of ourselves, and that this would be intolerable. . . . If we have such a desperate time granting freedom and equality of opportunity to the Japanese who are at this particular junction the most educated, progressive and Americanlike of all the people of the East, what is to become of us when the millions of China, India and Africa, tomorrow and the day after, struggle to their knees and then to their feet and finally stand facing us eye to eye, claiming a place with us as our peers? . . . If we cannot make this adjustment, there is nothing ahead but disaster. It is not Japan, but *America* that is on trial in this present situation."

Mr. Sutton referred in commendatory terms to the work of Dr. Sidney L. Gulick of the Federal Council of Churches, whom he called "America's greatest Christian statesman in relation to Eastern matters"; and argued (1) for scientific and impartial immigration laws which will apply alike to all races; (2) brotherly and sympathetic treatment for all aliens now residing among us; and (3) ample opportunity for all who can qualify to become American citizens.

Australia Bars Negro Immigrants

According to Letter Reaching New York Recently.

Chicago Defender 9-3-24

A letter from Australia received by Miss Thema Berlack, of the staff of the National Association for the Advancement of Colored People, 69 Fifth avenue, sets forth the restrictions against the entry of colored people into Australia. The bar against Negroes and Asiatics, known as the "White Australia Policy Act," does not affect the colored people already in the country, only those desiring to enter. Says the letter:

"The Negro people here settled in this country prior to the passing of the 'White Australia Policy Act,' so that the act does not affect them. The only way others can come here is on a professional basis, such as theatrical work. Then you can get in the country without any bother. But very few come here in that capacity.

"Now, sometimes some Americans, West Indians or Africans come here as crew on a boat. Well, the master has to put up a hundred pound bond (nearly $500) for each man that they'll leave this country with the boat. If they desert ship the master loses his money and the men are imprisoned. After serving their time, they are deported. That is the state of things since the act became law."

FACING THE ASIATICS.

Chicago Defender 8-2-24

In recent issues of the Living Age are several articles of interest to people whom the relations of whites and Asiatics hold uncharted possibilities important to nations in the future. One is on White Australia, written by F. W. Eggleston. Another is an account of a Ford trip across the wild parts and wastes of Australia, descriptive of some of the area which Mr. Eggleston discusses. The other articles are written by Japanese in efforts to explain themselves to Americans and Americans to the Japanese, friendly comments which leave you feeling that the explanation cannot be made.

In Mr. Eggleston's plea for "an Anglo-Saxon continent" he says that the Asiatic drift towards Australia, checked by immigration bars, was not developed until the British had pioneered the land. It lay there without inviting overcrowded Asia until the precarious British settlements, including the prison settlement of Botany Bay, had established themselves, had managed their own subsistence and had begun the development of the resources which he says now produce more wealth per capita than any other country in the world.

He does not think the Hindu, Chinese, or Japanese, conceding their ancient culture, could have met the problems of settlement in Australia. It required a different economic organization. That may be, but it is also true that Japan was a hermit nation and China a sleeping nation until the whites woke them up, and further true that the white effort in Asia has not been wholly exploiting. It has been devoted to preventing plagues and diseases, with sanitation and preventives. The occident may some day so preserve life in the orient that the walls will break down. The old cures for overpopulation — pestilence, flood and war—are being checked, although China still has its floods and Japan its earthquakes.

The Australian writer thinks the United States could stand immigration as it did without racial conflict because when the flood came there was sufficient homogeneous stock to take the shock and take in the various nationalities. That would not be true of 6,000,000 Australians if a few millions of Italians and Germans were introduced within a few years. If it could not withstand European immigration, Asiatic would be more quickly and more thoroughly destructive.

The Australian position is the American position. Races so different as whites and Asiastics cannot melt into one and if they could the product would be lower than the standards of each separately. There seems to be sufficient proof that such is the consequence of intermingling. The alternative is the fragmentation of a country into hostile blocs. In either case the nation is destroyed.

Both Australia and the United States have accepted this theory of national development and are coolly building their populations upon it, but they face the consequences in different positions. There are 6,000,000 Australians and 3,000,000 miles of territory, a continent with the center empty and ringed by settlements "and the north will always be comparatively empty." It requires sea defense and the British labor government has abandoned the Singapore base. The American problem is largely in the Philippines, which can be abandoned.

When the Japanese try to explain this white attitude to themselves and themselves to the whites it is to be seen that they have not yet perceived what to the Americans and Australians is the unexcepting these restrictions as the natural boundaries of race within which friendship can be maintained.

The friendliest of the Japanese writers, S. Sheba, editor of the Japanese Times, says that the Christian morals and principles of the American people have been contradicted by the exclusion law and that hence it will not endure. If the Japanese people are patient and understanding the better impulses of the Americans will control. "Let us allow the American people to ponder the matter coolly. Give them an opportunity to return to see it: "The remnant of the old Chinese justice." originally hunted down in racial riots are really popular. Japanese scientists and sailors lately had receptions which surprised them by their cordiality. That cordiality would be changed to hatred if the Japanese were settling here and challenging our hold on this continent."

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Ethics of Japanese Exclusion

Speaking from radio station WHN in New York on July 26, Milton W. Sutton discussed ethical aspects of Japanese exclusion. The fact that his address was made under the auspices of the National Security League, which yields to none in emphasis upon loyalty and 100 per cent Americanism, adds significance to what he said, in part as follows: "Just why our Constitution, drawn up by men who thought they were penning a bill of human rights, should be interpreted as the exclusive property through all ages of three color groups—red, white and black—and only these three, is more than one can understand. But that is the present reading of our law. It is our law and we must accept responsibility for it until we change it. . . .

"If Dr. Ishizaka, President of our great Christian College in Tokio, should take up residence in this country and desire to become a citizen he could not do so. Should he be introduced as a Doctor of Philosophy from Johns Hopkins University—as a Christian gentleman of forty years standing—as the administrative chief of every American missionary who is appointed to work as a teacher in that great institution, he would, without more than a glance at his passport, be ruled out as ineligible. Dr. Nitobe may be invited to come over and deliver lectures on political and national ideals to the students of Harvard and Yale Universities as 'exchange' professor, but he can never qualify as a citizen of this Republic. Why? Because he is neither an American Indian, a Caucasian, or a Negro. . . . He was born unassimilable to our social and political life, don't you see? It makes no difference that for many years he has been happily married to a charming American lady—that their home in Tokio is a center of culture and refinement, as well as Christian patronage of every good cause. No qualitative test is permitted and he is debarred, together with Wellington Koo, C. T. Wang, Rabindranath Tagore, Gandhi and more than 800,000,000 other of the Children of Men who live East of Suez." . . . Japan "has not looked to America as an 'outlet' for her people for years, if she *ever* did. However, it means everything to Japan to have them treated—either excluded or admitted—on exactly the same basis as the people of other races. When this proposal was pressed at one of the sessions of the Senate Committee, the unanswerable reply was that the application of the quota to the Japanese would recognize them as the racial equal of European groups and of ourselves, and that this would be intolerable. . . . If we have such a desperate time granting freedom and equality of opportunity to the Japanese who are at this particular junction the most educated, progressive and Americanlike of all the people of the East, what is to become of us when the millions of China, India and Africa, tomorrow and the day after, struggle to their knees and then to their feet and finally stand facing us eye to eye, claiming a place with us as our peers? . . . If we cannot make this adjustment, there is nothing ahead but disaster. It is not Japan, but *America* that is on trial in this present situation."

Mr. Sutton referred in commendatory terms to the work of Dr. Sidney L. Gulick of the Federal Council of Churches, whom he called "America's greatest Christian statesman in relation to Eastern matters"; and argued (1) for scientific and impartial immigration laws which will apply alike to all races; (2) brotherly and sympathetic treatment for all aliens now residing among us; and (3) ample opportunity for all who can qualify to become American citizens.

Australia Bars Negro Immigrants

According to Letter Reaching New York Recently.

Chicago Defender 9-3-24

A letter from Australia received by Miss Thema Berlack, of the staff of the National Association for the Advancement of Colored People, 69 Fifth avenue, sets forth the restrictions against the entry of colored people into Australia. The bar against Negroes and Asiatics, known as the "White Australia Policy Act," does not affect the colored people already in the country, only those desiring to enter. Says the letter:

"The Negro people here settled in this country prior to the passing of the 'White Australia Policy Act,' so that the act does not affect them. The only way others can come here is on a professional basis, such as theatrical work. Then you can get in the country without any bother. But very few come here in that capacity.

"Now, sometimes some Americans, West Indians or Africans come here as crew on a boat. Well, the master has to put up a hundred pound bond (nearly $500) for each man that they'll leave this country with the boat. If they desert ship the master loses his money and the men are imprisoned. After serving their time, they are deported. That is the state of things since the act became law."

FACING THE ASIATICS.

Sun 9-3-24

In recent issues of the Living Age are several articles of interest to people whom the relations of whites and Asiatics hold uncharted possibilities important to nations in the future. One is on White Australia, written by E. W. Eggleston. Another is an account of a Ford trip across the wild parts and wastes of Australia, descriptive of some of the area which Mr. Eggleston discusses. The other articles are written by Japanese in efforts to explain themselves to Americans and Americans to the Japanese, friendly comments which leave you feeling that the explanation cannot be made.

In Mr. Eggleston's plea for "an Anglo-Saxon continent" he says that the Asiatic drift towards Australia, checked by immigration bars, was not developed until the British had pioneered the land. It lay there without inviting overcrowded Asia until the precarious British settlements, including the prison settlement of Botany Bay, had established themselves, had managed their own subsistence and had begun the development of the resources which he says now produce more wealth per capita than any other country in the world.

He does not think the Hindu, Chinese, or Japanese, conceding their ancient culture, could have met the problems of settlement in Australia. It required a different economic organization. That may be, but it is also true that Japan was a hermit nation and China a sleeping nation until the whites woke them up, and further true that the white effort in Asia has not been wholly exploiting. It has been devoted to preventing plagues and diseases, with sanitation and preventives. The occident may some day so preserve life in the orient that the walls will break down. The old cures for overpopulation — pestilence, flood and war—are being checked, although China still has its floods and Japan its earthquakes.

The Australian writer thinks the United States could stand immigration as it did without racial conflict because when the flood came there was sufficient homogeneous stock to take the shock and take in the various nationalities. That would not be true of 6,000,000 Australians if a few millions of Italians and Germans were introduced within a few years. If it could not withstand European immigration, Asiatic would be more quickly and more thoroughly destructive.

The Australian position is the American position. Races so different as whites and Asiatics cannot melt into one and if they could the product would be lower than the standards of each separately. There seems to be sufficient proof that such is the consequence of intermingling. The alternative is the fragmentation of a country into hostile blocs. In either case the nation is destroyed.

Both Australia and the United States have accepted this theory of national development and are coolly building their populations upon it, but they face the consequences in different positions. There are 6,000,000 Australians and 3,000,000 miles of territory, a continent with the center empty and ringed by settlements "and the north will always be comparatively empty." "It requires sea defense and the British labor government has abandoned the Singapore base. The American problem is largely in the Philippines, which can be abandoned.

When the Japanese try to explain this white attitude to themselves and themselves to the whites it is to be seen that they have not yet perceived what the Americans and Australians is the underlying necessity.

The friendliest of the Japanese writers, S. Sheba, editor of the Japanese Times, says that the Christian morals and principles of the American people have been contradicted by the exclusion law and that hence it will not endure. If the Japanese people are patient and understanding allow the American people to ponder the matter coolly. Give them an opportunity to return to impulses of the Americans will controlled by the exclusion law and justice." "Let us see it: "The remnant of the old Chinese who were originally hunted down in racial riots are really popular. Japanese scientists and sailors lately had receptions which surprised them by their cordiality. That cordiality would be changed to hatred if the Japanese were settling here and challenging our hold on this continent."

Peace between whites and Asiatics will not be found in trying to remove restrictions, but in accepting these restrictions as the natural boundaries of race within which friendship can be maintained.

BOOK CHAT

By MARY WHITE OVINGTON
(For N. A. A. C. P.)

"A Passage to India"

There is not a word regarding the Negro in this best seller, and yet it does more to clarify the situation of the Negro in the United States than any dozen treatises written about him. For this story of the English in India and their relation to the Mohammedans and Hindus over whom they rule is brother to the disfranchised Negro here. One reads it and sees on page after page the conditions, physical and psychological, of America. Not that we have any one spot corresponding to the city of Chandrapore, in which Mr. Forster's novel moves, but we can conceive a city, compounded of Southern caste and Northern efficiency, that would correspond exactly. Into such a place sound the alarm of an attack upon a white girl by a colored man and you can foretell what will happen. Among the English who gather at the club to consider the matter of the alleged attack, is one Fielding who remains calm. "The Collector looked at him sternly because he was keeping his head. He had not gone mad at the phrase 'an English girl fresh from England,' he had not rallied to the banner of race. He was still after facts though the herd had decided on emotion. Nothing enrages Anglo-India more than the lantern of reason if it is exhibited for one moment after its extinction is decreed. All over Chandrapore that day the Europeans were putting aside their normal personalities and sinking themselves in their community. Pity, wrath, heroism, filled them, but the power of putting two an two together was annihilated."

And again in relation to the alleged assault. "They had started speaking of 'women and children'—that phrase that exempts the male from sanity when it has been repeated a few times."

The story of the alleged assault and of the trial is the one dramatic theme in the book, but apart from the interest in the fate of the characters, one delights in every figure sketched for us. The Mohammedan, Aziz, hero of the story, skeptical of the English and yet one whose heart goes out in love to those who are kind to him; the Hindu, Nawab Badadur, later plain Mr. Zufiqar, all the English, Ronny, the City Magistrate, the Collector, the terrible English women who have made India their home. Fielding, Aziz's friend, discovered, "that it is posisble to keep in with Indians and Englishmen, but that he who would also keep in with Englishwomen, must drop the Indians." (That the wom-

WHITE RULE IN THE ORIENT

Great Britain's problem in Egypt is symptomatic of conditions extending beyond the British Empire. At Paris there is anxious debate concerning eventualities in the whole of French North Africa. From certain quarters come intimations that Italy and the Soviet Government have been fomenting unrest in Africa. But Rome has certainly nothing to gain by a general upheaval in Africa. Her own position in Tripoli would be among the first to suffer. And though Moscow openly professes itself the champion of the "colored slaves of Western imperialism," it makes a difference when Moscow's own ox is gored. The Soviet Government showed no lack of ruthlessness a few years ago in Turkestan or only the other day in Georgia. The crisis in Egypt is only one illustration of the permanent problem of European domination in the Orient, as accentuated by the World War and its sequels. Moorish success against Spain comes at a time when KEMAL Pasha's victories over the Greeks are not yet forgotten. The East has been growing self-conscious and thinks more vigorously of self-determination.

Nationalism in Egypt, in India, in North Africa and in our own Philippines is not the product of intolerable conditions created by the suzerain Power. Too many arraignments of white "imperialism" suffer from a confusion of ideas. We are asked at the same time to believe that the white man's rule has reduced the subject populations to misery and that these subject populations are fully capable of ruling themselves. Colonial discontent today arises not from the "exploitation" of the subject races but from their upliftment. In India and in Egypt the opposition to British rule has been led by the educated classes; and there is no one to deny that white rule has fostered education in the Orient. The opposition in the Philippines is fostered by the remarkable spread of education under our encouragement. In lesser degree that holds true for French North Africa. In the economic sphere the colored peoples have far from suffered by foreign rule. Egypt and the Sudan have certainly no reason to look back regretfully to the times before Omdurman.

Throwing the charge of oppression and exploitation out of court, however, does not solve the problem. Neither is there any profit in accusing the colored peoples of ingratitude for benefits received. It is human nature that as a people prospers it shall develop self-consciousness, and that as it develops an educated native class that class shall demand a larger share in the government of its own country. That constitutes the basic problem of colonial rule. Unless the subject races are permanently to be kept under, they must be allowed to evolve into self-mastery. The question is one of pace. In India, for example, British policy has for some time been reconciled to the "Indianization" of the Civil Service. The question at issue is whether the process shall be allowed to work itself out over a number of years or the Indian people shall be immediately put in complete charge of their own affairs. In Egypt the concession of independence two years ago, even though a restricted independence and complicated with reserved issues, was nevertheless a step forward toward Egyptian self-determination. That process has now been endangered by young men in a hurry.

For a solution of the present crisis and the fundamental problems behind it we need not look to force. It should come, in part at least, from sounder and saner thinking on the part of the leaders of the Oriental peoples. We may find a parallel in Europe itself immediately after the World War, where class-consciousness tried to express itself very much as national self-consciousness in Asia and Africa does today. The post-war chaos seemed to be an admirable opportunity for the socialistic creed of economic self-determination for the masses. All that was necessary was to seize control of the industries; to expropriate the capitalist, and to enter into automatic possession of the Promised Land. It did not take very long for Europe to learn the lesson. The ghastly results in Russia and the experiments on a smaller scale in Western Europe have demonstrated that it is one thing to seize and another thing to administer, one thing to expropriate and another thing to operate. Today the dominant feeling among the vast majority of workingmen outside of Russia is one of cooperation with the "capitalist" in the management of the economic machine. Instead of the "control" of industry by the workers, it is their "interest" in the industry that is emphasized.

Some such process apparently must be gone through in the colonized Orient. Whatever may be their ultimate aspirations, the peoples under white rule will learn that the surer if slower way is not through the "seizure" of self-determination, but through a steady advance toward fitness for self-rule to the point where self-government should come almost as a matter of course.

Race Problem — 1924.
Canada.

Prof. Fred Landon Compliments "Dawn"

More than 70 years ago the colored people of Canada had a newspaper voicing their ideas and their hopes, published by Henry Bibb, at Sandwich and bearing the very significant name, "The Voice of the Fugitive." There is a bound volume o fthis little paper, running through 1850-51 in the Detroit Public Library and a similar volume in the library of the University of Michigan. 7-12-24

Henry Bibb, who was the editor, was born in slavery but escaped to the free states of the North where he took part in the campaign of the Liberty Party during the forties and is described by no less a person than Garrison as having been an effective public speaker He seems to have come to Canada late in the forties and for the next few years he was influential. What eventually became of him, I do not know. Possibly after the end of the war in 1865 he went back to the South, as did others of his race in Canada.

It is significant that 70 years later another paper, founded in Canada as a voice for the colored people, bears the title "The Dawn of Tomorrow." It is a different world, a different Canada in many ways, but the thing that Henry Bibb always prized so highly, liberty, remains as of old. The people who read Bibb's messages of optimism and hope from week to week during the early fifties could not at that time see any dawn appearing but ten years later they were to see a great war being fought that was to change their destiny for all time to come. The message of hope that permeates the pages of Bibb's paper has been caught by one of another generation who in his paper continually urges his people on to better things. Congratulations are in order on the completion of the first year. May The Dawn of Tomorrow go on to yet greater things.

FRED. LANDON

CANADIAN NATIONAL ASSOCIATION

Last Monday evening about seventy-five of the colored citizens of London met at Uulster Hall and organized the Canadian Association for the Advancement of Colored People. At this meeting were several white citizens who took an active part in the proceedings and who became members of the association, pledging their support in every way. The Chamber of Commerce, the Rotary Club and the Kiwanis Club had been approached concerning the advisability of such a movement. They all expressed themselves as being heartily in sympathy with such a movement and individual members have pledged their support. 8-16-24

This organization marks the first effort that has been put forth in the Dominion to unite the whole colored population into one organization. As stated in the constitution, the object of the organization shall be to bring about co-operation and co-ordination of existing bodies and agencies of all races for improving the industrial economic, social and spiritual conditions of Negroes and to develop other agencies and organizations where necessary; to lend assistance and encouragement o tNegro boys and girls with special talent in securing special training, who otherwise would not receive such training; to make studies of the industrial, economic, social and spiritual conditions among Negroes; to gather statistics concerning the Canadian Negro and to publish same in its ifficial organ, The Dawn of Tomorrow; to assist in maintaining The Dawn of Tomorrow and in general to promote, encourage, assist and engage in any and all kinds of work of improving conditions among Negroes.

The organization has already taken steps to apply for a charter. It intends to begin immediately upon an active campaign. London is naturally to be the home office and the headquarters but the society intends to begin to establish branches in any city or town in the Dominion where such a society may be deemed necessary, any community which might be interested in having a branch of the Canadian National Association for the Advancement of Colored People, is advised to write to the Secretary immediately.

It has been said that such an organization as this cannot exist here in Canada for the reasons that the Canadian Negro is not interested in his own progress nor are their white brothers interested in him. However we shall see. The colored people of London have, in a modest, unassuming, yet determined way, made a start. TThey are deserving of much credit for this attempt.

COLOR LINE DRAWN IN CANADA BOUTS CAUSES A PROTEST

OTTAWA, Aug. 18.—A recent ruling by the Ontario Athletic Commission, which covers white and negro players from being [illegible] promoters to pull off a bout between Fred Spell, Toronto high-class light and Denis Critchelow, Ottawa negro, has evoked a protest from the local branch of the Grand Waterloo Association on behalf of Critchelow, who is a former service man.

A WORTHY CAUSE.

At the second meeting of the Canadian Association for the Advancement of Colored People, President J. W. Montgomery delivered a most timely and far reaching address. He said in part: "The Negrgo of today is facing an even larger and worse crisis than he has ever faced in other years and if we, the older people, do not alter it the condition will be worse for the next generation. We do not work for our own good alone but for the little ones that are to come and who will follow in our footsteps, and as long as we have the backing of the men that we have our organization will grow, because when they see the importance others will."

His address breathed the spirit of altruism. It will be remembered that Mr. Montgomery has not been blessed wth any children. Another thing we might mention is that he is one of the few of our group who has a position which is both dignifying and remunerative, and thus it seems that he has no ulterior motive. He is seeking no personal gain. 9-13-24

As it is with the president, so is is with the other officers and members of the organization. A careful survey of the official staff will reveal the fact that it is made up of men and women who have risen beyond the mediocre stage, of men and women who are attempting big things. So far our membership comprises men and women who own their own homes and who are taxpayers. We mention these facts in order to emphasize the fact that the aims and objects of the organization are worthy.

That there will be critics who will accuse us of having eslfish aims we are certain. That there will be others who will acuse us of being a band of agitators we know full well. Still we shall go forward, doing our work with spirits and head held high and undaunted. We shall do much to improve conditions of all the people and some of the very ones who knock us most shall be helped most, for it is they who need help most. To those who are already beginning to knock we would say this much. We need your help and co-operation if you are inclined to give it, still if you had rather knock than boost, very well, we shall proceed and succeed without you and in spite of you. For we are convinced that the hour has arrived to make an effort to better conditions, not only for the present generation, but for numberless colored boys and girls yet unborn. We are not demanding anything, but we are simply asking in the name of justice and fair play that our children be given an opportunity to work with their hands and with their brains wherever they can best fit into the social and industrial scheme.

THE CANADIAN NATIONAL ASSOCIATION FOR ADVANCEMENT OF COLORED PEOPLE

(By Rev. N. J. L. Gonzalves Th.B.)

The formation of the above named association with headquarters in London, Ont., marks a decided forward step in the history of the Canadian colored people, and should go a long way in helping to solve the problems which confront the race in the Dominion. 7-12-24

Surely the men of vision, in whose minds was born the thought of this great movement, deserve the greatest commendation; and generations yet unborn will rise to acclaim their noble deed.

At a cursory glance, one unacquainted with conditions existent in Canada, will be led to ask—What need is there of such an organization? For what purpose its formation?

The needs are urgent and pressing. The purposes many and varied. Canada from the days of American slavery has been the asylum for all Negroes, and especially for those from across the line who were fortunate enough to escape from the shackles of slavery. Here, under the protection of the British Flag, they enjoyed freedmom; and were assured the protection of life, liberty and the peaceful pursuit of happiness. As a result of this freedom and protection for a century the Afro-Canadians have rested contentedly under the thought that British justice and British fair play will cause no ill to betide them.

And under this serene contentment, the race has settled down into a peculiar lethargy (born perhaps of confidence in the powers that be) that is to say the least, inmical to racial advancement and progress. And what for all that has been stated? The fact faces us today, that although the average Negro in Canada compares favorably with his brother across the line, although he appears to surpass him in culture, there is a decided lack of initiative on the part of the race in Canada, which has caused it to compare very unfavorably with the race in the United States in general advancement along social, political, economic and religious lines.

In my mind, this is largely due to the British and American attitudes toward the Negro. In Canada, where the British attitude pervails, there is no social ostracism in the nude form it exists in in the United States. Nor is there open political chicanery practised against him as a group, because perhaps, of the smallness of numbers

But in Canada, there is something akin to an economic boycott against him, so tense and rigid that (with a few erceptions) Negroes of training have been compelled to flee to the United States, where,, notwithstanding the social stigma, greater opportunities are open to colored people of training, to work in positions other than menial. The fact is this. The American will not tolerate the Negro socially but will give him a chance to advance when, through push and en-

ergy, he qualifies himself for advancement.

The Britisher is a little more socially tolerant and very encouraging when it comes to words, but excuses follow excuses when the Negro applies to him for some position of trust away from the fields in which Anglo Saxon sentiment has placed him. This has so discouraged the Afro-Canadians, that there is very little desire on the part of the Negro youths of Canada who love their homeland, to go through the High Schools, much less the colleges and professional schools. And, as a result of lack of race consciousness, there is a strong tendency on the part of Negroes in the Dominion to "run away" from their racial group.

The Negro churches in Canada are suffering from lack of adequate support, and there is no great racial achievement to which the group could point with pride.

The Advancement Association is given a chance to functionproperly, will bring the facts of the case clearly before the minds of the Canadian people. It will help to create in the minds of the colored people, a race consciousness that should enable this group to cultivate race pride.

It will impress upon the minds of the Canadian colored people the absolute necessity of the highest type of education as a factor in racial progress. It will help worthy members of the group financially through the high schools, colleges, and professional schools.

It will bring about a closer co-operation between the leaders of the two racial groups that should be incalculable advantage to all.

It will unify the race and enable it to advance socially, politically, economically and spiritually with a larger measure of sympathy and co-operation on the part of the stronger race toward the weaker.

It will help the Dominion in its efforts to make of its Negro citizens, good, happy, and useful members of society. It remains therefore to be seen, what support the Canadian colored people will give to this worthy organization.

To turn a cold shoulder toward it will mean continued stagnation. To support it will mean progress and advancement. What say you Afro Canadians? It is up to you. The time to strike is NOW.

Race Problem — 1924

Europe.

"BLACK FRANCE"

DURING the past decade or so, there have been many notable sayings by statesmen of the world which have gathered to themselves an import and dynamic effect little expected by those who uttered them at the time they were made. The enigmatic "wait and see" of Mr. Asquith, in the tumultuous days before the war, the "scrap of paper" of Bothmann-Hollweg, the "peace without victory" of Woodrow Wilson, the "as dead as slavery" of President Harding are all instances, and there are many others. It is to be suspected, however, that no statement in recent times will have more effect upon the thought of the world than the blundering aside, —it can be called no less—of Mr. Poincaré, some time ago, when he rallied the courage of his fellow countrymen by pointing to the power they possessed in a fact and a policy which have come to be summed up in the words "black France."

Mr. Poincaré, it will be remembered, was inveighing against the common anxiety in France that, with her population of scarcely 40,000,000, and that slowly declining, she was faced by a Germany of some 70,000,000, rapidly increasing. France, Mr. Poincaré declared, is not a country of 40,000,000 people, but of 100,000,000. As a well known British publicist put it, recently, "He called in 60,000,000 Africans to redress the balance of population in Europe."

In making this statement, Mr. Poincaré was, of course, revealing no secret, at any rate to those who have striven to follow the intricacies of French policy since the war. For considerably over a year, the INTERPRETER has been steadily relating the story of French empire building in North Africa, revealing its little known scope, and showing the stupendous nature of Frenc aspirations. During the war, France made no attempt to conceal the extent to which she wa drawing upon her colonies, but during the war no one paid much attention to the source from which help was derived, if only help was secured. All of the allies who had native dependencies used these dependencies to the fullest extent. The splendid work done by the troops from India will never be forgotten. The moment, however, the war was over, the Indian troops returned to India, and the whole episode quickly sank back into the general mists of the war. But in the case of France, every month that has passed has added to the significance and prominence of her black army. Africans are to be found today in great numbers in the Ruhr and on the Rhine. They are seen everywhere in the streets of Paris; they are constantly moving back and forth across the Mediterranean, and the Frenchman makes no secret of the extent to which they are welcome on French soil. It is true, moreover, that France, at the Washington conference, openly based her objection to the limitation of submarines on the ground that she needed large numbers of them to convoy her black troops from Africa in case of need.

The whole idea, however, of a stupendous mercenary army has been so foreign to the thoughts of Europe, that only very few seem to have been able to gauge the real intent of France. Mr. Poincaré, in his notorious *France nigre* speech, threw the whole question into the limelight, and focused public attention all over the world upon French policy with a vividness seldom witnessed. Moreover, the light thrown on this disquieting situation reflects light upon other situations scarcely less disquieting. It reveals the extent to which the "exhilaration" of France, noted in these columns a few weeks ago, has gone. It shows up the extent to which France, freed by her huge army and air fleet and chemical corps from any necessity of considering the judgment of others, is prepared to plow her own furrow, regardless of the views or rights of her former allies. It reveals, moreover, the extent to which that most dangerous of all maladies to a country in the posi-

Until the situation develops further, it is enough to point out some of the considerations involved in this decision. Everyone agrees that order in Mexico is highly desirable now after the long series of revolutions. Though the right of revolution against a government destructive to "inalienable rights," has been a cherished tenet of the United States, expressed in the Declaration of Independence, a time must come in the experience of such a nation as Mexico, which has existed in a state of turmoil for more than a decade, when further revolutions can achieve no good ends, and when settling down to work, in the enjoyment of at least a certain amount of new freedom, is the great desideratum. For Mexico that time has certainly come now when a fresh revolution could result only in anarchy.

The whole question of what Mexico or the United States is to do at this juncture is one not of absolute right or wrong, but of what is best in the circumstances. It is within the right of the United States, under international law as at present understood, to sell arms to the Obregon government, just as it is within the right of Mr. de la Huerta and his associates to carry on another revolution if they can. As Paul wrote to the Corinthians, "All things are lawful unto me, but all things are not expedient: all things are lawful to me, but I will not be brought under the power of any." That is to say, even though revolution be a right, Mexico cannot afford to give itself over to revolution indefinitely. The question then is, whether it is expedient, or nearest right in the circumstances, for the United States, considering the responsibilities which it has assumed in accordance with the Monroe Doctrine, to aid in the maintenance of a recognized government which has determined that further revolutionary movements can serve no useful purpose.

Mr. Coolidge and Mr. Hughes have evidently answered that question in the affirmative. Mr. de la Huerta's revolution does not seem to them to have any particularly worthy aims, since it apparently has as its chief objective the treasury of the republic, from which its leader has recently been eliminated. Whether the sale of arms to Mexico is nearest right or nearest wrong in the circumstances remains to be fully seen. Nevertheless it is no reason for a merely political attack on the present administration in the United States. It is intended to promote the financial stability which Mexico so clearly needs, though its critics ... its purpose is to protect American

Claude McCay Favors Soviets, Says H.C. Lodge

Charges Race Poet, Who Was Barred From Dancing With White Woman, Helping Train Agitators.

NEW YORK, Jan. 24—Claude McCay, Negro poet, who was ejected from the Liberator Ball here a few years ago because he was danc-

g with a white woman, Max Eastman's sister, then editor-in-chief of The Liberator, a radical white magazine, is now writing from Moscow, Russia, on the Soviet régime.

Senator Henry Cabot Lodge, Republican, from Massachusetts, head of the Senate Foreign Relations Committee, in a speech in the senate against recognizing the Soviet government, and supporting Secretary of State Charles Evans Hughes, mentioned a letter Leon Trotzky, one of the Russian military dictators, head of the Soviet army and navy, to McCay in which Trotzky spoke of disseminating propaganda among American Negroes in favor of the Soviets. 1-26-24

McCay has written two commendatory articles on the Soviet policies for the December and January Crisis, official organ of the National Association for the Advancement of Colored People. He has been in Pussia since September, 1922, in-

vestigating conditions with a view to writing a book on the Soviets. He wrote a book of poems, "Harlem Shadows," which was published shortly before he left America. The introduction was written by Max Eastman, American white radical. The book won many literary honors for McCay.

McCay was at one time one of the executive editors of The Liberator, but was removed, it is alleged, not because he was inefficient, but because it was embarrasing to his white associates for a Negro to hold such an important position among whites. He was born in the West Indies and came to America to complete his education. He attended an agricultural school in Kansas and worked as a waiter i n New Hampshire. He is about 34 years old.

FRENCH CAFE OWNER IS FINED AND JAILED

PARIS, France, Jan. 10—(Special K. N. F. Service Dispatch)—Black Frenchmen must be accorded equal rights in France, it was declared by the tribunal correctional of Paris in pronouncing a fifteen day suspended sentence upon M. Rene Renault for ejecting two colored patrons from his bar-restaurant in Montmartre.

The plaintiffs were of the noble princely house of Dahomey and their case attracted attention throughout the world. 1-26-24

In addition to the suspended sentence, M. Renault was sentenced to pay a fine of 200 francs.

Exploiting "Black" Soldiers.

The New Republic carries an article by W. P. Crozier calling France sharply to account for her policy of utilizing the man-power of her African empire in any future trouble she may have at home in defending her borders from invasion and spoliation at the hands of the Germans—or of any other predatory power.

Since Napoleon—and few present-day commentators pretend to go nearly so far back for their historical parallels—France has been on the defensive. But this makes no difference to her critics. She is "militaristic," whether that policy or attitude is or is not warranted by her perils; and that utterly condemns her!

And—is it necessary to explain?—Crozier is of the "Manchester" Guardian school. Let the heavens fall, but let Manchester and Manchester commercialism stand.

Why, one can not refrain from asking, why all this objection, and from "Anglo-Saxon" quarters, to this use of "black" soldiers? It is the rule, not the exception, with British and American governments. Why object to it as to France alone?

Poincare said a few days ago that—using the words or ideas of General Mangin—that France is no longer a country of 40,000,000 people, but a POWER with 100,000,000 people. What pains the Manchester Guardian critic is that 60,000,000 of these are natives of Africa and Asia. 1-21-24

One might infer, if one were not familiar with certain historical facts, that Great Britain does not reckon on using in any way her countless millions of Africa and Asia. She employed thousands of peoples she designates as "niggers" in her armies in Palestine and elsewhere during the World War—and was very glad, indeed, to be able to turn the Garkha's knife and the Sikh's bayonet and the Beduin Arab's similar against the Turk and German.

And the United States, the country of The New Republic, sent thousands of "black" soldiers into France to fight white men and alongside white men and to be billeted upon white people—which to Crozier of Manchester now seems so odious a thing for France to think of!

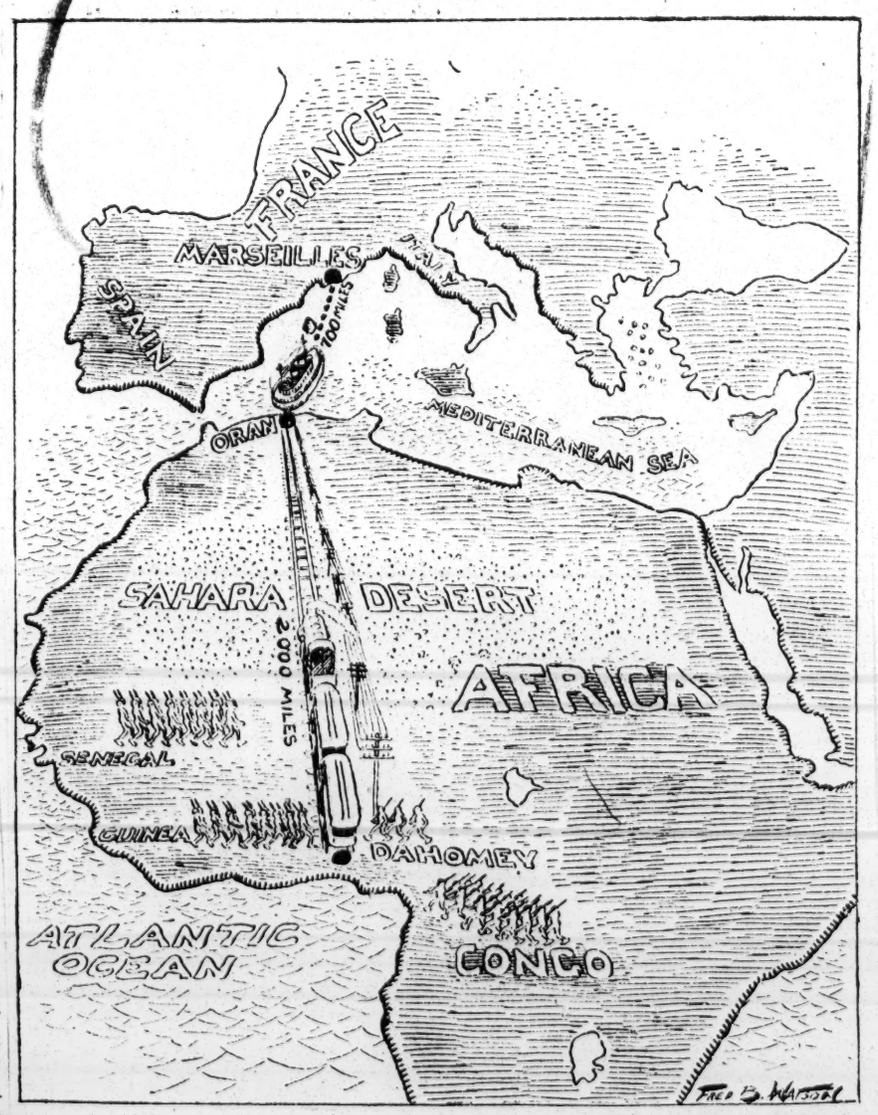
War is war, and soldiers are just soldiers—"cannonfodder," or food for guns or swords or javelins or assegais or knives or poison-gas, as every great leader of them has characterized them from the beginnings of war. Whenever a country, civilized or savage, fighting to save itself, or merely to extend its power and pelf, needs more soldiers, and can get them by recruiting or drafting or buying "black" or savage warriors, it is going to do so.

When France asked that her territory be guaranteed, a pledge of her allies, and this request was refused, although it would have cost nothing and would have avoided even the Ruhr incident, she was forced to look to the sword for self-protection.

History and the enlightened conscience of nations, will absolve her—largely—from recourse to any kind of soldiery in order to preserve her own people and her own civilization from destruction or Germanic enslavement. She would even defend herself with mercenaries of every race and color. Quite often in history,

"What God abandoned these defended—
And saved the sum of things for pay!"

HOW FRANCE WILL TAP THE HEART OF AFRICA



When M. Poincare, premier of France, declared recently that France is no longer a nation of 40,000,000, but of 100,000,000, and that 60,000,000 of them are the black men of the French African colonies, he started something.

England, Italy, Spain, Germany, any one of which could give France a tough battle under ordinary circumstances, sees now that a war with France means a war with French Africa too, and it is more than anyone of them will tackle. Afro-American

There is another reason also for the "Cackle" among European statesmen. They know that a black French African trained to fight will make a deep impression upon other black Africans in European colonies, and some day this knowledge of modern weapons will be used by the blacks to win their freedom. 2-1-24

Meantime France is preparing for the next war. A new railroad is planned to start from Dahomey in the central part of Africa near Liberia on the Gulf of Guinea and touching Senegal, Niger, and Congo sections, wind through 2,000 miles of the Sahara desert to Oran in Algeria on the Mediterranean Sea. Lateral branches are also proposed.

In time of need troops will be brought by the thousand to Oran and ferried 700 miles across the Mediterranean to Marseilles under guard to submarines. Every year 200,000 natives under the law are being called to the French colors in Africa, and every year at least 90,000 of them must cross to Europe to do service in highly civilized mother France. 130,000 black Frenchmen helped beat back German in the last war, and France knows black men can fight.

While French rivals sneer at the cannon fodder France is training, and snicker at the intermarriage of the blacks and whites, France pursues unmoved her path of self-preservation, and her African blacks unmindful of what it is all about, are busy getting the only kind of education this modern world respects—education in the art of self-defense.

Race Problem—1924.
Europe.

France Erects Monument To Colored World War Troops

French General Praises Their Courage And Daring In Action

Rheims, France, July 13.—Dedicating a monument today to the colored troops in the great war, General Achinard praised their courage and the exalted part they took in final victory. He referred to the German campaign against the colored troops, saying: "Our block sharpshooters conducted themselves like good Frenchmen, showing themselves worthy of fighting by our side."

Baltimore Herald

The colored troops engaged before Rheims from May to July, 1918, he said, comprised about a dozen battalions, or scarcely a tenth of all the troops on this front.

7-16-24

"They were terrible to the Germans," he continued, "because they regarded the Germans as savages fighting with disloyal arms and devasting everything from love of evil. Our sharpshooters fought well for France because she treats them with humanity and justice, on the same footing as her other children."

Edouard Daladier, Minis foret
Edouard Dalreida, 'fHA

Edouard Daladier, Minister of the Colonies, said that 800,000 black troops fought for France and 30,000 were killed on the battle field.

THE AFRICAN TROOPS OF FRANCE.

On Sunday, July 13th, there was unveiled at Rheims a memorial to the French black troops, or, rather, as the French themselves would say, to the black French troops, who took part in the War. The monument, of which a replica has already been set up at Bamako, in the French Sudan, represents a group of four African *sous-lieutenants,* in front of whom stands a guard carrying a French Colonial flag, and is the work of M. Moreau-Vauthier. It is situated on the Boulevard Henri-Vasnier, the site of the trenches occupied by the Senegalese during the defence of Rheims in 1918.

Among those taking part in the ceremony were Col. Derendinger, representing the President of the Republic, M. Daladier, the Minister for the Colonies, M. Carde, the Governor-General of French West Africa, M. de Fougères, Governor of the French Sudan, M. Fourn, Governor of Dahomey, M. Alfassa, Governor of the Middle Congo, M. Diagne, the African Deputy for Senegal, the Mexican and Liberian Ministers and representatives of all the Senegalese battalions at present in France.

Post Courier July 26—19—24.

In a speech full of praise for the troops, General Archinard, the conqueror of the French Sudan, gave a brief account of their achievements, touching especially on the part played by the Senegalese under General Mazillier, who showed high courage and contributed greatly to the final victory. If further proof of the valour of the Colonial troops were needed, he said, it was afforded by the virulence of the German propaganda against their participation in the War. Continuing, General Archinard said that "the black soldiers had behaved as good Frenchmen," and had shown themselves worthy of fighting under the Tricolour. The Colonial troops of all units fighting before Rheims in the defence during May, June and July, 1918, represented a dozen battalions—not quite a tenth of the total present—but they had proved themselves terrible to the enemy. They had fought for love of France, who had treated them with sympathy and justice, putting them on the same footing as her other children, and, after recounting a number of individual acts of bravery, General Archinard said that they justified the memorable phrase of one of the Senegalese who accompanied Marchand's expedition across Africa: "I am black, but I have a white heart."

After M. Roche, the Mayor of Rheims, had taken possession of the monument in the name of the city, M. Daladier recalled the doubts of pessimists who, in the first hours of the War, declared that France would have to send troops abroad to quell an African revolt. Instead, the French Colonies had supplied 800,000 men, three-quarters of whom were combatants, as well as several million tons of merchandise, and loan contributions of over a milliard of francs, while on all fronts more than 30,000 Colonials had made the supreme sacrifice.

The afternoon was given up to a very successful fête in the Parc Pommery, when more than 10,000 people were present. The fête closed with dancing, and songs by the Malagasy troops of the 41st Chasseurs Mitrailleurs.

FRANCE'S TRIBUTE TO HER DEAD NEGRO SOLDIERS

In Rhiems, France, the other day, quite a tribute of respect was paid to the French Negro soldiers, who lost thir lives in defense of the French government.

It is estimated that 30,000 brave Negroes lost their lives in the World War in which France was a very important factor.

Inaugurating a monument to the fallen dead, General Achinard paid them a very deserving tribute of respect and honor, remarking, "Our black sharpshooters conducetd themselves like good Frenchmen, showing themselves worthy of fighting by our side. They were terrible to the Germans. Our sharp hooters fought well for France because she treated them with humanity and justice, on the same footing as her other subjects". Mobile Forum

The French people are very interesting, intelligent, and just when their acts are considered and a disposition to give honor to whom it is due seems to be charchteristic of them.

They judge men by what they do and not by the race to which they happen to belong; and in that respect it is said they are free from prejudice, as all nations should be; and when the many nations of earth cast aside prejudice and adopt the ethical principles of righteousness, the Golden Rule, this world will be an earthly paradise, where a man is a man for all that.

8-1-24

The intelligence of the French people accounts very largely for their just actions toward others; and it is a fact undisputed that real intelligence makes man respect all men of character which should be the rule of which mn should be measured wherever found on the face of the globe.

To pay tribute to the dead who fell on the gory battle field and respect to the living who stood before the blazing throat of the modern war guns and prividentially escaped death, is a duty that every country owes to those who took their lives as well as the honor of their country.

Just tributes of respect for the dead inspire the living; and to withold it, is to put the living under an incubus very incredible.

To our heart's delight and to the credit of the American people, during the present summer New York City will dedicate the first real memorial to Ngro soldiers of the World War to be erected by any state or city in the union.

Thus it seems that America is not forgetful, for which fact, there is much rejoicing on the part of those who watch the

The state of New will erect this memorial at a cost of $750,000 for the 369th regiment, formerly the old fifteenth regiment.

Would it not be a very fine tribute of respect if all the states of the union would erect a memorial for all of their sons of liberty?

In ancient times, some one asked "Watchman what of the night?", and the watchman answered", the morning cometh".

Let come the light of the morning the world over, to every race, every nation, and the brotherhood of man and the fatherhood of God will be more than "a scrap of paper".

CINCINNATI ENQUIRER
JULY 21, 1924

NEGROES ARE HONORED

By French, Who Dedicate Monument To Black Warriors.

Rheims, France, July 13.—Dedicating a monument to-day to the negro troops in the war, General Achinard praised their courage and the exalted part they took in final victory. He replied to the German campaign against the negro troops, saying: "Our black sharpshooters conducted themselves like good Frenchmen, showing themselves worthy of fighting by our side."

The negro troops engaged before Rheims from May to July, 1918, he said, comprised about a dozen battalions, or scarcely a tenth of all the troops on this front.

"They were terrible to the Germans," he continued, "because they regarded the Germans as savages fighting with disloyal arms and devastating everything from love of evil. Our sharpshooters fought well for France, because she treats them with humanity and justice on the same footing as her other children."

Edouard Deladier, Minister of the colonies, said that 800,000 black troops fought for France and 30,000 were killed on the battlefield.

NEW YORK CITY TIMES
SEPTEMBER 21, 1924

PARIS CONFRONTED BY NEGRO PROBLEM

Special Department Organized to Control 200,000 Africans and Moroccans.

PARIS, Sept. 20 (Associated Press).—The negro problem, always regarded as peculiarly American, has suddenly loomed large in Paris, and the Government has hurriedly created a special department to supervise the African natives, blacks and Moroccans, who number 200,000 in the capital, as compared with 3,000 twenty years ago.

The concern manifested is not over the criminal element among the negroes and yellow tribesmen, but with the ignorant, desert-raised natives who have been attracted to Paris by tales of pleasure and who frequently run wild. They are without money and uneducated, accustomed to the rough living that passed muster in the desert but which shocks Parisians.

The police are baffled because the transplanted natives accept punishment as a matter of course and start over again, not realizing they have not a perfect right to fight with knives or to steal when hungry.

Much of the difficulty is said by those with experience in the colonies to be due to lack of understanding by the police and others of the psychology of the African natives, but the police say it is impossible for uneducated Africans to plunge suddenly into a great city and get along well. Consequently they are urging an absolute embargo on the coming of lower-class Africans, except where employment and proper surroundings are assured. Even then, it is pointed out, they must be helped by firm, friendly supervision.

AN EXPOSE OF FRENCH OFFICIALDOM

By
Prince Kojo Tovalou-Houenou

Editor's Note—The following article from the pen of Prince Kojo Tovalou-Houenou is the first installment of a memorable address delivered by his highness before the Institute of Social Sciences in Paris during a conference in February of this year. Prince Tovalou is a member of the royal family of Dahomey, which, in 1892, was subdued and made a French colony. He has lived in France 24 years, and is regarded as one of the most brilliant intellectuals of the Republic, being associated with René Maran, author of Batouala, and others of a similar prestige. He is an author, lawyer, surgeon and a professor of social sciences. He is also the editor of the newspaper, Les Continents, and the founder of the Universal League for the Defense of the Black Races. He represents what is known as a troubled element in French politics. Maran himself has made the first charge against French functionaries in the colonies. It has been whispered that the full story has never been told. Charges are made that Blaise Diagne, famous French deputy, and others of the older French Negro leaders, lend aid and comfort to the exploitation of the African colonies. The accusations are made principally by the group that the prince represents. The subjoined story will be found to be an illuminating discussion of the other side of the French Negro policy.

By Prince Kojo Touvalon-Houtenou
(First Installment)

I very much regret at a time when France is passing through such a critical period, to be obliged to make a strong denunciation of her colonial policy, which today encompasses almost entirely every phase of the problem of the Negro Race.

It is a second battle of the Marne in which France is now engaged. It is taking place in time of peace, therefore pacific; it is financial, therefore economic, but it is violent—it is terrific, and we are ignorant of the outcome.

To begin with, I must completely absolve France from the policies of some of her children. We who have been reared in the Mother-land—we know her—and love her, and we have unshakable confidence in her. But, I regret to say, though I say it fearlessly, that the representatives whom she sends to her colonies fail to perform their duties. More than that, they betray the interests of France and compromise her future. They betray the interest of Africa, and they compromise the future of a people who have the right to exist.

My sympathy, my affection and my love for France cannot be doubted, for in the critical hours of 1914, without compulsion of any sort, I assumed spontaneously the duty of all citizens and exposed my life like all Frenchmen. (applause)

Moreover, it will scon be 24 years that I have lived in France. I have lived the life of the French entirely. I have spent my childhood and passed my youth, with companions, who, today, for the greater part are asleep over there, on the battle fields, and who have been so quickly forgotten after the Armistice.

That is to say that I have profound and sincere attachment for France; and that if, during a period of danger of great risk, I had military courage, today with reluctance, and in spite of the apparent unseasonableness of my intervention, I wish to have the civic courage to declare publicly that, in the Colonies, the representatives whom you send us from the Motherland betray you, compromise your future and foster such rancor, such hatred, that it would not be just and equitable that this be allowed to burst forth some day and wound mutilated France—so generous.

And, being aware that at the present time, when you are surrounded by enemies of all sorts, at the time when the Allies of yesterday, by the ambiguity of their attitude are raising numberless difficulties for you, the extent of which you cannot measure, you are wrong to disown and to torture simple, primitive warmhearted and faithful human beings who have attached their fate to yours, and who wish to live your life. Since they lost their patriarchs, the ancient, dethroned and exiled kings, they have sincerely believed that their Governors would become their benevolent tutors.

What bitter and cruel disillusion! Europe has inaugurated in the Colonies an era of veritable savagery and real barbarism which is carried out with science and premeditation—with all the art and all the refinement of civlization. The unfortunate natives have mingled their destinies with yours. They are always ready to fight by your side. They are truly the moral and material capital on which you have the right to depend, and which will never fail you if you know the precise moment to break with those intermediaries who deceive you and deceive them. (applause).

Others who preceded me were to have stated the problem of the Negro race and my role was to find the solution and offer practical conclusions. I have studied the problem of the Negro race which Europeans only have presented, because we blacks, or Negroes, are perfectly ignorant of it.

For us, all races are as welcome as the magnificent blossoms of spring. We do not understand that color enters into intellectual or moral expositions; we do not understand that color intervenes in economic questions; we understand nothing of the egotistic and barbarous aims sought by certain civilized people who believe that civilization can only reach its zenith by ignoring original laws, and by debasing and enslaving men who have the natural right to live, to evolve, and to attain the full expansion of their being.

MEMORIAL TO RACE TROOPS IS UNVEILED

True Spirit of France Shown in Action

Rheims, France, July 18.—"Our black sharpshooters conducted themselves like good Frenchmen, showing themselves worthy of fighting by our side," declared Gen. Achinard in a speech dedicating a monument to the dark soldiers in the great war. He praised their courage and the part they took in final victory.

Gen. Achinard emphasized the fact that color plays no part in the French army. He read at length from a document which definitely explained the attitude of France on this question.

"The color of skin never did nor never will hinder one's progress in France," he said. "We have no race problem and will not permit one to arise. Our soldiers, black and white, shall forever fight side by side when France calls."

He replied to the German campaign against dark soldiers, saying: "They were terrible to the Germans, because they regarded them as savages devastating everything from love of evil. Our dark subjects fought well for France because she treats them with humanity and justice on the same footing and equality as her other children."

Edouard Daladier, minister of the colonies, said that 800,000 black troops fought for France and 30,000 were killed on the battlefield.

Almost simultaneously with the unveiling of the first monument ever to be erected in honor of black soldiers anywhere in the civilized world comes further evidence of France's good faith by the order abolishing all "black troops." Henceforth, declares the bulletin, there will be no white regiment and black regiment, but all will be French regiments. Soldiers protecting the French flag will do so together as Frenchmen, and all French regiments will be open to all French citizens and nationals alike without regard to color. This order also applies to the navy and aviation departments of French defense.

CLEMENCEAU LAUDS COLORED DEPUTY

Defends M. Diagne in Libel Suit Against Paper Which Accused Him of Graft.

PARIS, Nov. 24.—Georges Clemenceau, who was expected to be a witness today in the libel suit brought by the Senegalese Deputy, M. Diagne, against the newspaper Les Continents, of which René Maran, the negro author, is editor, wrote a letter to the Court excusing himself for being unable to appear.

M. Diagne charges that the newspaper accused him editorially of having received a certain sum for each soldier enlisted in Senegal during the war. He was then High Commissioner for the recruiting of black troops. In his letter Former Premier Clemenceau praised M. Diagne for his work in recruiting 70,000 men during the war. He said that the plaintiff had promised to recruit 50,000.

"I need not say," added M. Clemenceau, "there was never a question of payment, nor a premium offered for each recruit, and when I offered M. Diagne the Legion of Honor, he refused it."

A letter was also read from Georges Mandel, formerly Clemenceau's right hand man in the Ministry of War. It read:

"Doubtless it has been the custom for some time systematically to belittle and insult whoever collaborated with the Clemenceau Ministry's patriotic work in saving the country. Therefore there is no reason why M. Diagne should not be so treated in his turn. But it is particularly painful, and seems most ignoble, that the accusation was made without the slightest appearance of justification against a man who only served his country without asking or receiving a reward."

M. Mandel added that, although M. Diagne was his political adversary, he knew the charge made against the latter by the newspaper was false. He said that M. Diagne had been chosen for his post because of his great influence among Africans.

The manager of Les Continents testified that the article of which M. Diagne complains repeated charges which had appeared in other papers, although, he said, they might perhaps have been exaggerated.

M. Diagne, who will be remembered as having taken up the cudgels for Battling Siki when the Boxing Federation deprived the latter of his titles and license, testified in his own behalf. He declared:

"My rôle consisted [referring to his recruiting services] in explaining to the population that it was a question of fighting for the nation of which they were an integral part."

The hearing soon drifted from an investigation as to whether M. Diagne had been libelled into the broader question regarding the moral right to recruit negro subjects of France in time of war. On this question various Generals and Communist deputies gave opinions.

Former Minister of War Maginot said that the troops enlisted by M. Diagne were provided at a critical moment in the conflict and enabled the Allies to hold out until the coming of the American troops.

Race Problem — 1924.
Europe.

GERMANY AND BLACK TROOPS.

[*To the Editor of the* SPECTATOR.]

SIR,—May I suggest that the Hon. Secretary of the Friends of France should take a trip to the Rhineland before repeating the statement that the last black troops left Germany in 1921? One can dispute endlessly what constitutes perfect blackness. Possibly the coloured troops whom I have so often seen in Bonn, Düren, Trier, and many another Rhineland town could not rank as:

The Spectator

"Black, but such as in esteem
Prince Memnon's sister might beseem."

I gladly grant that some among them were of an inoffensive *café au lait* hue, while others, of a deep chocolate, could still be differentiated by the naked eye from the ebony skinned West African in colour as well as in physiognomy. But surely this is quibbling. In the towns I have mentioned and scores of others there were, anyway until a few weeks ago, large garrisons of Africans whom in ordinary conversation an Englishman or a German would at once classify as "niggers."

4-14-24

German propaganda portrays these non-European troops as hideous and vicious monsters. I did not find that the ordinary German regarded them as such. In fact, he often said they behaved better then the "white Frenchman," being less arrogant and bullying. At the same time the simpler folk and children are naturally frightened of these outlandish creatures with their shrill, guttural dialects and barbaric uniforms. Any rape or assault committed by one of these Africans naturally raises a commotion and a horror among ordinary, uneducated and helpless people quite out of proportion to the offence, and far in excess of the impression when a similar crime is perpetrated, as happens probably much oftener, by a "white Frenchman."

London

When English people read about black troops in German towns they must visualize those towns as they are—places like Bonn, Coblenz and Trier, comparable with Oxford, York and Bury St. Edmunds in our own country: ancient and beautiful cities with a tradition of learning, culture and modest prosperity dating from Roman times. It is extraordinary to emerge from a beautiful Romanesque cathedral like that of Trier and to run into a patrol of black (or, let us say, mahogany-complexioned) Moslems with fixed bayonets, who run at you (as one did at me) if you do not immediately make way for them with a large margin. Think of York Minster Close garrisoned by Madagascans!—I am, Sir, &c.,

CECIL J. SQUIRE SPRIGGE.

4 *Limefield Terrace, Levenshulme, Manchester.*

GERMANY AND BLACK TROOPS.

[*To the Editor of the* SPECTATOR.]

SIR,—Owing to absence from London I did not see the *Spectator* of March 29th till to-day. The article on page 492 headed "France and Mr. MacDonald" alluding to the conditions under which the coming elections will be held in the Ruhr, says that "White communities . . . who see their fellow citizens held down by black troops" &c. Your paper always shows the utmost fairness in giving publicity to opinions from which it differs, besides being, I am convinced, anxious to state nothing but the truth. I would therefore be glad if you would let your readers know that there will be no French black troops in the occupied regions during the coming elections, for the last of these troops left in November, 1921. The last regiment to leave was the 1st Malgaches.—I am, Sir, &c.,

E. LE BLOND.

(Hon. Secretary The Friends of France.)

39 *St. James's Street, S.W.* 1, *April* 2*nd.*

MOSCOW AND THE DARKER RACES

THE RAPID CHANGE of political conditions throughout the world is day by day bringing the problem of the darker races to the fore as never before in world-day history. It is quite significant to note at this time that G. Zinoviev, the great Russian leader and president of the Third Internationale, has just sent rigid instructions to the French Communists setting before them in pointed language that their prime duty should be to agitate among France's black troops the independence of French Africa.

TO THE STUDENT of European politics it is quite clear that France in order to maintain her present position in Europe must rely to a greater degree than ever on the loyalty and valor of her black soldiers. At the same time it is equally true that Russia will be unable to attain the ideal socialistic state, surrounded by capitalist nations as she is. The peculiar economic position of the darker races the world over gives them the power to determine the course of the growing conflict between capitalist imperialism on one hand and the conscious working class movement on the other.

3-1-24

THERE IS NOTHING humanitarian in the political policies of Europe in Asia or Africa; her interest in the countries of the darker races is to exploit the natural wealth of those people who are without means of self-defense. We are wont to believe that French rule is ideal as far as the darker races are concerned, but more and more it is coming to light that there are many of her darker subjects who have justifiable reasons for complaint, although as yet somehow the discontented elements are inarticulate. France with her several million more blacks than whites gives the former only as much as she is compelled to.

THE CAPITALIST NATIONS cannot close their eyes to the fact that the influences from Moscow will be far reaching among the proscribed and oppressed races of the world. It is the natural sequence of the late war and the disclosure to the working people of their inherent strength. Moscow leaders claim to see, free of all doubts, a war cloud hovering over Europe. And whatever nations may initiate the next war Russia knows that she will be drawn in. Thus it is clearly seen that the Soviets are preparing to take advantage of the next European upheaval to propagate world revolution and effect the freedom of the submerged racial groups of the earth.

SLEEP SICKNESS MAY END FRENCH ARMY OF BLACKS

Ask if Germany Will Give Up Secret Vaccine.

BY HENRY WALES.

[Chicago Tribune Foreign News Service.]

[Copyright: 1924: By The Chicago Tribune.

PARIS, May 25.—Will Germany demand as a price for the secret of the cure for sleeping sickness the return of all or part of her former African colonies.

Chicago Tribune

Despite denials by the German government of such a plan many Frenchmen are asking this question. News has just been received of the completion of a series of successful experiences by the German savants, Prof. Kleine, and Dr. Fisher, who spent two years in Rhodesia and the Belgian Congo. They used a vaccine, for which the formula was found in the laboratories of Bayer at Elberfield.

3-26-24

France is worried because her African colonies—including the recent war acquisitions—are being so rapidly depopulated by sleeping sickness that Gen. Mangin's plan to train black troops and then fetch them to the Rhine maybe soon be obsolete. The British colonies in Equarotial Africa are also scourged by the sleeping plague and dozens of cases have recently appeared in London itself.

Called "Bayer 205."

"Bayer 205," is the name of the vaccine the Germans invented—so called because it resulted in the two hundred and fifth experiment. The ingredients of this secret compound are jealously guarded and the London and Paris laboratories are unable to discover it. Experiments were first made in Elberfield on rats and then the savants proceeded to Africa and tried the vaccine on cattle and men.

Two hundred natives who were suffering from the various phases of sleeping sickness were inoculated.

In the initial phase when the blood has been infected by the sting of the dreaded tse-tse fly there is no exterior sign. The second phase is marked by the swellin gof the glands, apathy, torpidness, and the gradual softening of the brain. Only two patients failed to respond to the vaccine and cure, but they were treated when in the last stages of the disease.

"Price of New Colonies."

'We possess in this vaccine a new colonial empire," Prof. Kleine said in announcing the succesful tests of the vaccine. From the researches made in the name of science we can obtain conclusions of political interest." Prof. Kleine also said, We now possess an instrument for bargaining negotiations which will permit us to regain our colonies."

From the way Gen. Jan Smuts and the Belgians welcomed the German savants to their territories for experiments it is believed that the respective governments may soon be ready to exchange part or all the territories seized from Germany afte rthe war for the secret vaccine.

French Colony Decreases Fast.

The French are alarmed by the reports from the government colonies by M. Bruel, who estimated the population of French equatorial Africa at 5,000,000 in 1924, and 3,500,000 in 1925. Investigations showed of the 1,660 deaths in one district 778 were due to sleeping sickness and the deaths for the entire colony from sleeping sickness average from 30 to 49 per cent, The birth rate result due to sleeping sickness epidemic has fallen in some places to 25 per cent.

FRANCE PUTS END TO BLACK REGIMENTS

Blacks and Whites Must Serve Together With Same Chances of Promotion

ENGLISH WRITER PEEVED

Condemns "Intermarriage of Races" and Says "Niggers" Are Absorbing Whites

EDITOR'S NOTE—The following article is taken from Italic "Truth," a white British magazine. The author uses the pen-name "Scrutator." He allows his jealousy of France and his race prejudice to get the better of him and refers to native Africans as NIGGERS.

(By "Scutator" in "Truth.")

Dakar is, we are told, a coming port.

The principal port and seat of Government of Senegal, duly represented by a number of deputies and inhabited by free French citizens, is saved from the tropic heat by its position on a promontory above Cape Verde open to all the breezes of the Atlantic. The temperature is seldom above 80 degrees.

Africa American

6-27-24

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stand high up on the ridge of sand and scrub that fronts the sea. The streets are wide, and the houses low. The latter shade off from white-washed, red-tiled villes, through corrugated iron and biscuit-tin constructions, to wattle hives, where little black piccaninnies are at play.

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When we consider the rush which our men made to get into the World War, and the treatment they received at home and abroad, from the Wilson Administration and the white officers and privates, in the home camps and on the battle fronts of Europe, and contrast it all with the lavish praise and decorations the French showered upon our soldiers of the Rainbow Division, before the American regulars got upon the fighting ground, and upon our regulars, we blush for our country, which shamed itself and so wounded the Afro-American in his loyalty and devotion that it will be a long time before the wound heals. There are those who think that this is not so, because they do not give us credit for having feelings, sensitivities, such as they have; but it is true nonetheless, and the pessimistic and belligerant temper of the race now shows it to be true.

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Marked Journal & Guide 7-26-24

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Eagle 7-26-24

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7-26-24

Race Problem — 1924.

Europe.

PARIS CONFRONTED BY NEGRO PROBLEM

Special Department Organized to Control 200,000 Africans and Moroccans.

New York Times 9-21-24

PARIS, Sept. 20 (Associated Press).—The negro problem, always regarded as peculiarly American, has suddenly loomed large in Paris and the Government has hurriedly created a special department to supervise the African natives, blacks and Moroccans who number 200,000 in the capital, as compared with 3,000 twenty years ago.

The concern manifested is not over the criminal element among the negroes and yellow tribesmen, but with the ignorant, desert-raised natives who have been attracted to Paris by tales of pleasure and who frequently run wild. They are without money and uneducated, accustomed to the rough living that passed muster in the desert but which shocks Parisians.

The police are baffled because the transplanted natives accept punishment as a matter of course and start over again, not realizing they have not a perfect right to fight with knives or to steal when hungry.

Much of the difficulty is said by those with experience in the colonies to be due to lack of understanding by the police and others of the psychology of the African natives, but the police say it is impossible for uneducated Africans to plunge suddenly into a great city and get along well. Consequently they are urging an absolute embargo on the coming of lower-class Africans, except where employment and proper surroundings are assured. Even then, it is pointed out, they must be helped by firm, friendly supervision.

N. Y. World
SUNDAY, SEPTEMBER 21, 1924

FRANCE MAY BAR BLACKS.

100,000 Colonials in Paris Blacken Police Register With Crimes.

Special Cable to The World

PARIS, Sept. 8.—French authorities may stop the immigration of natives from France's North African colonies. Certain quarters of Paris are now swamped under waves of colored men and women from Algeria, Morocco and Tunisia, who, obeying their worst and most primitive instincts, provide a daily spectacle of orgies and crime.

One hundred thousand colored undesirables are now in Paris and scarcely a day passes without a series of murders and pitched battles between rival factions. Police officials and the Government are alarmed at the situation which, it is admitted, demands drastic measures. Suspension of immigration is therefore under consideration.

COLOR PROBLEM SERIOUSNESS ALARMS FRENCH GOVERNMENT

Special Department Organized in Paris to Cope With African Natives, Blacks and Moroccans Numbering 200,000; Mastbaum Completes Arrangements for American Movie House

Montgomery Advertiser 9-21-24

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To Erect Movie House

Paris is to have an American movie theater such as the old world has not yet seen, Jules Mastbaum, who was the prince of Wales' partner at Baccarat at Deauville recently, without for a long time knowing who the young man was, said just before he sailed aboard the steamer, Majestic, the other day that he and his English and French associates have completed the financial arrangements and would soon begin the construction of a huge motion picture theater to seat about 3,000 persons.

An American architect has just reached here after a trip through the United States to get ideas and is working on plans for the theater, which will have smoking and lounge rooms, broad aisles, comfortable seats and the newest equipment which ought to startle Paris, for war impoverished Europe has had no time or money to build anything in the movie line that compares with the picture houses of Los Angeles, San Francisco, New York, Philadelphia and other American cities.

A good deal of American money will go into the project. Mastbaum has associated with him Captain Benjamin Hicks, who built the Plaza and Carlton theaters in London and Benjamin Blumenthal, who operates many continental theaters, while in addition a group of Frenchmen are interested.

Kashai Serge Favored

Kashai supple serge in fine wools is the material most in demand for women's fall clothing. For outdoor wear there is a new warm woolen cloth resembling in appearance Ottoman silk, with its thick rib and same pattern as is obtainable in Lyons silk. Another fine material is wool-backed velvet with a handsome silvery sheen, made in rich shades of Almond, green, deep pink, chestnut and gray.

Although all these materials are costly in the extreme, the demand for them is so extensive that manufacturers' stocks are already exhausted, with the season hardly begun, and tailors and dressmakers cannot get any guarantee of delivery.

The American cowboys and cowgirls, who as members of a rodeo troupe, have been displaying their skill at the Buffalo velodrome, near Paris, for the past ten days, have proved a great success, both from financial and other viewpoints. The huge velodrome was packed every day at both matinee and evening performances and the receipts were over 2,000,000 francs, in which the performers shared with 25 per cent of the gross receipts after the million mark was reached.

Attention to Cooking

The interest shown in cooking as a fine art at last year's autumn salon has encouraged the committee to give increased attention to that department this year. The high prize of the eighth art, have been invented to take their place beside the painters and sculptors in what is to be known as the Regional Gastronomic section. This section, which, with architecture, and decoration will form the city's art division of the salon, will be made up of eight departments.

The first will be a regional dining room, where 160 lunches will be served daily, illustrating special dishes for which the various districts are celebrated; the second will be a model kitchen for such a dining room, the third will simulate a railroad station lunchroom, where rapid and plain, but perfect, lunches will be served, showing the possibility of railway lunch counters dispensing good local dishes; the fourth, a model grill for such lunch counter; the fifth will have all the pastry specialties from the provinces, with every method of making tea; the sixth will be a model inn with every kind of wine and France's old time four o'clock snack, in which tea formed no part; the seventh, a model cellar with wine library, and eighth, architectural drawings and models of hotels, inns, restaurants and kitchens.

Will Sell Museum

The report that the Soviet government has decided to sell the pictures of the Hermitage Museum, Petrogad, caused a considerable sensation in Paris. It was pointed out immediately that in the present state of her finances, France could not hope to acquire any of the Rembrants, Raphaels, Leonardo Da Vincis, Velasquezes, Michelangelos, Murillos, Titians, Hals or the other innumerable masterpieces which it is believed, would for the most part, find their way to America.

The report, at least as originally printed, was treated as a gross exaggeration, although it was noted that the league of nations recently had made an inventory of Vienna's artistic treasures without any protest being raised and, it was commented that such inventory would have no meaning unless the possibility of selling had been at least entertained.

Alexandre Troubnikoff, former assistant curator of the painting department of the Hermitage museum, allayed much uneasiness by giving his opinion that the report was a colossal practical joke. He was still in fairly close touch with friends remaining in Russia and knew the present curator very well, having long worked with him.

M. Troubnikoff explained that the works in the Russian museum were greatly increased by the addition of private collections and by the internationalization of castles throughout the country. Many of these pictures, however, were found to be unworthy of a place in the galleries, so they were left in cellars. Many also were by the smaller masters who already were sufficiently represented. It was pictures like these he added, that were to be sold, not the old master pictures.

THE WHITE ACCORD.

Chicago Daily Tribune 12-8-24

Austen Chamberlain in Paris is said to have promoted an Anglo-French accord with Premier Herriot for North Africa. He is on his way to Italy to get an understanding with Mussolini. It will be a good thing if the various European nations recognize their common interests as whites. Since the war there has been considerable trouble fomented by the intrigues of white against white in Asia and Africa.

Russia is definitely in the game of making trouble wherever possible, in Asia or elsewhere. Great Britain again has Egypt and the Sudan on its hands. French opposition to British interests would not help the white world. The white world, because successful, is not less moral than the brown, yellow, or black. It promotes the world's welfare with less force than many of the other colors would use in destroying its welfare.

Curzon in Chamberlain's place would not have been able to get to an accord with France, probably not even in dealing with Herriot and certainly not if he had Poincare to deal with. Curzon's genius was in promoting antagonisms and animosities. It is of general concern that the whites have some basis of agreement among themselves in matters which affect them as peoples and it also is of concern that the British and French in getting on common ground do not do so at the expense of Germany, which as a republic is needed back in the circle of white nations.

A North African accord which persuaded Great Britain to sacrifice German welfare would be not so good. It is essential to the good of the white peoples that Germany recover, and as a republic.

Declares Praise For Fairness Given French by U. S. Negroes Ill Founded. Discrimination Shown by Official Acts But Denied by World

CHICAGO, Ill., Oct. 4—If sundry reports from the front, as they said and the war, are to be believed there is an awakening due to come to those who have been preaching the virtues of the French people in the matter of race prejudice. Returned American soldiers have recounted the good points of the Gaul and Negro scholars after study, have given the stories of the soldiers authority. There is now developing, however, another side. It is too early yet to determine whether there is more truth or propaganda in this other side.

The Broker Express

10-4-24

Significance is given to the story of French meanness and prejudice by the fact that one of the protestants against it is Rene Maran, author of the prize-winning "Batouala," and employed in the French Colonial service. Mr. Maran writes in an open letter to "Opportunity" to object to a previous article by Prof. Alain Locke, Howard University, stressing the fairness of the French.

Dallas Texas

The author of "Batouala" begs to inform Prof. Locke that the latter has let the French officials fool him. French officialism, according to Maran, is a hypocrite. It puts on a front, treats the visitor courteously, issues decrees as foolers and then when the visitor's back is turned, laughs up its sleeve and proceeds to do its dirt. Maran is willing to admit that some concessions have been made because of the value of African man power to the military cause of France, but the writer points out that these same brave soldiers of the republic were herded, hunted and made to fight after a system of exploitation that is more bargarous than that of the "barbarous" Germans had created within them the spirit of protest.

Maran is very bitter and sees no hope save what black Americans may help to do and some few white Frenchmen who hold positions of influence. He declares that the Negroes of power do not fight for the masses, but prefer to sit tight and enjoy themselves.

The letter of Maran gives some weight to a lengthy story in the New York Times telling of the fight being made by the French labor unions on Negroes who have come to take the jobs of the white Frenchmen. Their numbers have increased immeasurably since the war. The writer admits that there was a time when the Negro was welcomed and decently treated. The French needed him and wanted to keep him satisfied.

All that is changing now, the correspondent points out. There are a number of causes. There is not much money in France. There is not much work in France. Wages are low. Standards of living are not any too high, but the African laborer is willing to accept even a lower wage and be satisfied with a lower standard of living than the Frenchman. This has meant harder times for the Frenchmen who is faced with higher taxes now than at any other period in the nation's history. To make matters worse, the problem grows upon them. There were only a few Negroes in France at the close of the big war. They made good. Many of them saved their money and went back to the colonies to tell their people about their good fortune. Their stories brought fruit. Now every steamer bears in cargo of immigrants, natives fighting at African ports to get on the ships. The migration has been as marked as that of the American Negro from the South. Each shipload is additional cause for worry on the part of the white Frenchman.

Frankly, he is now up against it. He is beginning not to feel as one with the black Frenchman. Resentment is growing. All this in face of the fact that he senses his obligation to his darker brother. He knew that the muscle of the African guarantees his own safety. That is why he hesitates. But there is strain, nevertheless, and he is seeking a way out.

All of which would seem to indicate that there is a French color problem. Among the newly arrived immigrants bolshevist agents are said to circulate, innoculating them. They in turn are taking the radical doctrine into Africa. It is being preached strong there now. If the French people or government doesn't do the right thing, these new-made radicals are going to spread discontent in the colonies. This fear of dissatisfaction has its alarming probabilities for French officialdom.

It is to be expected that American observers of French difficulties will propagandize them. Signal efforts by Frenchmen to be fair have been the cause for much concern on the part of representatives of nations not disposed to be as fair, America, for instance. Any difficulty of French will be immediately taken advantage of and exaggerated versions of them turned over to the American press.

Race Problem - 1924 I.

Europe

SENEGALESE IN THE WAR

THE LONG WALK OF SAMBA DIOUF. By Jerome and Jean Tharaud. 201 pp. New York: Duffield & Co. $1.75.

THE Long Walk of Samba Diouf" extends from the jungle-morasses of Dakar in Senegalese Africa to the flame-spouting trenches of France. Jerome and Jean Tharaud, in this novel so charmingly translated by Willis Steel, have traced the career of a Senegalese, Samba Diouf, and, incidentally, most of his companions in the 113th black battalion which France brought from the mystery and ignorance of Africa to serve under the Tricolor. Such a book presupposes a deal of intimate knowledge of the huge nations of blacks under the rule of France in Africa, and there seems to be no reason to doubt the exactness of the descriptions of Jerome and Jean Tharaud.

Book Review

All sorts of tribal communities and their customs are noted in this book, which begins, Batouala-like, in the African clearings. Bambaras, Toucouleurs, Ouolofs, Mandinguese, Sereres, Soninkes, Khassonkes, Soussous, Timnes from Guinea, Rufisques, Floups, Gouros, Abbeyes, dozens of barbaric tribes make up the black troops, men with scarred faces, with split noses, with huge black shining bodies and fierce rolling eyes.

2-17-24

All of this, of course, is romance. The idea of these savages fighting in France is potential with barbaric nuances. No one has actually told the history of the black soldiers in France and how their barbaric practices clashed with the more refined cruelties of the Christian soldiers. About the only things known about them up to date have been such facts or fancies as their love for cutting off the heads of their enemies, their cowardice when first under fire, and the protests of the Germans in the occupied regions against them after the armistice. But the French authors of this novel tell more.

For the first time an intimate picture is given of these troops, of the methods by which they were selected in Africa, of their months of hard drill and their further months of hard work behind the lines building roads before they were regarded as sufficiently accustomed to the roar of big guns to go into action. Their quarrels, their dances, their querulous wonder, their fierceness in action, all of these things are set down most vividly by Jerome and Jean Tharaud. Against this background of barbarism the figure of Samba Diouf stands out and through the book goes his dream of home, the hot African clearing, and, best of all, the red-copper face of Yamina who waits patiently for him.

There is a deal of atmosphere in this book and not a little of ruthlessness. But at the same time the reader will discover that the Senegalese auxiliaries were not the African devils closely allied to the animal-state that they are popularly supposed to be. At times they were discomfited, ignorant, fearful children torn from everything that they understood and set down in a land of flame and thunder and death. The two authors of this book, who are already well known in France for their colorful novels and stories of French colonial life, have captured all this and together with it they carefully develop the primitive philosophy of the Senegalese. Thus the book becomes as much of an anthropological study as it is a novel. At the same time the action is never held up and the vivid depiction of customs becomes an integral part of the plot. The book becomes in essence a curious and bizarre study of a strange aspect of the great war.

BLACK LABOR NEW PROBLEM IN FRANCE

Alarm and Danger Arising From Excessive African Immigration, Says Writer.

RESTRICTIONS DISCUSSED

Government, Under Pressure From Within, Feels Compelled to Curtail It.

By FREDERICK CUNLIFFE-OWEN, C. B. E.

N. Y. Times

France is confronted by a new and very embarrassing problem which is just now engaging very serious attention of the Government, namely, that of black labor. Until now she has been accustomed to regard her some 50,000,000 African population as a particularly rich and prolific source of military strength. The great war proved that her Africans are splendid fighters and that when subjected to the iron, yet at the same time kindly, discipline of their white officers, they make wonderful soldiers. Indeed, they did so well in the great war that the African regiments have been always singled out ever since for manifestations of particular public favor and popular enthusiasm at the annual Paris Army reviews at Longchamps on the national holiday, July 14.

It had in a measure calmed the apprehension in France arising from the discovery of the stationary character of the growth of the population west of the Rhine, as compared with the alarming superiority in the number of births in Germany. The French have felt that as long as they had in the Dark Continent such a rich reservoir of fighting material to draw from for purposes of defense in the case of another of those periodical wars with Germany, which have regularly followed one another at intervals of fifty years for many centuries past, they could sleep on both ears and had no cause for alarm about the future.

9-14-24

It was with this in mind that they have always treated colored people in France with marked consideration and indulgence, refusing to discriminate against them on account of the hue of their skin in any restaurants and public resorts and conveyances, and showing an inclination to resent the reluctance of foreign friends, even Americans, to follow them in this course. Restaurants and places of public entertainment in Paris have been closed by the police because, at the instance of their American patrons, they have refused to cater to the custom of colored visitors, and there have even been cases where tourists from the Southern States of this country have been threatened with expulsion from French territory for giving offense in their speech and in their attitude to French subjects of the black race.

French Labor Resentful.

French labor is, however, beginning to regard the matter in a different light, and to bring heavy pressure to bear upon the Government. In addition to the many tens of thousands of colored troops sent to the front in France, there were a still larger number of immigrants imported from the Northern and Eastern regions of the Dark Continent for employment in connection with the war industries. To them—in many cases accompanied by their families--it was a delightful holiday. The rate of pay, infinitely lower than that of the white troops, or of white labor, appeared to their eyes in the light of untold wealth, and when they returned home with what they had saved of their wages they spread everywhere in their native villages and towns stories of the vast riches to be amassed in France.

Naturally every fellow-countryman with whom they were brought into contact became imbued with a perfectly insane desire to leave at once for France, to them the land flowing with milk and honey, where with a minimum of risk, since peace had been restored, wealth beyond the dreams of avarice could be picked up with but little exertion, riches enabling them to live in idleness and in native luxury for the remainder of their lives at home with a maximum number of wives and cattle and of other live stock.

Moreover, the returning natives waxed eloquent about the marked consideration and respect with which they were treated in France, so different from the subjection in which they were held in the colonies by the local white authorities. The latter, even those most kindly, affected to regard them with a sort of paternal superiority as a subject and rather childishly inclined race, whereas in France they had been put on a footing of equality with the white man. In fact, life in France was painted to them in such glowing colors that their one idea was to get there as quickly as possible, and the result has been an intensive African immigration into France which is completely disorganizing the conditions of labor there.

Turbulent Emigration.

Until now there has been no restriction placed upon this dusky exodus from the Dark Continent into France and the various French African seaports on the Mediterranean and Atlantic coasts have been scenes of sanguinary disturbances between the natives who wished to crowd one another from getting on board departing ships. On arrival in France they spread all over the country in search of work, although usually met on landing by bosses or "padroons" of their own race and nationality, who have made a profitable business of farming out cheap African labor, especially in the mining regions and also in the manufacturing districts.

As they work for wages far lower than those exacted by the unions for white labor and are content to submit to the most unwholesome and even impossible conditions in the matter of hours, food, clothes and sanitary conditions, they exercise a demoralizing and unwholesome influence in the districts in which they foregather; and while, on the one hand, their inborn resentment against the white races is intensified by the hostility with which they are treated by their white competitors in the labor market, they become a ready prey to the Communist, Anarchist and Bolshevist propagandist who, while affecting to sympathize with their wrongs, imbue them with feelings of profound aversion and revolt against all doctrines of law and order.

The sons of Ham have always been an adaptive race, ready to become enthusiastic about any new cult or creed that excites their momentary curiosity and which holds out to them prospects of advantage, no matter how fallacious; and quite aside from any disturbance of labor conditions in France, there is the very great danger that this colored immigration may on its return home to its native towns and villages spread the sinister gospels of anarchy and Bolshevism among their fellow-countrymen and thus add to the many pestilences that from time immemorial have plagued the Dark Continent.

Restrictive Immigration Discussed.

It is because of the danger thus involved of spreading the doctrines of anarchy in France's vast African possessions from which she counted upon receiving splendid and loyal fighting material for her army, in the event of another German invasion, and also by reason of the pressure to bear upon the Herriot Government by the labor unions throughout France, that measures are now being discussed for early enactment restricting drastically all further colored immigration.

True, it goes against the grain of the policies hitherto adopted by France in the matter, and which she justly vaunted as being of the most liberal, enlightened and humane character and as presenting a marked contrast to the American policy of excluding Asiatic immigration, a course which has been followed by most of Great Britain's great self-governing dependencies in Canada, Australia and in East Africa and the South African Union.

But the French Government realizes that this is not the moment to dishearten white labor in France, where every man and every woman is working harder than ever before and submitting bravely to heavier taxation than in all their existence; nor yet to discourage them by permitting an invasion of African labor which cannot but diminish their rate of wages and injuriously affect the conditions of their life by rendering them more unwholesome, from a moral as well as from a material point of view.

The effect of transporting into an urban district or rural region of France several hundreds and perhaps thousands of Africans, fresh from their villages, with only the most elementary ideas of sanitation, of morality and of civilization generally, cannot but exercise a deteriorating influence upon their new environment, contaminating the very school life of the countryside. And then, too, no one knows what with their utterly barbarian antecedents and ancentry just what they may be capable of doing if roused to frenzy by white agitators of the anarchist brand.

On the other hand, it cannot be denied that great bitterness and discontent will be created among the natives in the French African Colonies when they find that they are now about to be barred from France, who welcomed them with much enthusiasm when she invited them to fight and sacrifice their lives for her in the great war.

PARIS WOMEN GREET TROOPS WITH KISSES

African Soldiers Get Grand Welcome

[By Continental Press]

Paris, France, Oct. 3.—All parts of Paris turned out to welcome home the 200,000 African natives and Moroccans who returned from the Ruhr district where they have been stationed for the past few years enforcing the terms of the armistice on German subjects.

Chicago Daily Tribune

Amid scenes of claim the troops marched through the streets of Paris and were showered with kisses by French women. Flowers were pinned on many of the soldiers and when headquarters were reached a volley of invitations greeted them to enjoy the hospitality of the French homes.

10-4-24

All colors blended on the boulevards. Dark men strolled arm in arm with Parisian beauties and were their guests at opera and theater parties. The night life of Paris welcomed thousands of them. Fashionable resorts threw open their doors to entertain the men who had done honor to France, to demonstrate that the color prejudice injected by the American tourists and other propagandists had not taken root. Several American tourists vacated cafes when the Africans and Moroccans strolled in accompanied by French beauties.

Statistics show that several marriages have been contracted between the African troops and Paris women, said to be the result of long correspondence carried on while the sol-

diers were in the Ruhr district. It was also noted that the Moroccans numbered among their troops several marriages with German women.

Officials in charge of the Ruhr invasion stated that the Germans were very friendly to the Africans and often welcomed them to their homes and gave entertainments for large numbers of them. This is contrary to reports that have been circulated in newspapers published in Paris by American interests who, it is said, sought to brand the soldiers as a "band of rapists" to further German propaganda.

The "Black Troy" of Palmares

Translation From Portuguese of an Article Which Appeared in "Journal of Brazil"

[Note by Editor of Brazil Journal]

A NEGRO'S TRIBUTE TO HIS REPUBLIC

In this article the excellent works that more properly fits us, Oliveira Martins has dedicated some pages to glorify the black race, eliminating as much as is fitting, nothing for nor in defense of the little republic (Palmares). He protested against everything pertaining to slavery. The historian and sociologist is well versed in the organized resistance in Palmares. Chicago Defender

Dr. Ulysses Brandao has said that Oliveira Martins' work is of intense value and importance which will be found in "The Brazil" on Portuguese Colonies, third edition, page 64.

The information that he gives is good. This named illustrious college man to whom more or less his civilization is of black origin, or properly African has preceded the civilization of other origins.

In these times only the ignorant and those swollen with vanity and pride ethically are permitted to affirm the absolute incapacity of any race for its progress and civilization, its social discipline, its acquisition of consistency and practice of moral virtues. Dec. 27, 1924

It causes admiration to him who reads the work of Dr. Ulysses Brandao and under the circumstances of being such unfortunate men enslaved as animals; men who were never taught the examples of scorn and individual dignity; men who were always subjected to all sorts of contempt; who only knew labor and coarseness, ferocity and unlimited violence. The slaves, who were fugitives of captivity, formed a primary republic, having lost temporarily their human qualities since they were brought here, deprived of all their rights, subjected as animals to the good and evil, suppressed of liberty and everything that constitutes the joy of living.

It is necessary to remind you that the little republic (Palmares) coexistent with the customs that only must mean cruel sentiments occupies an extensive portion of the territory of the actual state of Alagoas and in conceding his point of speech we grant this point of view to the patriotic historian whose work is presented to us and received with sincere enthusiasm.

The chief of state was elected and Tinha, who was titled "Ganga Zumba," a great man. He was either a Negro or mixture, who forced upon himself the requisites for commander and gave proof of bravery. He was always very dignified. He never exercised the absolute power and never feared the right to condemn to death or to punish any subject, but the judiciary court applied the punishment for crimes of homicide, adultery, robbery and fraud.

one of his excellent works which ...ched us most deeply Oliveira Martins dedicated a few pages to the glorification of the black race, calling attention to how much this Race accomplished in the formation and defense of the republic of Palmares. Of all the protests of slaves against their servile condition, the Portuguese historian and sociologist considered the organized resistance in Palmares as being the most beautiful and the most heroic.

He added:

"It is a black 'Troy' and its history is an 'Iliad.'" (Taken from "Brazil and the Portuguese Colonies," third edition, page 64.)

In a work of inestimable value Dr. Ulysses Brandao has just called attention to the importance of this event to which Oliveira Martins referred in passing. We are not surprised at the possibility of the incidents described by our illustrious colleague, who knows considerable about the civilization of the black races at the time of their origin, which preceded or was contemporaneous with the civilizations of other races.

At the present time only ignorant or vain people with ethnical preconceptions aver the absolute incapacity of any race to progress in civilization, social discipline, acquisition of knowledge and the practice of moral virtues.

Plight of Slaves

That part of the work of Dr. Ulysses Brandao which may occasion surprise to the reader is the fact that men could be capable of such deeds—men whom slavery had caused to become as brutes, men who had been nothing but an example of contemptuous treatment and the undervaluation of the individual dignity of the humble and of the weak, men who had always been exposed to villainous acts and who had recived lessons only in cruelty, ferocity and unlimited violenc. The slaves who became fugitives from captivity and formed the first republic on the American continent had temporarily lost their humane qualities as they had been deprived of all rights and had been subjected as animals to the good or bad will of their owners and superiors, in whose hands they suffered a suppression of their liberty and of everything that constitutes the joys of life and the reason for existence.

One must remember that the republicans of Palmares were slaves to customs which would imbibe in their minds only cruel sentiments and no respect for others.

It is enough to mention the general custom (of which Dr. Manuel Ribeiro da Rocha furnishes us with an example in his beautiful production, "Ethiope Resgatado") of cutting the backs of the slaves after they have been whipped in order to take out the blood and try to cauterize the wounds with drops of melted sealing wax.

Very well. The miserable people against whom such barbarities were practiced did not have the right to bring up families or to watch over the virginity of their daughters, to defend the modesty of their mistresses, or to become owners of desired possessions; however, conquering all obstacles and difficulties, and after tremendous reverses for a certain length of time, they were successful in developing their independent activities and gave many demonstrations of their intelligence and of their collective morality as described by Dr. Brandao. Occupying an extensive portion of the Pernambucan territory and a considerable part of the territory that today forms the state of Olagoas, stretching through the valleys of Parahyba and of Mundahu, from the heads of these rivers, the republic of Palmares comprised the population of 10 principal places of refuge connected by well defended roads. The capital of this republic of runaway slaves was the place of refuge designated as Macaco, which had a population of about 10,000.

History of State

At this point let us quote from our patriotic historian who presents to us in his work a description of sincere enthusiasm.

"The republic of Palmares, which Rocha Bombo calls, with considerable reason, "Estado Excrescente," was in fact a federation of several free states within a state, which today draws the admiration of all who study their organization of war as well as of peace, because of the unity of action of their governments, and above all, because of the spirit of co-operation, harmony and solidarity of the governed, and, furthermore, because they adopted principles of government which are found today in all republican forms of government."

The laws of their republic were more humane than the ordinances of the monarchy, and their government was a kind of democracy which formed a contrast to the absolute government of the mother country and to the Catholic feudal system of the colony. Slavery was abolished by their organic law, not only for those born in the republic, but for those who took refuge among them, even though the refugees had been slaves elsewhere.

The head of their government was elective and held office for life. He had the title of Ganga-Zumba, meaning Great Sir. He might be a Negro or Mulatto, but he had to have the necessary requirements to retain command, and had to give proofs of bravery and competency.

He had to be very worthy. Chroniclers testify that as soon as a chief was elected his authority was recognized, and all personal and party conflicts ceased. He did not have absolute power and had no right to condemn to death or to punish any of his subjects.

Only the judicial tribunal had the right to sentence and to apply the penalties for crimes of homicide, adultery, robbery and treason, which were considered the greatest crimes.

The chief had to listen to the "Conselho dos Grandes" (decisions of the higher court) regarding the political acts of the administration of the republic. Offenses against the chief were not punishable by death. There was no written law; all laws were retained in memory and were handed down by tradition from father to son.

Regarding religion, in the opinion of Rocha Pombo, it was a mixture of beliefs and prayers that they had learned by rote, and of African superstitions, it being certain that they had crude chapels and big crosses at their places of reunion.

Fetishism was not permitted. (Refer to "Confederacaó do Equador," official publication of the government of Pernambuco, published in 1924, pages 42 to 44.)

It will be understood after this short explanation how this republic of Colored people, composed of runaway slaves from the mills and from the farms, succeeded in war for a period of 40 years, almost totally annihilating 20 expeditions, some of Hollanders and some of Portuguese, forcing their opponents to treat them as equals—as a legitimate power. In fact, in 1687, the governor, Pedro de Almeida, officially recognized—so states Dr. Ulysses—that strange sovereignty within a state, sending an embassy to the government of their republic for the purpose of negotiating a treaty of peace.

But, as we are informed by this notable historian, it was this treaty of peace which was accepted by the majority of the Negroes which occasioned the discord between them, proviking a terrible insurrection. The Ganga-Zumba was a victim of a suspicious death and was succeeded by the great King Zambi, who again opened the campaign against the colonial government, performing deeds that were handed down in popular tradition and which became legend—deeds which caused the republic to endure 17 years longer. Finally, conquered by an army of 7,000 men, composed of professional soldiers, volunteers and "bandeirantes" from Sao Paulo, the survivors did not allow themselves to be captured in the fiercest battle, but committed suicide, their chief at their head, by jumping from a high mountain cliff.

The Pernambucan historian finishes the chapter from which we have quoted the above paragraphs by declaring that he had shown how a group of fugitive slaves constituted, organized and developed a republic which gained sufficient prestige to deal directly with the colonial government as nation with nation, and which left ineffaceable marks of its intelligence and capability—marks which have made great contributions to our history.

In concluding this article, the sole purpose of which is to render homage to the author of a work which received a prize as a masterpiece from the Archeological, Historical and Geographical institute of Pernambuco, the writer will say, with Oliveira Martins, that "the 'Troy' of the Negroes was wiped out, but that the memory of their heroes remained and will remain as a noble protest of human liberty."

REVOLTS IN U. S.

Editor's Note:

This insurrection, unlike any ever attempted in this country prior to abolition days, was successful because the slaves of Brazil were so intent upon gaining their freedom that they learned and practiced cooperation and were loyal to the cause of liberty. Even as far back as the early days of the American Revolution the slaves, some of them never completely subdued, planned and attempted coups to overthrow their slave masters, but all of them were discovered and put down before they had gained much headway, due, in the majority of cases, to some slave traitor who carried word of the plans to the whites.

In 1775 an insurrection in Pitt, Beaufort county, North Carolina, was discovered before it had gained much headway. Several slaves were arrested and severely whipped. Five years later a conspiracy to gain freedom almost proved successful when 1,000 slaves armed themselves and marched on the city of Richmond, Va., but were defeated when a swollen stream prevented them from continuing into the town. While they were waiting for the river to go down their two leaders, Gabriel and Jack Bowler, were discovered, arrested and executed.

In 1802 and 1805 two other attempts were made in North Carolina, but the plans were discovered and the leaders executed. At the latter date the whites hanged outright two slaves and burned the other at the stake.

Prof. Monroe N. Work, commenting upon one uprising in South Carolina in 1822, declares in his "Negro Year Book":

"Extensive conspiracy organized at Charleston, S. C., by a free Negro, Denmark Vesey. Slaves for 40 or 50 miles around Charleston were concerned in the uprising. The plan was to slaughter the whites and free the blacks. A recruiting committee was formed and every slave enlisted

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Europe.

was sworn to secrecy. Peter Poya one of the conspirators, is said have personally enlisted 600 person The plot was revealed by a hous hold servant. After a month's i vestigation only 50 of the 1,000 su posed to have been concerned we apprehended. Vesey, with 34 othe was put to death. They died wit out revealing their secrets."

One of the most notable co spiracies recorded was that conduc ed by Nat Turner in Southampt county, Virginia, in 1831. Before t authorities could bring Turner a his followers under control 60 wh it had been killed and it was necessa for the United States militia to i tervene to restore order. Twen slaves, including Turner and woman, were hanged at one time lowing this insurrection.

(Translated by the Brazil-American Bure 183 N. Wabash Ave., Chicago, Ill.)

COMMENTS ON "BLACK TROY"

SENHOR EVARISTO DE MORAES

Distinguished member of the court of Rio de Janeiro and exper criminologist, whose comments on "Black Troy" did much to bring th article into prominence. Senhor Moraes is also noted as an orator.

Race Problem — 1924.
Mexico

MEXICAN GOVERNMENT RESTRICTS BLACK FOLKS AT INSTIGATION OF AMERICANS

Subject: Giving instructions for the admission of Negro citizens visiting the National territory.

Pacific Defender
9-18-24
Los Angeles, California

Exp. 4-20-24. Circular No. 59.

To the Inspector of Migration,
Nogales, Sonora.

The American Embassy of our Republic has communicated with the Department of the Interior advising that information has been received to the effect that the Immigration authorities of Villa Acuna in freely granting permission to the American Negroes of Del Rio, U. S. A., to visit that city, in a note which the Department of the Interior passed on to this branch of the Executive for resolution.

As it has been considered that the refusal of such permits for these individuals to enter our territory would give vent to probable misunderstanding which might result highly detrimental to Mexicans living close by the international border of the Republic, I hereby warn you that you are not to grant permission to the American Negroes unless you are absolutely assured that they will return to the places of their residences within a given time, and no permit will be granted at any other time to those who fail to comply with this requisite. Furthermore, in any other cases of Negro immigration you will inform this Department in order to dictate such measures as may be deemed convenient.

In the absence of the Secretary,
CHIEF CLERK,
(Signed) G. RUIZ.

Mexico, D. F., August 22, 1924.

Editor's Note: The above article has given rise to much question on the part of Black Americans, for in it they see two very definite and distinctive positions being taken by the two sister republics—United States and Mexico. First, a complete change of attitude on the part of Mexicans toward Black folk which tends to end the hitherto tendency on the part of Black Americans to immigrate to Mexico; next, it appears to reveal the iron hand of American influence working out its prejudice program of circumscribed opportunities, privileges and rights of all Black Americans; by inducing foreign powers—such as Mexico—to deny entrance to the black man as the price of recognition and commercial privileges.

Just here—"Lest We Forget, Lest We Forget," we reprint this splendid editorial from the Los Angeles Evening Express.

THE "TENTH" AT LAS GUASIMAS AND CARRIZAL

The first battle of the war with Spain was fought at Las Guasimas, near Santiago, in Cuba, when, on June 28, 1896, the celebrated Rough Riders had their baptism of fire. Wood and Roosevelt led into action 450 of the Rough Riders, supported by 200 of the First Cavalry and 224 of the Tenth, then, as now, made up of Negroes. Taken by surprise, and subjected to a heavy fire from the outnumbering Spanish forces in concealment, the volunteers hesitated under the rain of bullets. The Tenth Cavalry came to their rescue with the intrepidity of disciplined veterans.

Colonel Waterson, in his history of the Spanish-American war records:

> The courage of the black troops as they charged deliberately up the slope was everywhere applauded. There was no hurry, no hesitation, but cool deliberation. When a man was struck his comrade turned and called "Hospital" with as much presence of mind as if it were a sham battle. The black troops displayed fine courage and discipline.

After a lapse of eighteen years "the Black Tenth" figures in the opening engagement on Mexican soil. The same heroism that was displayed in the first battle of the Spanish American war was shown again at Carrizal, when the black troopers were led into an ambuscade.

Reflecting on the service rendered by "the Black Tenth" in Cuba, and now, after the lapse of eighteen years, in Mexico, we are disagreeably affected by this dispatch from Washington:

> The suggestion has been sent to the war department from a government official in El Paso that one hundred thousand Negro troops be recruited in the southern states for use in the event that the United States invades Mexico. The suggestion was telegraphed today and is based on the theory that the negro troops will be better able to cope with conditions in the desert country of Mexico than would other troops.

Before the government calls upon the Negroes of the South to raise one hundred thousand recruits for Mexican service, would it not be well for that same government first to take steps that will assure Negroes in the South their political rights? If they are good enough to fight for the country, if they are good enough to die for it, as they died at Las Guasimas in June, 1896, and at Carrizal in June, 1916, then they are good enough to vote in it.

Race Problem — 1924.
Moving Pictures Relating to.

"Birth of a Nation"

IF THE WHITE PEOPLE OF KANSAS CAN STAND THE "BIRTH OF A NATION" THE COLORED RACE CAN ALSO — KANSAS IS A FREE STATE AND HAS SUFFERED ALL KINDS OF FREAKS AND SURVIVED. LET 'EM COME. WE WILL ADVERTISE THEM, GO TO SEE THE SHOW WE HAVE THROWN THE "BABY NIPPLE ASIDE." NO MORE MILK FOR US. THE BIG FIGHT IS NOW BETWEEN THE WHITES.

We wish to say to our readers that we have experienced a change in opposing so many silly matters that arise concerning the interests of the colored people of this country. As a race we are spending too much time and money in opposing such worthless things as the Birth of a Nation. If we would turn our attention to organizations and corporations, wherein we could build houses, buy farms, organize banks, building and loan associations and other things that would be of interest to the race and stop paying so much attention to such frivolous things as the white man uses to divide us up, we would be much better off. We quote herewith Judge Pollock in granting a restraining order against the city of Wichita having the Birth of a Nation. We partly agree with him. We have the same rights as any other American citizens and the only way for us to have these rights is to take the stand of all American citizens, combat everything that is against our interests by the use of the ballot and free speech. Judge Pollock's right. We just want the laws enforced equally. We wish to say now that after giving the matter full consideration we have changed our minds about the Birth of a Nation. If the white people of Kansas can stand the Birth of a Nation to be displayed on the canvas, the colored people can stand it. We colored people in Kansas are not interested in what some polecat politicians in the South, or Negro haters may bring to Kansas to use in trying to put down the John Brown sentiment, which is impossible. Kansas is a free state and the colored man can stand on his rights and defend them at any cost. And the good white people of Kansas will stand by him to the last ditch. The Birth of a Nation can not mean any good for anyone, but is planned to make money by preying upon the prejudice of a few misguided white people who live in Kansas. We want it understood now and forever that the Topeka Plaindealer and colored people of Kansas are not so much stirred about the Birth of a Nation. It will soon run its gauntlet and be a thing of the past. Nothing that the prejudiced white man who treasures enmity against the colored race can produce on canvass or anything else that will obstruct the rapid progress of the colored race. They are now going by leaps and bounds. They know nothing about slavery, care nothing about it, nor the conditions that existed in the South before or after the war. The white people have too much sense and can not fool themselves into believing that the colored people are trying to seek to enter their parlors or marry their daughters, or interfere with any of their private business. All they want is an equal break for livelihood. The colored and white attend the same colleges and schools in Kansas and have done so since old Kansas was a state and we have not heard of any intermarriages or social functions being pulled off between the races on account of these mixed schools or colleges. So the Birth of a Nation which attempts to show that the colored man is trying to seek an opportunity will prove a reaction on the part of that class of whites who are trying to bring about such predjudices. Yes, we say let them show the Birth of a Nation, show it everywhere. As a race in Kansas, we have nothing to fear. In fact the race as a whole is paying too much attention and giving too much money and space to these frivolous outrages. They are going to work out and all the race has to do is to get education, get money, trade and co-operation, stick together. This will do more to eradicate the Birth of a Nation and erase predjudice than anything else we konw of. We want our race to get down to business and stop going on their knees begging the white man to stop doing the little frivolous things he knows is wrong. We combat with him by getting busy like the Jews. When you get wealth, education, refinement and culture, you have the devil whipped. Here is Judge Pollock's statement, and he is one of the fairest judges on the bench in the United States. He is one of the big men who takes a big position on the question and let us be like him, be big people and overlook small things.

"The people of Kansas are as intelligent as the people of any other state and are not going to be excited by a picture, the scenes of which are supposed to take place shortly after the Civil War.

"The negro of today has the same rights as any other American citizen and does not need special acts to protect him."—Judge Pollock in discussing from the bench "The Birth of a Nation."

Yes, let every colored person who can see the

Topeka, Kansas
1/18/24

picture without being "jimcrowed" go see it. We will go ourselves if we are permitted to sit on any floor we wish to sit. We do not wish to sit by any white, Indian, Mexican or colored person who do not wish to sit by us, but we do want the privilege of sitting on any floor we wish to and do not want to embarrass any fools and do not want to be fool enough to embarrass others.—NICK CHILES.

UNWELCOME GUEST OF WICHITA

Negro Star

The right thinking persons of both races can't see the need of "The Birth of A Nation," since it makes you look backward at the worse that is in a man instead of forward to the best that is in a man. There is no end to the blessing in the future; if both races simply knew. United, this great civilization will stand, divided we must go back in the struggles of superstition and ignorance. Ignorance is what makes men hate one another and strive to get a part. There is no saving power in ignorance. It is dangerous and destructive and no certain victim has it in mind to slay. It can't concentrate on constructive principles, it only works on what is in sight.

1-4-24

Love and Christian education are the constructive forces and will save the world, even the men who think that the degraded things will be a safeguard for his race, but they forget that no man is safe unless all men are safe. So the days for the Birth of A Nation and Uncle Tom's Cabin, are gone.

So let us stand together and look forward.

Jackson Law Halts "Birth Of A Nation"

Law Passed in 1917 by Illinois Legislature Dug Up to Prohibit Showing of Picture.

(Whip-Courier Service)

CHICAGO, Ill., Feb. 14. — Following the failure of Judge Sullivan to rule Tuesday on the "Birth of a Nation," and the apparent inability of lawyers and judges to straighten out the tangle of legal technicalities involving the case, police authorities agreed not to further interfere with the picture until the matter can be settled by a jury.

An audacious attempt to revive the reconstruction film, "Birth of a Nation," in Chicago, was halted at the first performance Sunday night at the Auditorium theatre, when Judge John L. Rooney, holding court in the theatre, issued warrants for the exhibitors, had them arrested and stopped the show.

Warrants were sworn out for the arrest of Jay Webb and Nathaniel Galbin, motion picture operators. They were released in bonds of $1,000 each after arraignment before Judge Samuel H. Trude in the South Clark street court. Both demanded trial by jury.

Credit to Jackson

Credit for bringing the exhibition of the film to a stop is given to Alderman R. R. Jackson, who appeared before Mayor Dever last week, and citing a bill he had passed while a member of the legislature, demanded that the exhibitors' plans be frustrated.

After reading the Jackson law Mayor Dever ordered Chief of Police Collins not to issue a permit for the exhibition, and to station police at the theatre to stop the performance.

2-16-24

In 1917 Alderman Jackson took the film to Springfield after it had run in Chicago under an injunction. He had it exhibited before the legislators, who after seeing it, passed a law, the intention of which was never to allow it to be shown again, even under an injunction. The law is as follows.

"It shall be unlawful for any person, firm or corporation to manufacture, sell or offer for sale, advertise or publish, present or exhibit in any public place in this state, any lithograph, moving picture, play, drama or sketch, which publication or exhibition portrays depravity, criminality, unchastity, or lack of virtue of a class of citizens of any race, color, creed or religion which said publication or exhibition exposes the citizens of any race, color, creed or religion to contempt, derision or obliquy, or which is productive of a breach of the peace or riots."

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Chief in Quandary

Monday morning Chief of Police Collins found himself in a quandary. He was cited to appear before Judge Dennis Sullivan, of the Superior court, on a charge of contempt.

The moving picture exhibitors, relying on the injunction they had secured in 1915 caused the citation. According to the exhibitors the Chief was in contempt of court on account of his interference with the injunction.

Other legal authorities, however, pointed out that inasmuch as the Jackson law was passed after the injunction was issued, the injunction had no weight. In the meantime, Judge Sullivan announced he could not hear the case because the original injunction had been obtained from Judge Fenimore Cooper, now dead, after the enjoiners had declared they could not get a fair trial before any other judge. The judge said this took all authority away from him, but he would try to find another judge.

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CHICAGO DAILY TRIBUNE
FEBRUARY 6, 1924

THE BIRTH OF A NATION.

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"The Birth of a Nation" is still regarded by critics as the greatest of moving pictures. It was directed and produced by D. W. Griffith, a southerner. It represents southern opinion and the southern view of the facts of the civil war and particularly of the reconstruction of the southern states after the war, when the federal army was sent back to see that the Negro had full political rights under the fourteenth and fifteenth amendments.

The wisdom and humanity of the government in that period may be questioned. It was a time of bitterness. We do not indorse the ideas of Griffith, but it is a southern expression and we do not recall that it provoked much resentment in the north as an interpretation of history. That vivid fanatic, Thaddeus Stevens, for instance, was violently manhandled, but sectional animosities are about dead, at least in the north, and there was not much of a flutter on that point.

What did make trouble was the portrayal of the emancipated Negroes and their terrorism of the whites under the protection of soldiery. The rapid growth of Negro population in such northern cities as Chicago had produced a situation demanding restraint, good judgment, and avoidance of provocations. It is a situation of inherent prejudices and possibilities of furious, senseless violence, as we had cause one week to discover.

This great picture stirred emotions. It was almost too good in that respect. It touched the protective instinct which guards against miscegenation and it warned the white against black political dominance—inflammable material. Nevertheless a great picture which wouldn't make sane people silly or murderous and which in a free country it would be their rightful privilege to see if they wanted to.

The law passed to bar it out of the state has a specific intent but a general effect. It might be used under a stupid or prejudiced construction to prevent the playing of "The Merchant of Venice" or even "Othello." There were citizens who thought "The Playboy of the Western World" was an insult to the Irish people.

Such a law could be used to interfere with the artistic and intellectual freedom of people. It might permit prejudices to be converted into dictates. In the present case we are well aware of the dangers of provocation. No intelligent person trouble, we'd be opposed to the showing. Circumlikes to see the principles of free speech within the stances which are far from ideal force compro-bounds of public decency restricted for adults, and mises. As a police expedient this interference if we were all sensible adults it would not need be. with liberty might be justified, but it is an ex-Sensible adults do not require censors. They expedient which requires particular justification cise censorship without statutes. They withhold every time it is used and it must be pretty good their patronage from what offends them. justification.

We know that it is next to impossible in this country to take an uncompromising stand for unrestricted liberty of utterance. You may defend the principle and be disturbed by a fact which will not be reconciled to the theory you defend. We are opposed in principle to the stopping of "The Birth of a Nation." If the purpose of showing it were to arouse race prejudice and bring about

picture without being "jimcrowed" go see it. We will go ourselves if we are permitted to sit on any floor we wish to sit. We do not wish to sit by any white, Indian, Mexican or colored person who do not wish to sit by us, but we do want the privilege of sitting on any floor we wish to and do not want to embarrass any fools and do not want to be fool enough to embarrass others.—NICK CHILES.

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CHICAGO ILL. TRIBUNE
FEBRUARY 6, 1924

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We know that it is next to impossible in this country to take an uncompromising stand for unrestricted liberty of utterance. You may defend the principle and be disturbed by a fact which will not be reconciled to the theory you defend. We are opposed in principle to the stopping of "The Birth of a Nation." If the purpose of showing it were to arouse race prejudice and bring about trouble, we'd be opposed to the showing. Circumstances which are far from ideal force compromises. As a police expedient this interference with liberty might be justified, but it is an expedient which requires particular justification every time it is used and it must be pretty good justification.

Race Problem - 1921.
Moving Pictures. Relating to.

The Editor of Topeka Plaindealer Has Been Patient

He Has Let Many Things Pass That Has Been Said, But Take Care and Do Not Get Him Aroused

The Daily Press Spreads More Poison and Venomous Stuff Against the Colored Race in One Day and Does More Harm Than "The Birth of a Nation" Could Do In a Thousand Years—Ignorant Agitators Ought to Wake Up to a Realization of Facts—African Feticism Is Fast Disappearing In the Illiterates of the Race, and Is Now Taking Hold On the Supposed Intelligent and Literary Class, Who Are Using It for a Livelihood—It appears Mostly in the Class of Professional and Laity—Watch This Class and See Where They Trade—See How the Real Honest, Hard-Working, Laboring and Business Colored People Are Working Out the Problems—Watch This Class And See Where They Trade — See How Many Will Invest or Encourage a Colored Person in Business — This Is the Class That Holds Out Scare Crows and Dim Future for the Race, Unless They Are the Race—Ask Your Colored Merchans and Business People What Class is the Drawbacks — The Progressive Colored People Are Not Worrying About "The Birth of a Nation", or Ku Klux Klan —The Enforcement of the 15th Amendment, Which Insures Equality of the Law Is What They Want—All the Wailing, Lamentations and Gnashing of Teeth By the Saducees and Pharisees Won't Stop the Onward March of Civilization—The American White People Are Fighting Each Other More Than They Are the Colored Race.

Topeka Plaindealer 2-22-24

"The Birth of a Nation" is playing to large crowds. A great number of colored people are attending the show, up to time of going to press we have not heard of any riots or uprising of race conflicts. Everybody we have talked to had no complaint to make, but thought it a very fine picture and everybody should see it. It was amusing to hear the people cheer when certain parts of the picture met their approval, and another part they were "mum" as a "grave" and another crowd would cheer for what they liked just like the returns of an election or baseball innings. If the supposed intelligent colored people would cast aside their race hatred, stop lieing and bowing to stupidity, wickedness, idolotry, ignorance, conjuration, deceit, and all other outrages. Keep intelligent people apart, the race would be better off. "Birth of a Nation" has several commendable features that reviews some good history of the race. The days of reconstruction just after the Civil War, the black man, the Yankee as the Southerner called the Union soldier, the Northern white men and women, who were sent to different churches to go South and open schools for the colored race and at the same time President U. S. Grant came into power and took hold of the reigns of the Government at Washington and began the enforcement of the 15th Amendment to the Constitution. Ku Klux and Bushwhakers were whipping, bulldozing, and killing white and colored people. Congress empowered the President to use sufficient force to drive these outlaws from the state or send them to prison. The colored men were sworn in and armed and were known as the constabulary force. They immediately began to put the Klan out of business, as shown in the picture of "The Birth of a Nation." In several places the colored soldiers were repulsed and retreated at the appearance of the Klan. This never occurred, according to history. In other parts is shown where the colored soldiers ran the Ku Klux. The real truth of the matter, the Klan never gave battle to the colored soldiers. They have them on the run all the time until they were broken up. This is why all colored people should see this picture, and see what brave men the race had in those days, and the writer was fair enough to give them a better standing than was expected. Where they go into the big Southern home and take out the old ex-rebel and Klucker arrested and handcuffed him is true to history. This was done while the colored men did not possess the education as the race does today. They were honest, more sincere and braver and more loyal to the country. They had no race hatred while they were in power eight years, from 1869 to 1876. The white people were treated fair and honorable, both races got along together fine. What hurt the white man, both North and South, was too many colored men going to Congress and the United States Senate from that portion of the country. So in 1876 the greatest political campaign in the history was fought in order to tell who won. A commission of 15 men was agreed upon and after trading and scheming, Hayes won out 7 to 6. The campaign was fought on negro domination over the white people of the South. Shall Negro Congressmen and United States Senators come to Washington to represent the white people. The Democrats used this to a perfection in New York York, so in order to retain a Republican President. The colored race, the 15th amendment and the southern wing of the Republican party were turned over to the mercies of the Democrats of the South. When Hayes withdrew the U. S. soldiers from the South and left the colored man at the mercies of his enemies, of which ever since he has been outraged, disfranchised, lynched, robbed, burned at the stake, kept in peonage, kangarooed, kept in prison, farmed out and every other conceivable thing done to them to make him a slave. The 18th amendment is being enforced by every effort and everything at the command of the Government. The Navy and Army are now brought in to demand obedience to law. "Birth of a Nation" inspires us to think what a great start this race had ust after the civil war, and how it was checked. I am proud I saw the great picture. It has aroused the shiftless non-thinking negro. If they fight as hard to lift themselves around home they would do much better than fighting "The Birth of a Nation." We have fought the battle for 26 years and sacrificed over ten thousand dollars and our nose to the grindstone now and will continue the style, notwithstanding they owe this plant over five thousand dollars, but we are not going to continue to be foolish about little petty things like "The Birth o fa Nation" or the Klan. World War has brought wonders as well as the Bowl Weevil, and the check of foreign immigration, which has created a great demand for colored labor in the North. We are looking at big things to conquer. Little wee shrunkenup, one-idea negroes, and one-eyed and one-idea white people are being put in the alley together where they belong. The main trouble, there are so many of my race that do not understand the best white people. They are too timid to get close to them, therefore they imagine they are against them, which is all wrong. The good white people want to help the colored race as Mr. Stater, who owns "The Birth of a Nation" for Kansas. Brains and money run the country, my brother, not wind and chaff. So wake up and follow me, for I am gone on.

NICK CHILES.

Editor Topeka Plaindealer and Pres. Kansas Defense Society.

GRIFFITH'S PLAY BARRED

Omaha, Neb., Mar. 13—Invoking the law which prohibits photoplays likely to cause trouble between the races, the Birth of a Nation was stopped after a two day showing here.

Omaha Bee 3-14-21

"Birth Of A Nation" Is Stopped In Nebraska

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Gazette 3-22-24

WHITE JURY IN JUDGE FITCH'S COURT OUT ONE HOUR IN FILM TRIAL

Another attempt to apply the law of the State of Illinois to the promoters of the infamous photoplay known as "The Birth of a Nation" met a dismal failure on Thursday afternoon, March 13, when a jury of 12 white men rendered a verdict of "Not guilty" in the case of Nathaniel Galup vs. the State of Illinois in Judge Fitch's court. Galup was arrested on the night of Feb. 3 while nn the act of operating the machine by which the picture was being projected on the screen of the Auditorium theater. The warrant was sworn out by Joseph A. Schiller of the corporation counsel's office and signed by Judge Cooney, who held temporary court in the lobby of the theater for the purpose.

Case Lasts Three Days

The "Birth of a Nation" case began Monday and continued throughout Tuesday, Wednesday and Thursday, eliciting from both sides a brand of legal gymnastics seldom encountered in a courtroom where the offense charged is "merely" a misdemeanor. Everette Jennings, who once lived in Mobile but is now of the state's attorney's office, and A. H. Veeder of the corporation's department, carried on the fight for the state, as against Charles J. Trainer and son, James J. Trainer, for the defense.

At the beginning of the trial Mr. Jennings announced that it would be the intention of the state to show that the picture known as "The Birth of a Nation" portrayed a lynching, which is in direct violation of the Jackson law, and that this scene was being shown when the warrant was signed and that Galup was the person who was operating the machine. To prove this several witnesses were called chief among whom were Ralph C. Tyler, a real estate broker of Evanston; Miss Mary McDowell, a woman of international fame as a social worker; Alderman Robert C. Jackson of the Third ward, "father" of the law under which Galup was being tried, and Mrs. Zonia Baber, for 20 years associate professor of geology in the University of Chicago. All of these witnesses testified to having witnessed a scene in the picture in which an old man was taken from his home and severely flogged.

There were other features in the picture which called for comment on the part of the witnesses, but this evidence was ignored because of a doubt as to whether the picture had progressed that far when the operator was arrested. Only two witnesses were called by the defense, one of whom was the defendant, Galup, and the other Preston E. Smith, vice president of the United Artists corporation. Galup testified that he was sent to the Auditorium theater from his union and that he did not know by whom he was employed. Asked as to whether or not he was operating the machine at the time the objectionable scenes were shown, Galup answered that he did not know—that his position in the box prevented him from seeing what was on the screen.

On Wednesday night the jurors were permitted to view the picture at one of the loop theaters where it is now being shown. The object of this step was to have the men witness certain scenes, that they might know for themselves whether the witnesses who testified had made accurate statements.

The most interesting part of the entire trial came when the two attorneys argued their cases before the jury. Mr. Jennings opened the discussion for the state. He told of having been born in the South, of how his ancestors had lived and died down there, and of how many of his relatives had been and still are members of the Ku Klux Klan, the organization which is so vividly portrayed in "The Birth of a Nation." But these things, declared Mr. Jennings, are no reasons why he should attempt to ignore one of the laws of the State of Illinois.

Mr. Jennings made an impassioned plea for America—her ideals and her aims. All of these things, he said, are true because we believe in the theory that all men are created equal. "We live in a community side by side with people from every country on this swirling globe, and it is up to us to keep off the screen anything that shows a lynching. It is not necessary for me to tell you, gentlemen of the jury, why that is not advisable—you all know."

Mr. Trainer Speaks

The senior member of the firm of Trainer, after the usual introduction and salutation to the jury, began one of the most vitriolic speeches against our race that has ever been tolerated in a courtroom. He first began by berating Alderman Jackson for his activity in getting the law on the statute books of the State of Illinois. He referred to Jackson as a "childish, ignorant, innocent person thriving upon the ignorance of his people." Mr. Trainer then went on to appeal to the racial prejudices of the jury by implying that white civilization is being threatened by the colored races. He took special pains to emphasize what to him would be an absurdity—for white men to obey the law of Illinois, because that law was inspired by a member of our Race. He compared Alderman Jackson's mentality with that of David Wark Griffith, the producer of the stupendous monstrosity known as "The Birth of a Nation," and he made his inference in this comparison clear by stating: "When the time comes when a white man allows a Black man to substitute one word for his, it is time for the white man to move away."

The venerable lawyer, Mr. Trainer, white-haired and with the bearing of a man of culture, continued to infmae the minds of the jurors, some of whom were foreigners, against what he termed the encroachment of the "Blacks." He delved into history and literature to show that the whites have always maintained their stations in life by crushing everything before them, and that they have no intention of stopping now.

At the afternoon session Mr. Jennings again addressed the jury in an attempt to destroy the seed of prejudice sown in the minds of the jurors. It was in this speech, more than at any other time, that he lapsed into a speech characteristic only of the South. He spoke of members of our race as "Niggers" and referred to incidents that only a man familiar with circumstances could recall. But Mr. Jennings spoke with sincerity. He made his case as clear as possible and tried to remove the racial element from the case, but was unable to do so after Mr. Trainer's speech.

Judge Fitch throughout the proceedings was alert and directed the jury to weigh the evidence well and bring in a verdict according to their judgment. After an hour's deliberation a verdict of "Not guilty" was returned.

Here Is What the Owner of the "Birth of a Nation" Says of the Plaindealer And Colored Race

Blackwell, Okla., Feb. 14, 1924.

Mr. Nick Chiles, Editor
The Topeka Plaindealer,
Topeka, Kansas.

Dear Sir:—

I have an article clipped from the Parsons, Kans., Daily Republican, quoting your article in the Plaindealer of January 18th. Also a copy of your paper of date of Feb. 8th. Each article headed "The Birth of a Nation." Mr. Chiles, I want to congratulate you on being big enough, broad-minded enough, and man enough to step out in the front ranks and declare yourself for principle against peanut politics, and politicians of less worth. It is indeed refreshing to know that there are colored men in Kansas that refuse to be influenced by these so-called, self-styled protectors of the colored race. The only protection the colored man needs is a square deal. A great many colored people will say, when will we get a square deal? I will tell you. When all the colored men step out in front and say as Nick Chiles has said. I hold the man and his principle, above party emblem. When you stop allowing the feed-bag politicians to lead you around by keeping you continually inflamed and at war with a good-sized part of the world, then and not until then, will you take your proper place in the world of commerce, be a man among men, and reap the honest reward you so surely deserve.

Dig in Chiles, get the true facts and history on "The Birth of a Nation," then tell your people the plain God's truth about it.

Hue to the line, and let the chips fall when they may and every honorable man in Kansas regardless of race, color or political belief will stand by you to the last ditch.

You have started a regular revolution among the feed-bag politicians in Kansas, for the first time in the history of the state, and the colored people htve a man that is big enough to step out in the open and say to the shister politician, come on, not one of you ,but all of you. I am ready to do battle on the square. You have started in to expose the hand and methods of certain politicians in Kansas that have used your people as a tool for the past fifty years, and especially so the past eight years. Now go through with it. Again I congratulate you upon being big enough to defy the political lash and be a man's man.

I beg to remain,

C. W. STATER,
Owner of the "Birth of a Nation" for Kansas.

We met Mr. Stater, the owner of "The Birth of a Nation." We would not wish to meet a man more upright and honest than he. He ordered the manager of the Grand treatre to give the colored people seats on the first floor, where they are barred on account of color. He also gave forty "comps" to give out to the most intelligent people of the race to see the show, and would give one thousand dollars for any one who, after seeing the picture could show where the colored race got the bad end of the picture or causes any race conflict.

Race Problem — 1924.
Moving Pictures Relating to.

BIRTH OF NATION STILL BEING BANNED

The National Association for the Advancement of Colored People has been informed of the barring of the "Birth of a Nation", in the town of West Newton, Mass. Action was taken by the Douglas Civic League, J. Holman Pryor, chairman of the executive committee, writing a letter of protest to Mayor Edwin O. Childs as soon as the film was announced for showing.

Mayor Childs then wrote the following letter to the local motion picture theater: 7-26-24

"An important conference of colored citizens of Newton was held last night in this city. The membership of the Myrtle Baptist church, Mount Zion Baptist church and other organizations are unanimous in their protest against the production of "The Birth of a Nation." The National Association for the Advancement of Colored People has already blacklisted that film.

"As long as our colored citizens feel as they do, it seems to me most unwise to stir up ill feeling at this time. I understand that the film was shown in Wellesley where there are no colored people, but that in Framingham it was stopped.

"There are forces at work in this country and in this city trying to emphasize racial and sectarian differences and separate bretheren who ought to dwell together in unity.

"I, therefore, request that the feelings of our colored citizens, who are good citizens and who are striving for the best interests of our city and for the colored race be respected, and that "The Birth of a Nation" be not exhibited."

Mr. Pryor thereupon wrote a letter of appreciation to Mayor Childs in behalf of the colored citizens of Newton.

Michigan Star News

"BIRTH OF NATION" FILM IS BARRED BY MAYOR OF MASSACHUSETTS TOWN

Notorious Griffin Film, Blacklisted in Many Big Cities, Not Allowed to Show In Newton.

NEW YORK, July 24.—The National Association for the Advancement of Colored People, 69 Fifth avenue, New York City, has been informed of the barring of the "Birth of a Nation" in the town of West Newton, Massachusetts. Action was taken by the Douglas Civic League, J. Holman Pryor, chairman of the executive committee, writing a letter of protest to Mayor Edwin O. Childs as soon as the film was announced for showing.

Mayor Childs then wrote the following letter to the local motion picture theater: 7-26-27

An important conference of colored citizens of Newson was held last night in this city. The membership of the Myrtle Baptist Church, Mount Zion Baptist Church and other organizations are unanimous in their protest against the production of "The Birth of a Nation." The National Association for the Advancement of Colored People has already blacklisted that film.

As long as our colored citizens feel as they do, it seems to me most unwise to stir up ill-feeling at this time. I understand that the film was shown in Wellesley, where there are no colored people, but that in Farmingham it was stopped.

There are forces at work in this country and in this city trying to emphasize racial and sectarian differences and separate brethren who ought to dwell together in unity.

I, therefore, request that the feelings of our colored citizens who are good citizens and who are striving for the best interests of our city and for the colored race be respected, and that "The Birth of a Nation" be not exhibited.

Mr. Pryor thereupon wrote a letter of appreciation to Mayor Childs in behalf of the colored citizens of Newton.

Newark N J Star
JULY 30, 1924

BIRTH OF NATION FANS HATE, FEAR

Board Authorizes Police to Suppress Movie if Order Is Ignored.

Exclusive Cuts

The film show, "The Birth of a Nation," will not be shown at the Claridge theater, Montclair, as scheduled tomorrow. Fearing that racial prejudice and hatred would be inflamed, the board of commissioners last night voted to ban the production and empowered Director of Public Safety Henry M. Robinson to use the police, if such steps were necessary in suppressing it.

The intention of Ernest C. Hinck, proprietor of the theater, to show the film was brought to the attention of the authorities last Saturday by Kirk Brown, 70 North Mountain avenue, who protested by letter against what he termed "an appeal to passion, hate, bigotry and racial prejudice."

200 APPLAUD PROTEST

The protest was read at the meeting last night and was applauded by nearly 200 persons, half of them colored, who crowded into the council chamber. Mr. Brown commented on the contract which Hinck had made to show the picture.

He referred directly to the Ku Klux klan as the background which "made the resurrection of the picture at this time a direct attempt to stir up racial and political prejudice and propaganda," and cited several instances within recent months where the film had been banned for similar reasons, among them that of Newark. He offered to pay Mr. Hinck one-third of the $300 which he had contracted to pay for the picture, in the event that the council saw fit to order its suppression, and concluded with the remark that "a picture that isn't good enough to show in Newark, isn't good enough to show in Montclair."

PICTURE HELD FICTION

He declared the picture is fiction and untrue to history, and told of an exhibition he had witnessed in a Klan town where the picture was shown. The cheers of the audience when the hooded figures were depicted in pursuit of negroes, he declared were "blood curdling and the cries were those of a mob bent on blood."

Mrs. W. P. Allen, 72 Valley road Montclair, spoke for the colored delegation. She expressed the appreciation of her race for the work that Mr. Brown had done and read a petition signed by 553 Negroes in Montclair for the suppression of the film. Recalling the recent demonstration in Philadelphia, when the picture was shown, she declared that there was as great a possibility of a race riot in Montclaid as there, and made an appeal for peace.

NEW YORK TELEGRAPH
NOV. 9, 1924

"UNCLE TOM'S CABIN" BACK IN NEW YORK

Production Has All Thrills of Immortal Melodrama—Eva Goes to Heaven, Simon Legree Elsewhere, and Eliza Skates Over the Ice.

By FRED NIBLO, JR.

"Uncle Tom's Cabin," which has probably had a longer off-and-on run with various companies than any other American play—even longer than "Abie's Irish Rose"—is looking as well as ever at the Triangle Theatre, a quaint little tabloid house on Eleventh street no bigger than Uncle Tom's original cabin itself.

On good nights the Triangle probably seats a hundred, maybe a hundred and fifty, people. It was good the night we were there. Also, it was well worth the trip to Eleventh street. One feature of the place is the long table in front of every three chairs, upon which is an ash-tray, and it's perfectly all right to light up.

Having lighted, the curtains part and we see Uncle Tom at home. Then on through five acts, sufficiently short, we see the old-time drammer effectively played by the Triangle Players under the direction of Miss Kathleen Kirkwood. Particularly good are Elise Cavanna as Aunt Ophelia and Betty Lee Stoner as Eva, while Georgian Tilden's Topsy is worthy of being featured.

Never before having seen Uncle Tom, and being just familiar enough with the story to burlesque it mentally, we were in very much the position of the fool "who went to scoff" and left with more charitable sentiments. Eliza crossing the ice was easily accepted in the spirit in which it was performed, that is, seriously—which, in itself, is a mark of the good direction for which the little Triangle house has always been famous. The ice looked cold as usual and the river dripping wet. The incidental rendering of Negro Spirituals was really gripping. James Downs, in the title role, has the kind of a voice that makes it a treat to hear the darkies sing.

The bloodhounds were unseen, but vociferous.

There is no originality in commenting upon the play itself, any more than there is in critically analyzing the plot of "The Merchant of Venice," because it's already been done, but after some of the more neurotic professional productions, many of which better resemble our idea of a drugmare than an entertainment, "Uncle Tom's Cabin" is in order now or at any other time.

Gary Objects To 'Birth Of A Nation'

Citizens of Gary have been fighting to stop the showing, at a local motion picture theater, of the "Birth of a Nation" film. Messrs. W. C. Hueston and Oliver Starr, attorneys, have taken the case to court. 12-20-24

Clipping

Late reports state that Mayor R. O. Johnson has ordered the showing of the film stopped and that representatives of the film have procured an injunction restraining the Mayor's order, with the result that the film is being shown.

The attorneys in the case have been working to have the injunction dissolved.

Race Problem—1924.
Moving Pictures Relating to.

POLICE AGAIN CLOSE "BIRTH OF A NATION"

City and Producers Plan Court Fight.

BY PHILIP KINSLEY.

"The Birth of a Nation," moving panorama of reconstruction days, was stopped again by the police censors yesterday while attorneys for the city and for the Epoch Producing corporation were preparing to fight out the issue in the courts.

Fear of a renewal of race riots in Chicago and the action of the legislature of 1917 in passing a law aimed specifically at this picture, are given at the city hall as reasons for stopping the performance at the Auditorium. Chief of Police Collins said last night that he would keep the picture dark until the courts decided against him.

Ald. Robert R. Jackson of the third ward, former state representative, is the author of the bill under which the police are now operating. As representative of the Negroes who were hurt by the picture during its long run under injunction in 1915 and 1916, he took the film to Springfield, showed it to the legislators and finally got a bill signed by Gov. Lowden.

Sections of the Law.

Paragraphs 456 and 457 of Chapter 38 of the Revised Statutes of Illinois, 1923, follow in part:

"It shall be unlawful for any person, firm or corporation to manufacture, sell or offer for sale, advertise or publish, present or exhibit in any public place in this state, any lithograph, moving picture, play, drama or sketch, which publication or exhibition portrays depravity, criminality, unchastity, or lack of virtue of a class of citizens of any race, color, creed or religion, which said publication or exhibition exposes the citizens of any race, color, creed or religion to contempt, derision or obloquy, or which is productive of a breach of the peace or riots.

"It shall be unlawful for any person, firm, or corporation to manufacture, sell or offer for sale, or advertise or present or exhibit in any public place in the state any publication, moving picture, play, drama, or sketch representing or purporting to represent any hanging, lynching, or burning of any human being.

Viewed by Larkin.

"The Birth of a Nation" was stopped by the police at the point where Police Captain Charles L. Larkin, three sergeants with him, and two assistants to the corporation counsel, Jay A. Schiller and A. H. Veeder, considered that this law had been violated."

In the answer of the city to the bill filed by the picture agents it is stated:

"These respondents further state that the said motion picture depicts a depraved colored man who pursues a young, virtuous, and refined white girl, with the obvious intention of committing the act of rape; that the girl flees from the Negro and is pursued by him; that in order to save herself from dishonor she jumps over the edge of a cliff and dies; that the said picture represents a mob scene in which the Ku Klux Klan figures predominantly; that these and other incidents portrayed in said picture would have the undoubted effect of creating hatred and animosity toward the colored race, which would tend to produce riots."

The race riots of 1919 in Chicago are referred to in the city's defense. Out of these riots, it is stated, damage suits amounting to more than $200,000 have already been obtained against the city.

Shown Here in 1915.

"The Birth of a Nation" was first produced in Chicago in 1915 under a permit issued by Mayor Harrison. In 1916, according to the memory of Miss Alice Miller, acting chairman of the city board of censors, the producers feared trouble with the city and got a temporary injunction against police interference. This was made permanent in 1917 by the late Judge Cooper. The board of censors never passed on the picture.

The producers came into Chicago this time under the 1917 injunction. Chief Collins notified them that in view of the new law he would not permit the picture to be shown. The Epoch corporation went before Judge Denis E. Sullivan last Saturday on a contempt motion. The court would not hear the case, because the city had had no time to answer. On Sunday night Judge Rooney of the Municipal court was asked by the police to go to the show and issue a warrant if, in the police judgment, the picture violated the new law.

"Disbanded Forever."

The only demonstration at the show, it is said, was at the point where the Ku Klux Klan rode to the defense of white women. Delight was manifested at this point. A subtitle in the picture states that the K. K. K. disbanded forever, "because its work was done."

"It was a great picture,' said Judge Rooney yesterday. "I do not think it would hurt reasonable men and women to see it. It might incite others. But my own views are not important. I was acting under the law compelling me to issue a warrant upon proper complaint. The complaint was signed by Mr. Schiller. The situation which existed when the injunction was granted was changed by act of legislature."

The new municipal code, which governs motion pictures, has also been changed to meet the spirit of the legislative enactment. Section 2787 copies the language of the statute. The case was called before Judge Sullivan yesterday afternoon. Charles J. Trainor represented the picture people. Chief Collins and Corporation Counsel Busch were in court.

Seeks Another Judge.

Judge Sullivan announced that he could not hear the case as he had discovered that the original injunction case, brought in the name of Joseph J. McCarthy, had contained a motion for change of venue by McCarthy, stating that he could not have a fair hearing before Judge Sullivan or before Judges Foell, Goodnow, Kavanagh, or McKinley. It had then been sent to Judge Cooper. Judge Sullivan said this took all power away from him and that he would hunt up another judge to try the case today.

The case against the motion picture machine operators who were arrested Sunday night and yesterday may come up first in the Municipal court. A jury trial has been demanded.

The fact that arrests were made after the show had started and that court had been held in the theater lobby led Attorney Trainor to charge that "this was to satisfy certain political interests," whether Negro or anti-klan he did not state.

"BIRTH OF A NATION" AT GRAND THEATRE, THE WEEK OF FEB. 1

Millions Have Seen It and Millions Will See It Again and Again.

WORLD'S GREAT MASTERPIECE

Three Solid Hours of Thrills, Laughter and Tears.

The "Birth of a Nation" at the Grand Opera House, commencing on February 18th. Let everybody that can see the picture. View it from start to finish. Let no one give vent to their feelings. Remember this is a reproduction of 60 years ago. Compare that age with this. You will find the picture was reproduced for the benefit of the lost cause of the Southern Confederacy. Our Republican Party sacrificed the old Union war veteran. The Southern Republican wronged the colored race and the 15th amendment to the ex-rebel and the Democratic party in 1876 and the colored race is suffering from it up to this very day.

Now, the real facts are the colored forces armed under President Grant, drove the Ku Klux Klan out of the South and brought peace and happiness to both races, until Rutherford B. Hayes became President. The "Birth of a Nation" shows the colored man fighting the Klan and have them on the run. In different parts of the picture shows that they took old Cameron, the ex-slaveholder and leader of the Klan out of his home cuffed and drove him off.

The legislature where it is shown the colored members were drinking whiskey is nothing to be alarmed at. We have seen drunken white men in the Kansas legislature with whiskey in their pockets. Also at the capitol at Washington a saloon-drunken congressman in the House and cloak room, so the colored man is not the only one that committed such offenses. The people should watch the contrast and change of the people in the 60 years, by seeing the "Birth of a Nation." They show what wonderful progress the race has made in 60 years.

The finely dressed colored ladies and gentlemen in various occupations giving figures of the enormous amount of land owned and taxes paid by the colored people and the many different professions and other occupations of the race so the prejudiced white person could go away feeling that we are not progressing. Hayman was hung on the scaffold, he but for himself.

BIRTH OF NATION FILM FOUGHT BY CHICAGO PEOPLE

Editor Abbott, Aldermen Jackson and Anderson Lead Move to Stop Showing

(Continued from page 1)

woman flees from a man of Color. His face was pictured as flaming with passion as he pursued the woman through a forest bent on criminal attack. To escape him she flees to the edge of a high cliff and leaps to her death below.

Police Act.

At this point the police cut short the remainder of the exhibition by placing the operators of the film machine under arrest. Four operators were taken into custody on warrants sworn out by Assistant Corporation Attorneys J. A. Schiller and Albert H. Veeder who were convinced that the law passed by the state legislature in 1917 against the exhibition of a picture of such nature was being violated. The warrants were issued by Judge John J. Rooney of the municipal court who, with his bailiff and court clerk, backed by Chief of Police Morgan Collins, held court in the foyer of the theater after witnessing the exhibition of the film.

In an interview with a Defender reporter Judge Rooney declared that "The Birth of a Nation" was a vicious picture. "It should not be shown," he said. "It creates racial disturbances. The race riot in 1919 has not been wholly forgotten and we don't want a recurrence of it.

"I issued the warrants," said Judge Rooney, "in view of the fact that since the issuance of the injunction against the city in 1915 laws have been passed by the legislature and the city against exhibiting anything that would tend to arouse racial ill feeling. I saw that this picture violated the law and issued the warrants accordingly."

As soon as it was announced, two weeks ago, that the picture was scheduled to be run here, Robert S. Abbott, editor and publisher of the Chicago Defender, made known his stand in a personal communication

to Mayor Dever. Collecting his forces in the persons of Alderman Louis B. Anderson and Major R. R. Jackson, he called upon and appealed to the mayor to invoke his power to suppress the showing of the film, demanding that the police be given orders to prohibit its showing.

The mayor took the matter under advisement. His attitude was made known when the police stopped the show Sunday night. Monday Chief Collins was slated to appear before Judge Dennis E. Sullivan of the superior court to answer to contempt of court proceedings based on a violation of the injunction secured by the corporation in 1915. Corporation Counsel Francis X. Busch and Assistant Corporation Counsel Albert Veeder represented the city and the chief of police.

Judge Sullivan announced that he was unqualified to hear the case because the original injunction suit instituted in the name of Joseph J. McCarthy had contained a motion for a change of venue by McCarthy, who declared at that time that he would be unable to get a fair hearing before Judge Sullivan. Four other judges, including Judges Kavanagh, Foell, McKinley and Goodnow, were also unqualified on the same grounds. This brought from Judge Sullivan the promise to find an eligible judge Tuesday. But both sides agreed to have Judge Sullivan decide the case and the issues, which took up the entire day, were laid before the court in a hard fight between counsel on both sides.

C. J. Trainor of counsel for the theater, declared that the house had been sold out in advance, that they were losing thousands of dollars because of police interference. He said they were forced to show "Way Down East" Monday and that as long as this sort of thing continued they were losing $5,000 a day.

Considerable time was taken by counsel on each side in reading various decisions of the supreme and United States court bearing on the right to violate, if necessary, an injunction order. The city took the position that the chief of police, technically, did violate the injunction, but he was enforcing the law as he saw it since the legislature had passed the Jackson law—so named because of its father, Alderman R. R. Jackson—which made it unlawful to exhibit anything which would be productive of a breach of the peace or riots.

In the revised statutes of Illinois, 1923, paragraph 456 of chapter 38, the bill declares in part:

"It shall be unlawful for any person, firm or corporation to manufacture, sell or offer for sale, advertise or publish, present or exhibit in any place in this state, any lithograph, moving picture, play, drama or sketch which publication or exhibition portrays depravity, criminality, unchastity or lack of virtue of a class of citizens of any race, color, creed or religion, which said publication or exhibition exposes the citizens of any race, color, creed or religion to contempt, derision or obloquy, or which is productive of the breach of the peace or riots."

Mr. Trainor of counsel for the theater contended that "The Birth of a Nation" did not violate this law, which was passed by the legislature in 1917 after the filing of the injunction in 1915.

"There is nothing in the picture which would tend to a breach of the peace or riots," he said. In reply to a reference by Attorney Veeder to the scene of a Negro pursuing a white woman through the woods to criminally assault her and her leap to death from a high cliff, Attorney Trainor declared that such a scene was not in the picture, although Defender reporters were at the showing Tuesday night and saw this scene produced.

At the conclusion of the hearing Tuesday Judge Sullivan refused to decide the case one way or another. He was ineligible, he said, and would appoint a master in chancery Thursday, before whom the case will be taken up. In the meantime, until restrained by a court order, the police intend to keep up the fight they have started.

BARE BRIBE ATTEMPT IN "BIRTH OF NATION"

"Who got the money to allow the Birth of a Nation to continue its exhibition in Chicago?" is the question now being asked in City Hall circles.

It was learned Monday that powerful financial interests back of the picture through one of its representatives offered several thousands of dollars to be paid in cash and on the spot if one of the highest law enforcing officers in the county would place his seal of approval on the film.

This official indignantly drove the would-be briber from his office and threatened him with criminal prosecution.

Evidently the promoters found other officials who accepted the money, because, in spite of numerous legal maneuvers, the picture has enjoyed an uninterrupted and highly profitable run.

A legal loophole has been presented for every attempt to stop the show.

In spite of the board of censors, the Mayor, and a statute enacted by the legislature against the film, some mysterious influence has allowed it to be shown nightly.

The picture was first scheduled for a short run at the Auditorium Theatre to make room for another production at the Auditorium. It is still at the Illinois and doing a big business.

It is apparent that the promoters are determined to maneuver from court to court in as long drawn out a litigation as possible, reaping a handsome profit in the menawhile.

Film Now Unmolested

No attempt has been made to stop the exhibition of the picture since February 6, although legal authorities declare the law passed in 1917 is violated each time the picture is shown.

After an apparent inability to straighten out a controversy with reference to an injunction obtained by the picture promoters against the city, the case was dropped on February 6, pending the outcome of charges against two motion picture operators who were arrested for operating the moving picture machine the first night the show opened.

At the time of their arrest, judges, lawyers, the corporation counsel, and the chief of police differed as to the legality of he exhibition. Chief Collins was cited or contempt of court for stopping the show.

It is said that Corporation Counsel Busch issued an opinion declaring that there was no violation of law in the exhibition.

When Nathaniel Gallup was brought to trial for throwing the picture on the screen, the case hinged, not on the violation of law in showing the picture, but whether those parts of the picture which constitute a violation of law had been shown when he was arrested. Gallup was found not guilty.

It drew such crowds that its run was lengthened indefinitely, and it remained at the Auditorium until it was compelled to remove to the Illinois Theat

No further action, it is believed, contemplated against the producers, although the question of violation of the statute has never been tried on its merits.

Birthright Banned

Mr. Evan R. Chesterman, chairman of the State Board of Film Censors, has issued a warning to colored motion picture houses to the effect that "Birthright" is unlicensed for exhibition in this State. "The film, objectionable in many respects," says Mr. Chesterman, "may bear a forged censorship stamp, as the board of censors has not and will not approve the film for Virginia exhibition."

"Birthright" is a colored picture dealing with Negro life, the few white characters being used to bring out certain conditions the film seeks to reveal. The production from the pen of Stribling, a white man, and filmed by Oscar Michaeux, a colored man, upon its first exhibition raised quite a protest among a large number of colored people because the truths depicted in some of its lines were nauseating to their finer sensibilities, and one particular feature contained what was considered degrading to the race. As the picture is shown in Virginia, much has been eliminated that gave cause for protest.

"Birthright," however, does not contain the elements of class bitterness, rave hatred and prejudice such as are bred by Thomas Dixon's "Birth of a Nation." This picture, banned in many states as the greatest hate producer ever filmed, enjoys untrammeled privileges to exhibit in Virginia, in spite of the mass of protests aimed at it by colored and many white people everywhere. "Birth of a Nation," purposely seeks to degrade a large element of American citizens and to keep alive the embers of race prejudice. "Birthright" seeks to bring to the attention of arace many of the unsavory influences that it must eliminate in its efforts to acquire a full growth as men and women.

Just how the Board of Film Censors of Virginia happened to be able so to quickly perceive the alleged objectionablefeatures in "Birthright," and have not yet discovered the strife and hate breeding lines in "Birth of a Nation" lacks a reasonable explanation.

Race Problem — 1924
South America.

Brazilian Negroes in Revolution: Capture Sao Paulo: 3,000 Slain as 34,000 Rebels Defend City in Struggle

(By Staff Correspondent.)

Fortaleza, Brazil, July 15.—Deep resentment against interference of the United States in Brazilian affairs has flamed the torch of revolution to a bright glare. The agreement between Secretary of State, Charles E. Hughes, and Ambassador de Alencar of Brazil, to the effect that the United States would undertake to reorganize the Brazilian navy during the two years, from December, 1922 to 1924, has shifted the battle tween the Ku Klux and Catholics down below the equator.

Washington Eagle

The situation in Brazil now recalls the impressive warning made by Bishop Wilbur Patterson Thirkield of Mexico, when the United States undertook its naval mission. Bishop Thirkield prophesized that it would prove the most colossal blunder of the country. Where the United States marines could succeed in Haiti and San Dominge, in placing those countries under white supremacy, it is generally concealed that Brazil is a trifle too hard a nut for the forces of the Klan to crack.

7-19-24

The 1922 Election.

Trouble started immediately after the election of President in December, 1922. Brazil elects a president directly by the people, without reference to an electoral college. The people's choice is then ratified by the Brazilian senate. Brazil contains 30,000,000, of whom more than 24,000,000 are colored and about 1,000,000 Amazonian Indians. Nilo Pecambe, a former president, is a gentleman of color. He was elected by an overwhelming majority in 1922.

Minaes Geraes, Sao Paulo, Bahia and Rio Grande de Sol, comprising territory where reside over half of Brazil's population, were solidly for Pecamba. Minaes Geraes is one of the richest mining districts of the world, and Sao Paulo supplies more than one-half of the world's coffee. But when the candidate for whom these wealthy districts had voted was acclaimed in Rio de Janeiro, a new chapter in Brazilian history began, with the United States playing an important part.

Editors Arrested.

Three editors of afternoon papers in Rio, Fonseca, Bittencourt and Marinho, who dared publish in that city the election of Pecamba, were arrested. It was held that, according to the Brazilian constitution, Pecamba was ineligible to serve as president, having already had one term in office. It was decided in Rio that the Senate there should choose a president. The senate, awaiting the opportune time, chose the present incumbent, one Bernardes.

This Bernardes regime had every support that the United States could give. Under the Harding administration, by an agreement made between Hughes and de Alencar, Rear Admiral Vogelsang of the Brooklyn Navy Yard headed a special mission to Rio. This mission, accompanied by Secretary Hughes, arrived just after Bernardes was chosen, and the presence of United States warships and marines served to stabilize the situation in the capital city. A special group from the United States marines, composed of six officers and 158 men, placed under direction of R. A. Fowler, took over the Brazilian navy with special reference to the organization of a marine corps. This marine corps is still under United States supervision, and is what is referred to in the dispatches as Federal troops.

Revolution Immediate.

Immediately upon the selection of Bernardes and the entrance of the United States in the field, the blacks in Brazil revolted. They out number the whites more than four to one and will resist any attempt to make Brazil a white man's country. While Hughes was at Rio, in September, the revolution broke out in Rio Grande, and the Italian immigrant population fled thence to Uruguay. The federal troops of that time, mostly colored, revolted in Uruguayana, and drove the Italian immigrants out.

In July, 1922, the Communists had organized in direct connection with the Third International, and their teachings had an inciting effect upon the Brazilian population. It is the firebrands of the Third International now which the newly organized Brazilian marine corps, with white Americans as advisors, will have to quell. The United States marines, in organizing the Brazilian force, have selected a personnel of Caucasian extraction, drawing the color line severely. They have also included a large number of the Italian immigrant population in the personnel of the navy. It is not supposed, however, that there is any connection between this matter and the fact that Secretary Hughes is legal representative of the Italian government in America.

The End Begins.

Dispatches which relate the fall of Sao Paulo and the impending fall of Rio de Janeiro indicate the end of a two-year revolution wherein the blacks and tans have been fighting the forces organized under direction of the naval mission appointed by Harding under agreement made by Hughes and de Alencar to police the country. The blacks ask no quarter and give none. More than 6,000 are dead in sao Paulo. Gunfire from the ships without the harbor, shelling the city, killing innocent men and women, has aroused the whole population against the forces organized by the United States. It is expected, so deep is the resentment, that the entire population will rise and take Rio de Janeiro. It is then expected that the capital city will move inland where the politics of the country will not be subject to Argentine and European influences.

NOW BRAZIL BANS THE JAPS.

It appears that the Japs must stay in the Orient or expire. They must declare, "The Orient is for Orientals," if they would expand and be at peace. It is clear that the white races of the world will not willingly yield further ground to the Japanese.

Montgomery Advertiser

The Japs are not desired in Australia or New Zealand. They are not wanted in Canada. They are not wanted in the United States. We had been under the impression that the Brazilions were not averse to Japanese and Japanese racial expansion within Brazil. But it appears that we were mistaken. The Brazilians have banned Japanese from the great South American republic.

12-7-24

Says the Baltimore Evening Sun:

> The placing of a barrier by the Brazilian government against Japanese immigration to that country is the expression of a [illegible] of a certain part of the Brazilian people who are convinced that the Japanese is undesirable as a colonizer. Although the complete significance of Brazil's action is at present unexplained, it would appear that the culminating argument has been the encouragement of the Japanese government to settle in Brazil, the transportation of the immigrants being paid for them.
>
> Brazil has no race problem at present, nor is it probable that the 30,000 Japanese now resident in Brazil have proved irksome. It is rather fear of the future than the immediate difficulty that has inspired the government to act. The Brazilians claim that the Japanese are not assimilable, although their people have absorbed the Indian and negro population in the past. Medical scientists who have given the matter study have recommended against the open door, in spite of the crying need for laborers and colonists in the republic.

Montgomery Advertiser July

Brazil's action is regarded as importan in that once more Japan is defeated in her effort to find outlet for her excess population. The Evening Sun observes that there are few places left outside the Island Kingdom and places in already overpopulated Asia where the Japanese immigrant is welcome.

"It is a desperate situation in which Japan finds herself, and serves to render more acute the chief problems of Japanese foreign policy," says the Baltimore paper.

It serves also to impress upon Japan the truth about its position. It serves to emphasize the point of view of the whole white race which is that the Japanese are regarded as unassimilable, and that the white races cannot compete with the Jap within the same social and political system, owing to the white race's higher standard of living, and their different outlook upon life. The white races do not hate the Japanese; their attitude toward the question of Japanese immigration is not nonsensical or malicious. It is based on perfectly tenable ground.

It will do the Japanese good to learn that America's attitude on the question of immigration is actually the attitude of the white race. Realization of the hard facts will be unpleasant, but it will tend to clear the atmosphere and hasten the day of an understanding between the Japanese and the white races of the world. So long as the United States was the chief contender against the Japanese policy of expansion, Japan was comforted by the reflection that the Americans did not have the sympathy of other whites.

Today it should be dawning upon the Japanese that they will not be permitted to expand within the limits of the white man's civilization anywhere. The white man of the west thinks the Japanese should cling to the Far East. He is prepared to concede Japan special privileges in the Orient. He wants the good will of the Japanese, but he will not concede all that the Japanese ask in order to get it.

BOLIVAR AND SAN MARTIN

THE centenary of the Battle of Ayacucho was celebrated this week. That means nothing to the people of this country, but the Battle of Ayacucho won the liberty of South America from the Spaniards. Some day historians will do full justice to the struggle of South America for independence and to her great generals, Bolivar and San Martin. Negro World

These men have been compared to Napoleon himself. Certainly under the same difficulties Napoleon could not have done much better. We extol the bravery of the American revolutionists, but Washington never had the same disadvantages. After three centuries of ownership Spain had a firmer hold on South America than England had on North America in 1775. Bolivar, moreover, was confronted with the tremendous physical obstacle of the Andes Mountains; he operated over a territory five times as large as the theatre of the American Revolution; he had to flee the country at one time; he fought for fifteen years to Washington's seven; and he had to handle a mixed army of Spaniards, Scots, Irishmen, Negroes and Indians. Washington freed thirteen small colonies on the eastern fringe of North America; Bolivar and San Martin liberated a whole continent. Moreover, they did this without the help of any foreign power, whereas Washington could not have beaten the British without the aid of France.

December 20, 1924

Anglo-Saxons who boast of tenacity and courage as if these qualities were peculiar to Nordics should read of the achievements of such men as Bolivar and San Martin. Then they might understand why their arrogant attitude has roused such resentment in the Latin-American republic.

Race Problem — 1924.
South America:

SOUTH AMERICAN LANDS GO UNTILLED FOR WANT OF LABOR TO WORK SAME

The fact that the Brazilian who is the author of the article printed herewith urges 5,000,000 immigrants to come to his native country, ought not to blind us to the fact that it is better for us to send fewer men and women in order that we may send our best. Brazil is not a place for weaklings. It deserves and ought to have the best trained men and women we have in the Race. Loafers and just handy men are not to be encouraged to seek fortune in that country. The best trained carpenters, machinists, medical men, nurses, pharmacists, architects, agriculturalists, bankers and business men are the people needed in Brazil as well as cotton growers, who are emphasized in this particular article. We do not wish our readers to think that only cotton growers are in demand. That happens to be the particular thing in which this Brazilian writer is interested. But there are other needs and other kinds of avenues for skilled and trained men to make their fortune. We have printed other articles on these fields of endeavor and will print more. We advise that no one consider going at all unless they have about $5,000 in hand with which to finance themselves. These people will be the advance guard in opening up this wonderful country for their children, who will have everything before them that any white child has in this country. Of course, many of us must remain here to continue the fight for these same rights and opportunities here in this country. But a demonstration that these things are obtainable in Brazil will help us here at home in the fight to prove our capacity and ability to prejudiced white people in control of things here.

By LAURO DE NANTES

Published in the Gazeta de Noticias, Rio de Janeiro, December 4, 1923

Translated for the Chicago Defender

RIO DE JANEIRO, Jan. 11.—Considerable controversy has been started here in Brazil over the question of stopping the immigration of Colored people and the Japanese into our country. Some of our countrymen are against these two classes of immigrants and want it stopped, even though they cannot justify their attitude.

But the great majority of Brazilians believe that it is essential for the future growth and prosperity of our country that our ports be kept open for all those people who want to work and establish themselves here. On the question of admitting Colored immigrants from the United States, opponents of this policy claim that the United States desires to deport them because they are "undesirable" and ought to be so considered in this country. They refuse to admit that these fine people are called undesirable because of their Race and Color and for no other reason.

Their position is wrong a[illegible]lse and they know it. Supporters [illegible]ro-hibition of black immigration from the U. S. A. try to hide behind the word "undesirable" their real feeling of ill-feeling against the black Race. They do not wish to see the numbers and quality of these people increase in Brazil because they fear the white people in Brazil will be superseded altogether by the black. They fear that in the house of representatives and in the army and navy there will be more dark-skinned and mulatto leaders than white. And that the president of the republic will be chosen from this larger group rather than from their own. These can be the only reasons for the desired prohibition of the immigration of these people. But they are based upon futile sentiment and can be discarded because they are false and impracticable.

Biological proof of the inferiority of this Race or its cross and mixed strains is entirely lacking. Biology as a matter of fact, gives the lie to those who claim its support for their theories. In answer to the charge that mulattoes are weak and tubercular, we find that in the army and navy they are strong and representative, for in these two branches of service these men are almost all mulattoes. Besides, there are no people in the entire world of ours which do adapt themselves so readily to our country and resist with so great an ease all its intemperatures and diseases as the Negro does.

In our agriculture, no other immigrant defies with greater courage the rain and the inclement sun; even the Italian, supposed to be the most ideal immigrant, retires from labor at certain hours of the day under the some, nourishing himself only with shadow of trees—that means to say he is vanquished by the heat.

Whilst the Negro works uninterruptedly from early morning till late in the night, singing, being frolic-beans and angu (manioc-flower boiled in water). It is only he and the caboclo (a crossing between the Indian and white man), who can stand the heavy land-clearing service, hewing trees with the ax, a most cruel enterprise, which all foreign laborers reject on account of their physical incapacity to withstand the tropical climate.

As to the mulatto's intelligence, there we might, if it would not be idle to do so, quote any number of national celebrities.

Thus, the motive for opposition against the Negro's entrance into our country is not what one alleges, but some futile concealed reasons of no importance.

However, it is necessary to still consider that Brazil would not represent anything today if it were not for the work which the Negro slave performed in the agricultural pursuits. He bravely showed his never-to-be-forgotten love for the country during the war against the Paraguayan republic.

He calmed down the tempest of that cruel war when the Angel of Death fluttered over the battle fields (pampas) and the bright moon shown on the bones of those who died for their country. Certainly there was no distinction between the bones of the Negroes and the white men! And such distinction would be now odius.

It is possible, no doubt, that with the entrance of the North American Negro the mixed race would predominate here, because the United States Negroes would be Americans—to wit: men of initiative and hard workers. To affirm this means to admit the Negro descendants' superiority, because otherwise one would be obliged to have more confidence in the offspring of other foreigners, as it is not in numbers alone that a race imposes itself, but by its intelligence, by its force and its works. And recognize as we must such superiority, there remains in evidence the sophism of those who are against the free entrance of the Negro race.

One may affirm without fear of contradiction that there is no class superior for our agricultural work to the Negro and his descendants and other mixed races, and even the latter, as far as intelligence goes, if they are not superior they are not inferior to them.

I, a Brazilian, would prefer a thousand times to see at our parliament, embassies and legations mulattoes, or men like the late bishop, Don Silverio (a black gentleman), on account of their knowledge and virtues, in substitution to the many "medallions," who do very little honor to our country.

Carlos Gomez was a mulatto, and yet in spite of this he seized the world's admiration on account of his admirable genius! Perhaps the only thing our national congress might examine in relation to the U. S. A. Negro immigrants is whether there exists amongst them—contrary to our own Negroes—a hatred against the white race, and whether such hatred, if existent, would be continued when settled in our republic. Verified that this will not be the case, there are no motives at all for our not receiving them with greatest sympathy, especially those destined for our agricultural pursuits, where there is such a great want of laborers.

Considering that at least 5,000,000 North American Negroes are trained to cotton growing, I should think their emigrating to our country would solve, once for all, our most important agricultural problem, freeing us from exigencies and impertinences of foreign governments.

I applaud, therefore, the attitude of those who think like myself. The real patriot cannot forget the beneficial work rendered by the Negro, the cares of his wet-nurse and the naughty tricks of the little urchin who taught him to throw the first stone and to pronounce the first word.

As to the Japanese, I do not see any reason for restraining the immigration of these people. As a settler he has only one defect, which is to become as quickly as possible an independent agriculturist, as it may be observed in Sao Paulo, where he acquires, as soon as his means allow it, a piece of land, however small it may be, in order to cultivate it on his own account. This supposed defect, which constitutes a certain prejudice for other agriculturists, is very beneficial to the country at large, which only can be benefited by the multiplication of small land owners.

There is no settler more obedient, more courageous, more orderly and more virtuous.

The crossings between Japanese and Brazilians no one can allege to give bad results, because the contrary has never been experienced; just as much the crossings with Italians have given excellent products. In Sao Paulo there is the "Japanese circus," the artists of which are crossings from Japanese and Brazilians. All of them are fine boys and girls, able-bodied, strong and very intelligent. 1-12-24

If there could be entertained any fear that Japan might dominate our country by quantity of its people the same fear would still more prevail as regards the Italian settlers, who continue to preach here their native country's nationalism, incited by the Mussolini government.

If there are foreign people in our land who are prejudicial to us it can only be the Turk, who, little by little, immigrates with his knapsack on his back, infiltrating himself in our towns, dominating our commerce to such an extent as to suffocate it in his clutches.

Here is a foreigner who does not work nor produce nor adapt himself, even appearing to nourish a certain hatred against our race; and when he has hoarded up money "it disappears from circulation" as if by enchantment.

He is a peculiar settler; he does not give any profits to anyone, even to the law courts, nor to the funeral companies. When one of his members is about to exhale his last breath it appears that his community sends him back to his native country. I have never had any knowledge of even one interment of these people.

I saw once in the interior of Sao Paulo a Turk hurt by three revolver shots—one in the mouth, one in the head and one in the breast—and he did not die; the wounds were considered to be "light" ones!

At some places in the interior people are busy and hustling along in order to fill the bellies of the Turks, who at their shops sit leaning back and stretched out like "bashaws." They do not move, nor even plant an onion. And it is to the Negroes and Japanese, to these inoffensive and heroic Titans of work and progress, that some people would like to impede the entrance into our country.

WAS DENTIST TO EMPEROR

DR. ALFREDO CLENDENDEN

Dr. Alfredo Clendenden, North American by birth, and eminent dental surgeon of Rio de Janerio, who left New York more than 40 years ago. He was dentist to the Brazilian emperor, Don Pedro II, at the time of the latter's overthrow in 1888. Today he is an appointed dentist to the Brazilian army and naval officers and to visiting military officials of other countries. It was Dr. Clendenden who introduced Editor and Mrs. Robert S. Abbott to Brazilians of high official rank and noted journalists. The many receptions tendered them were also arranged by him. (See story in section two.)

HAS LARGE FARMS IN BRAZIL

The tremendous possibilities for members of the Race in Brazil were never more clearly shown than through a recent communication from Arthur Schindelar, whose residence is Henry's hotel, Rua do Cattette, Rio de Janiero. He calls attention to the fact that he holds title to over 2,500,000 acres of fertile land in one of the best farming districts of the South American republic and states that cotton, cane and truck of every description can be raised with wonderful results.

Safe Place

There are thousands of our people scattered throughout the United States, and especially in the South, to which the above statement should appeal, and a letter sent to the gentleman mentioned will bring full particulars regarding the proposition. Men who understand the breeding and care of horses, mules and cattle would find the territory a perfect haven and a remarkable amount of American and English capital has already been flowing into that part of Brazil, in which the immense properties held by Mr. Schindelar are located. There is no better country on earth and aside from other advantages, it is "safe" for our Race folks, who would no longer need to sleep with one eye open or suffer the humiliating prejudices which are practiced upon us in the United States. When writing Mr. Schindelar, be sure to enclose 5 cents in stamps, thus insuring an early reply.

8 KILLED, 16 WOUNDED AFTER MARTIAL LAW IS PROCLAIMED IN BLOODIEST WEST INDIAN OUTBREAK

Black and East Indian Georgetown Laborers Strike for More Pay—Go on Rampage of Pillage and Destruction Until Militia Fires Point Blank Into Mob

GEORGETOWN, British Guiana, April 29.—The bloodiest labor trouble (the end of which is not yet in sight) that the West Indies have recorded in a generation was that which began here on the first day of April and which has resulted, since April 4, in deaths then and since of eight of the wharf labor rioters and the wounding of a score more shot down by the police and militia. The trouble started with a labor union hall demonstration for more wages and a parade of plundering of public and private establishments and raids on the tram cars, electric power house, water works and trains and ferry stations.

Fatal Rioting Starts Outside City

Almost a week later, when the strike situation in Georgetown had settled, events on the east bank took a serious turn. A little before 9 a. m. word was received in the city from police stations on the east bank that crowds of persons from various estates, armed with sticks and cutlasses, were again rioting, as on Wednesday, when the presence of an armed guard on the road leading to the city had caused them to abandon their attempt on a march to the city. Reinforcements were rushed up from headquarters and every effort was made by the authorities to get the crowd to return to their homes, but without success. Accordingly the riot act was read.

Right after that the mounted police began to clear the crowd, which then attacked the police with stones, bottles and sticks. At 11:55 a. m. three-quarters of an hour after the reading of the riot act, the order to fire was given. Each rush of the mob was met by a few rounds, and at 12:05 they ceased. Forty rounds were fired, resulting in 26 casualties, three killed on the spot, two since died in hospital and 16 wounded. The situation has since become normal. No signs of unrest have been reported at other estates. The majority of the casualties were East Indians, only four being Negroes.

This trouble comes at a particularly bad time for British Guiana. When the police fired on the mob, the majority of the casualties were East Indians. Now there is at present in India a mission from British Guiana headed by Dr. Nunan trying to get emigrants to come out to British Guiana. The mission has been having a lot of trouble. For it would seem there is a section of Indian opinion which looks with suspicion on emigration to these parts. Dr. Nunan and two Indians from B. G. who form part of the mission were from latest reports on the verge of success.

Natives Against Immigration

The former view is from the standpoint of the employers. The underpaid and unemployed natives through their spokesmen object to the further immigration of East Indian Coolie laborers to further glut the labor market. Especially serious are food conditions as well as labor conditions here and throughout the British West Indian possessions. The Leeward Islands peonage laws just enacted by their legislature reveal the same critical conditions. Food prices are beyond the pockets of the working people, labor is scarce and general outbreaks will im- [illegible] if conditions are not remedied.

Race Problem—1924. I.

United States—Book Reviews.

SOUTHERN WHITE MAN WRITES FRANKLY OF SOUTHERN OLIGARCHY.

William H. Skaggs, a white Alabamian, has just had published by the Delvin-Adair company of New York. "The Southern Aligarchy," which is certain to attract and arouse considerable attention and to arouse widespread controversy. The nature of the book can be gained from its sub-title which reads, "An Appeal in Behalf of the Silent Masses of Our Country Against the Despotic Rule of the Few." The purpose of Mr. Skaggs is stated in the very first paragraph of the first chapter, where he says:

Birmingham Reporter

"The purpose of this book is the presentation of facts relating to the policies and practices of an Oligarchy by which the Southern States of America have been ruled for more than forty years; and also a survey of the resultant evils of such policies and practices."

9-13-24

Mr. Skaggs discusses peonage, lynching, disfranchisement, race proscription, the chain gang system, child labor, the Ku Klux Klan, financial delinquencies of Southern States in repudiation of their just debts, and other corrupt practices. From his own personal experience and knowledge he reveals hitherto unknown facts relative to the decay of civilization in the United States. These revelations will be of great interest to colored readers although all of Mr Skaggs conclusions may not be agreed with.

KANSAS CITY MO. STAR
AUGUST 30, 1924

Status of the Negro in America

"The Negro From Africa to America," W. D. Weatherford, Ph. D. (George H. Doran Company, New York.)

(Reviewed by Guy V. Price, College of Emporia.)

THE history of the United States may be approached from the standpoint of the federal union or from that of its component units. But it is becoming evident that the latter is the more scientific. How ever much the statesman may deplor the existence of blocs and of racia groups which beat upon the legislature the social economist finds a study o these groups preliminary to the study o the nation. The negro forms an elemen of such unique characteristics that h can be isolated and studied as a race. Dr Weatherford has in this volume give us an authoritative picture of negro development and has brought together such an unprecedented amount of information for the general reader that it may be called epoch-making.

He shows a familiarity with the best literature on the subject; yet in his twenty-three pages of "Review of the Sources" one misses any reference to the matured writings of Prof. W. E. Dodd on the ante-bellum South or of E. P. Oberholtzer on the United States immediately following the Civil War. The index is inadequate. The arrangement of material is topical rather than historical. But these are only minor blemishes in a truly noble work. It is not possible to complain much about his documentation. His critical apparatus is evidently not intended to exhibit scholarship except insofar as scholarship forms the basis of any intelligent solution of the race question.

A fine social passion pervades the entire work. He does not battle strenuously for any final solution, for he regards the primary issue one of adjustment. He writes that "training alone can secure safety in a democracy. Only the intelligent can live side by side without crime. It is my duty to do the best thing as I see it, and trust those who come after me to have as much wisdom, as much Christian spirit and as much sense of justice as I have."

A GREAT SOCIAL EXPERIMENT.

He would like to have the people of this country, and more especially of the South, realize the great social experiment here being tried. It can hardly be doubted that in the South the two races are in a position to bring about a mutual adjustment. There is a common language, a common basis of agricultural support and a deep sympathy between individuals of the two races inherited from their forefathers. Indeed, here is "the opportunity to make a demonstration to the world of two races living side by side in mutual dependence and mutual helpfulness." Such a demonstration would set the life of humanity forward and still the cries of the "conflict of color" and the "rising tide of color."

In spite of the steady negro migration to the industrial cities of the North, with a generally beneficent change of status, the South will doubtless continue to have the larger percentage of the negro race. It is essential to realize that the negro forms a relatively decreasing part of the total population At the time of the adoption of the Constitution the negro formed one-fifth of the total, and in 1920 he formed one tenth of the total population. During the last twenty years, 1900 to 1920, the negro has increased only 40 per cent as fast as has the white population. Educators will find this volume a valuable addition to school libraries. School histories stop with slavery. The present status of the negro has received little attention. But even of the slave regime he shows the necessity of a more balanced judgment. It had its favorable aspects: it took a crude and unsettled people and gave them the first lessons in industry and moral life. No true student can fail to appreciate the romance of the planter aristocracy as well as its cruelty. In separate chapters the author deals with the African background of the negro, slavery and the slave trade, present economic conditions, health and housing in relation to the growth population, religious life, negro education, negroes and the law, negro literature, negro leadership and, finally, with constructive movements.

A DEVELOPING RACE PRIDE.

The most significant portion of the book deals with the rise of self-consciousness of the negro race. Negro literature, negro press, negro education and negro voting are all contributing powerfully toward a race pride. What, then, does the negro want? Or, what do we want for him? To quote Dr. Weatherford:

"It must be evident that no sane Southerner can want anything which will keep the negro from developing his best self. The retardation of one means the retardation of the other. We cannot keep the negro down without staying down with him, as Washington so well said. This, however, does not mean social intermingling, for neither negro nor white man wants this. But it does mean social justice. It is only by giving social justice that we can build up the negro to where he finds full satisfaction in his own life. . . . If we want negroes to develop into industrious economic usefulness, if we want them to become law-abiding and liberty people, if we want them to become people within whose bounds they find and satisfaction, then we must give them increasingly a chance to express themselves, for in so doing alone can they be expected to grow into larger life."

NEW YORK CITY TELEGRAM
SEPTEMBER 24, 1924

CITES SUFFRAGE LAW FOR MRS. FERGUSON

Parallel Drawn with Rights Under 15th Amendment.

By the Associated Press.

AUSTIN, Texas, Wednesday.—The hearing in the injunction suit brought by Charles M. Dickson, of San Antonio, to disqualify Mrs. Miriam Ferguson, Democratic Gubernatorial candidate, was expected to be concluded today and the question of whether women may hold office in Texas left to be decided by Judge George C. Calhoun.

The common law, upon which the plaintiff relied to have Mrs. Ferguson disqualified, was declared to be impotent in modern Texas by John C. Wall, Assistant Attorney General.

Mr. Wall contended the same rights were granted under the woman suffrage amendment to the federal Constitution as those granted negroes under the Fifteenth Amendment. He cited authorities to show that the Fifteenth Amendment was constructed to give negroes the right to hold office as well as to vote.

More than 200 women now hold office in Texas—eighty-nine as County Treasurers, thirty as district clerks and forty-one as superintendents of schools, he said.

L. W. Stephens, counsel for the plaintiff, previously had contended that the Constitution declared a man to be the only one qualified for Governor, since the Constitution had been written with the then existing common law in view.

BOOK CHAT

By Mrs. MARY WHITE OVINGTON
(For N. A. A. C. P.)

The Negro From Africa to America

There have been so many books upon the Negro in Africa and America that one scans critically the advent of a new one. What does it stand for? What has it to say that has not been said already? One can answer regarding Dr. Weatherford's book that it stands for the opinion of the advance guard among the enlightened South today, and that while it does not say much that is new it gathers together a great deal of material. The first half deals with the Negro in Africa and the slave trade. The second half with the Negro today in his various relations to the life of the country. It is a source book rather than an original treatise, more than half the closely printed 450 pages being in quotation marks. The writer has read widely and has woven his material cleverly together ending each chapter with a short, well-balanced opinion of his own.

Norfolk Journal & Guide

9-20-24

When one remembers the impassioned diatribes of Smith in his "Color-Line;" the white-washed studies of Stone, plantation lord of Mississippi; even the pleading of Edgar Gardner Murphy for Noblesse Oblige, one doubly appreciates Dr. Weatherford and sees how far a portion of the South has traveled in the new century. We are shown the hideousness of the slave trade and of slavery. We read quotations from Fannie Kemble and Olmsted as often as from Smedes. And when we come to the present time, we are shown unsparingly the horrors of lynching and the utterly inadequate provisions for colored children in the public schools.

The book is lacking in some ways. It omits the reconstruction period where we should have welcomed the new material that could so easily be found today but that with the death of the men who participated in that movement will soon be lost; and it shows its Southern bias by its omissions. Half the book is on present day conditions, health, housing, business, education, legal status. To give up whole chapters to the economic condition of the Negro and the law without naming the N. A. A. C. P., was really an achievement. It is interesting, too, to notice that while the beginnings of Hampton and Tuskegee are cited, not a word is said of the founding of the colleges, Atlanta, Fiske, Talladega. The wonderful beginnings of Negro education by Northern philanthropists are ignored. But since the material quoted by Dr. Weatherford is often written or compiled by workers in these organizations, one is meticulous to demand anything more. And in the Review of Sources, the last chapter of the book, a scholarly statement is made regarding each of the one hundred odd volumes, representing every shade of opinion, from which the book is made up. Especially the gathering together of information regarding the Religious Life of the Negro and the Negro and education is an achievement. One gets for the first time a clear statement of the number and extent and work of the various religious denominations and a summarizing of the situation of Negro edu-

cation, public and private. One is truly thankful for the description of the functions of the various funds, General Education Board, Slater Phelps-Stokes, Jeans, Rosenwald, and lastly, one is grateful for the capitalizing of the word "Negro."

"No man can grow," Dr. Weatherford says, "who does not have forced upon him the responsibility of his own life." He urges the South to give the Negro greater self-expression. He would, for instance, greatly limit the franchise and then have it open to all. He suggests that the Southern States require proof that the voter has completed a certain number of grades in school. Then make the schools better and a new group of voters would grow up of intelligence and character. It does no harm to hope so. This, one notes, is all that many Negroes ask for. This Southern man has written a Booker T. Washington book, and has done it with sympathy and erudition.

Almost White and Black

The Fire in the Flint. By Walter F. White. Alfred A. Knopf. $2.50.

MR. WHITE has with this one novel struck deep into the problem which must agitate the United States for centuries to come—the problem of the colored race. As a story-teller he leaves little to be desired. He knows the colored race as only a colored man could know it. And he knows the attitude of the Southern white as only a Negro could know it. He is able to interpret the white man's attitude quite as well as the colored man's, all the time that his story tramps steadily ahead.

It is easy enough to be dispassionate when things do not concern very deeply. Mr. White could not be dispassionate in describing lynchings, murders, and persecutions of a people of the same blood as his. All through the novel one hears the voice of the new Negro—not the voice of the one who is trying to lead his people away from Egypt through the desert into the promised land but the voice of the one who cries: "I am here to stay. It is as much my country as it is yours. Your skies are my skies. Your land is my land. Your battles are my battles. Your laws are my laws. Your language is my language. And even a good deal of my color is your color. Why, then, do you treat me as if I were a different kind of animal?" Much blood has been shed to free the Negro from slavery. Now that he is free more will be shed to secure him the use of his freedom.

"The Fire in the Flint" is the story of Kenneth Harper, a young Negro physician who after having studied in the North and gained considerable experience in the war returns to his home town in the South to practice medicine. He is fully convinced that the dark days of the black man are over, that since Negroes have proved their abilities in the world of science and art they are to be treated as equal to their supposed superiors. He has dreams of becoming a great surgeon. Coming so recently from the North, he has the feeling that the Southern Negro walks around with a chip on his shoulder, and says as much to his brother, who thinks differently. But the Ku Klux is at work. Kenneth is rudely awakened to reality. His brother is killed, his sister's soul and body are murdered, his mother goes insane. Then Kenneth is filled with a rage that is best expressed in Mr. White's own words: "And if by raising one finger I could save the whole white race from destruction, and by not raising it I could send them all straight down to hell. I'd die before I raised it!"

This is Kenneth's answer to a plea over the telephone to come and save a white woman from death. And yet a few minutes later the physician goes to the bed of the woman and ministers to her. The duties of a physician are above the feelings of the individual. He still is greatly tempted to let his patient die and so avenge all the ills the white race has heaped upon him. But again the physician wins over the emotions of the man, and he guides the white woman until he has seen her past the danger-point. Ku Kluxers are waiting outside. They are there to avenge an insult; they believe that a "nigger" is spending the night in the arms of a white woman. The patient at last becomes easier; Harper leaves the house to be lynched outside after a desperate struggle.

In such a mold Mr. White has poured all that he knows, all that he has observed in years, all that he has dreamed and all that he has experienced, interpreting everything with his own passion and leaving art to take care of itself. The result is a stirring novel, beautifully and passionately written, the exact like of which has never been seen in the United States. I am thankful to Mr. White that he has not tried to give also the "lighter side of Negro life." In the best creative work of the Negro now there is a certain Slavic tendency, self-searching, analytical; this is revealed superbly here. "The Fire in the Flint" may be but the first of Mr White's novels of Negro life, and more should follow from the pens of others in the interest of a better understanding between the white race and the black—the almost white and the almost black.

KONRAD BERCOVICI

NEW YORK CITY HERALD
SEPTEMBER 28, 1924

What Is the Solution?

THE FIRE IN THE FLINT?
By Walter F. White.
New York: Alfred A. Knopf. $2.50

Reviewed by
FREDA KIRCHWEY

OTHER novels have been written about race relations in the South—novels overflowing with bitter venom and prejudice, sentimental novels, novels attempting an honest picture of a tangled, sordid scene. Novels better than this one if you are looking for grace or subtlety, or depth or fire. And yet this novel is worth more than the best of the others I have read. Quite simply, in prosaic, often commonplace phrasing, without lift or loveliness or sharp individuality, it manages to make a civilization live.

Walter F. White, Georgian and negro by birth, investigator and writer by profession, has put upon paper a problem that is in his own bone and fiber. He has taken back to a small Georgia town a young man who might have been himself, tolerant, educated, civilized and wise beyond his colored neighbors, and far beyond the majority of the white population. Kenneth Harper is a physician, and a good one. He is intelligent enough to feel superior to white intolerance, and to the growing resentment among his colored fellow-townsmen; he is intelligent enough to understand and smile and try to make life swing his way by the exercise of ability and good will.

And it does not work. To the uttermost limits of hate and blood and flame and torture, it wholly fails. Kenneth, himself, almost fails. He finds himself pulled down by the horror of his sister's rape and his brother's death to a raging lust for vengeance. But he struggles up—up to a level of self-control and skill, on which he saves the life of a white girl, only to lose his own in the end at the hands of the same laughing, blood-crazy mob that killed his brother. His doctrine of amicable, philosophic tolerance ends in a bewildering give and take of death.

The story is painful to a degree, and it is painful not primarily because it is tragic or bloody, but because Walter White knows so well what he is talking about. No one reading the book with any detachment could find it in him to doubt this picture of the economic and spiritual rottenness in the State of Georgia—where the negro farm worker is cheated of his poor earnings by the "land croppers" and the negro town dweller is driven to a state of sullen, dangerous resentment, and the ignorant white man through his Klan and his sheriffs and his courts, dominates the life of both races. The author does full justice to the plight of the intelligent white man, who wants to be "decent," as he does to that of the self-respecting negro who wants to be "good." Neither one is free to act; both are held by the solid mold of the life around them to helpless misery or futile opposition.

When white intolerance and ignorance and blood-lust finally come face to face with their natural offspring of black resentment and ignorance and pugnacity—what will be the end? Mr. White does not attempt to prophesy. The only reason for hope seems to lie in the steady migration northward of the more vigorous and ambitious negroes, who, like all oppressed peoples, seek a place to live and bring up their children in security and freedom. Such a migration, if it continues, may make as many problems as it solves, but for the negro who is left in the South it must mean improvement. His labor must increase in value, his good will must be cultivated, the "menace" of his competition will decrease. Farmers can no longer hold their tenant workers by fraud and debt and a "white terror" unsurpassed in Hungary or the Ukraine. Townsfolk can no longer afford quite so freely to cheat and threaten and insult the successful negro or his wife or daughter. Decency may be born of sheer economic need if it cannot come through intelligence and vision and tolerance.

This note of hope is struck lightly. It is evident that no clear way out has shown itself to this writer. He is solidly, reasonably pessimistic. If a solution for the negro were to be found in hate and violent resistance, Kenneth's brother might have lived after avenging, so swiftly and terribly, the assault upon his sister. If friendly, self-respecting modesty on the part of the negro were to be his salvation,

Race Problem - 1924

II.

United States — Book Reviews

certainly Kenneth need not have been lynched. Both methods were tried with equal unsuccess by persons in the story, and, we may suppose they would equally fail if applied on a large and real scale.

The way will be a hard one, along which the best men and women of both races must stumble, not daring to go too fast, not daring to vain-glorious hesitate. By their courage, by the education of whites and blacks, and, most surely of all, perhaps, by the slow, half-conscious processes of economic change, improvement will gradually come about. If we could not hope for that, if we could not see signs of it in the fine efforts being made in many parts of the South—even in Georgia—we should have to look ahead to almost unimaginable disaster. The Southern negro is not going to live indefinitely as a willing subordinate. He is going to compete with white men in all the fields of work and art. He is going to resent insult and demand all his rights. He is even going to vote one of these days. Will he reach this level of equality by the peaceful way of education and increasing economic power? Or will he be forced to struggle toward it through blood? Already the war is on—so far a guerrilla war waged with knife and pistol, fire and tar, insult and fraud. But the hate expressed in this scattered conflict is surely deeper than that in any international war ever staged and fought.

Walter White has written a book that lives and breathes by the terrible truth and reality of its substance. He has not made his way to the inner soul of his characters; he is not even their intimate friend. Nor has he painted the surface of their lives with the rich detail needed to make its straggling pattern clear before our eyes. He does not make ideas flame into drama; he achieves clarity rather than vision. But he writes from complete knowledge of a subject that is itself so full of force and feeling that it tells its own story. It hardly needs the helping hand of art or propaganda; it demands only direct and honest handling. A subject like this can properly be left to do its own exploding, work its own havoc. For the first time it has been allowed to stand out sharply, warped by neither sentiment nor venom, and declare its significance to the world.

New Orleans Times-Picayune 9-28-24

STUPIDITY OR MEANNESS?

Laurence Stallings has been adjudged an unusually bright young man. He has written a play that has attracted a good deal of attention. The mere attracting of attention is not necessarily a virtue, although sometimes it is a definite quality. For instance, a certain kind of undomesticated cat attracts attention. There are all kinds of ways of making folks look one's way, and sometimes it is for self-protection.

But Stallings does more than send up a bad odor. If he sweeps a gutter, he does it as an art. He has been a scavenger of the highest order. Never in our knowledge has a man handled filth so well; never has he sunk beneath the dignity of intellect with such a redeeming spirit. That seems to have been true of his book, Plumes, which was an indictment of war and a very successful effort to show the most sordid side of it. "Sinners in Hell" might well have been the name of Stallings' book and also of the play, "What Price Glory?" in the authorship of which he collaborated.

Macon was beginning to say that this highly profane young man was its own proud product, when his timely warning came to "lay off the home-boy stuff." Macon had begun to overlook the versatility in the English language on the negative side of things possessed by this young brilliant. Had he not been cradled in these hills? It is true, said one, that the boy was a bit rough—a very bit rough—in his juvenile days, and it is whispered that he dearly delighted in the sport of chasing the colored boys and girls with brickbats. We are without the full evidence to bring the charge ourselves, especially that he led in this sport and that this was about all he did lead in. Why not let bygones be bygones? If he had a perverted sense of humor as a boy, let that be forgot.

Mister Stallings is still throwing brickbats, but of a different order. His sense of humor may have developed a sourness, but it functions right on, if a little jerkily and skipping now and then in registry. Or perhaps he has grown repentant and has decided to brick his own crowd awhile as an act of penitence, if the old community legend be true.

Mister Stallings has written a review and defense of a book of which he says. "Few novels have been needed more." The book in question is one by the professional Negro radical, Walter F. White, who makes his livelihood by the manufacture of propaganda for Northern consumption. Of this book, "The Fire in the Flint," Mister Stallings says:

> "Georgia has long needed a rousing novelist to use some of the masses of material that State wallows in. Georgia has been the scene of some of the most magnificent lynchings of modern times. Georgia is the cradle of Kleagledom, the home of the Ku Klux Klan. Georga supports the Coca-Cola aristocracy dominating her greatest (Methodist) church.
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> "Georgia has refused to take her children from the cotton mills, thumbing her nose at the Federal proposal. Only recently thirteen monkey legislators, by a unanimous committee vote, advised for a bill forbidding the teaching of the greatest intellectual concept of the nineteenth century, as stated by Charles Darwin. . . . Down in Georgia they still slur vowels and soften consonants, but they will talk you blue in the face just as efficiently as a Cleveland booster in the cause of progress.
>
> "Yet Georgia will not be proud of its newest novelist. His name is Walter F. White. If his book, which is called 'The Fire in the Flint,' were to be read by the shaggy citizenry of South Georgia, I dare say Mr. White would be greeted at the train by a literary committee clad in white robes and red crosses, and escorted to a discreet part of the town to be elevated to an eminence from which no man has ever come down, unless cut down. For Mr. White commits all the crimes against South Georgia morals. He slurs the honor of Southern Womanhood, and he was born with Negro blood in him.
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> "Mr. White's book is the story of a crime. The crime began in the Blackbirder days and is still being perpetrated. There have been curatives offered but they haven't worked. At first the crime was confined to the territory south of the Mason and Dixon's line. Then came the exodus to the North, and straightway the citizens of East St. Louis and of Chicago showed their Northern sympathy and understanding of the Negro problem.
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> "'The Fire in the Flint' is actually the story of a lynching. It is an unusual lynching, not the usual drunken white men, drunken black man affair, with a blue steel gun and a Saturday night fight followed by a pile of charred bones in the town square.
>
> "It is a hopeless story, told with scrupulous attention to detail and carrying with it the best portrait of the small Southern town that I know anything of—and I know something of the small Southern town, too.
>
> "As a Southerner, this reviewer cannot question a single statement in 'The Fire in the Flint' save the assertion that most lynchings are provoked by white women to save their faces after yielding to a Negro. I doubt its truth. I never saw a Negro snatched from a mob for the crime of rape who was not a defective, almost bestly dumb, plainly degenerate. I have talked to many such, too. But Mr. White has been an investigator of lynchings. I wish he would supply me the data.'

In his tourney against war, Stallings rested his literary elbows upon a stone—the truth that war should not exist, and the sentiment that is burning just now against conflict; his feet could afford to be in the mire somewhat. The truth, then, is often a redeeming quality; people are so in search of it. But in his review of White's radical propaganda, Stallings has let his elbows slip off the one stone that has saved him from the mud. He becomes the scavenger without the grace or the redeeming spirit. He advances to that point where his phosphorescence repels rather than attracts. Brilliancy is sometimes more to be abhored than embraced; and in human life, as well as animal life of the deep seas, sometimes it is well to beware of flares in the dark.

In joining the black reds, Stallings has exhibited himself to the sane thought of even the colored South—and the very large per cent of the Southern Negroes are sane, reasonable and discriminating—as being out of touch—brutally so. In allowing himself to be made the tool of low hands, he has become an excursionist of the sewers for the benefit of promoting the false and the degraded. He has not rendered a service to colored mankind, for of his kind the enlightened Negroes of the South even fight shy. Stallings does not have to make his bread by insult and falsification; it is a pity he did not stick to the writing of books rather than the reviewing of them. He can't be sincere in what he has written, unless he has grown unusually stupid, and it is necessary to accredit his explosion to common, ordinary meanness.

The Telegraph has taken a very prominent part in the fight against lynching in Georgia and the South. Everywhere, the two races are joining hands to put an end to such—an end to bestial criminality as well as to the thing that results from such. We stand for shielding no criminal, be he white or black, but the best of justice for all. When Stallings says he doubts a certain thing but would like to see the evidence since White has made extensive investigation, he knows in his own heart that he has uttered the equal of a lie; for he knows he could have challenged that statement of White's and defied him to produce the evidence.

No, Mister Stallings, you won't have to worry about that home-boy business—not any longer.

NEW YORK CITY TIMES
NOVEMBER 30, 1924

Chances of Growth for the Negro

THE NEGRO FROM AFRICA TO AMERICA. By W. D. Weatherford, Ph. D., President of Southern College of Young Men's Christian Associations. With introduction by James H. Dillard. 487 pp. New York: George H. Doran Company. $5.

DR. WEATHERFORD, whose earlier books on the negro in the South have been marked by a calm and patient endeavor to set forth the facts, has prepared in the present volume what Dr. Kesler of Vanderbilt University truly calls "an unprecedented source of information for the general reader." No previous work on this subject surpasses Dr. Weatherford's compilation of material in scope and in the good-tempered conviction with which he marshals facts and arguments. Although the author's conclusions will disappoint many "impatient students of race relations," as Dr. Dillard remarks—both those who would go too fast and those who would go too slow—no one can successfully challenge the purpose which led to the writing of this book, or the very substantial achievement it represents in its field. It is important that such a work should be offered at this time, for the problem of justice to the negro race in the United States presses on us at no less swift a pace than those other

social problems whose march has fairly staggered us. This pace is accelerated daily by the spread of education, by the economic advance of the negro and by his desire for a greater share of social and political justice; and the question will not be denied.

Dr. Dillard in his introduction writes:

This book had to be written and I know of no one better fitted to do the work than Dr. Weatherford. The reader will soon realize the large amount of devoted labor that has been put into the task. Dr. Weatherford is one of a growing group of Southern white men who are intelligently active in showing white and colored people how many vital interests they have in common. He has been a pioneer in this group. * * * This study summarizes a vast amount of knowledge dealing with race relations. Its comprehensive and well-ordered array of facts and opinions should give "the man in the street" as well as the student of race relations a guide for conduct and study. It brings home the sense of responsibility and calls for greater cooperation and broader tolerance.

Dr. Weatherford takes as his starting point the assertion that racial friction and racial jealousies have grown in the world at large in the last half century and that this conflict is primarily economic in origin. At least the contacts which have engendered these animosities have come from economic conquests of the uncivilized races by the civilized. Now, too, the white man has begun to draw a circle around his own possessions and exclude all aliens from them—this step, however, being directed chiefly against the yellow races. Dr. Weatherford thinks that the World War brought a new element into the situation; colored races saw two factions of the white races at each other's throats and colored soldiers fought successfully and well against white troops. "It is certain," he says, "that much of the subservience of the colored races is forever gone and a more independent colored people surely means new sources of friction under present conditions." The problem of these two elements arriving at an understanding of each others is the central issue in the task of insuring peace and harmony.

Because this understanding must be the basis of any advance in race relations, Dr. Weatherford thinks it is necessary that the white people know that

much of the present response of the negro to social environment is influenced by the social heritage, not only from slavery but from the far African past. This is in no way an intimation that the negro has not progressed far beyond that past. * * * On the other hand there can be little doubt that there are vestigial remains of a far social heritage in the present social reactions of the American negro, which if not understood will vitiate all our judgments concerning him.

Pursuing this thought, indicated in the title, Dr. Weatherford devotes a considerable portion of his book to a description of the African background of the negro, and his religious and social life on that continent; and to the rise of the slave trade, first begun by the Portuguese and then engaged in by all maritime nations in the extension of that trade to the West Indies, North and South America. One may question the importance given by Dr. Weatherford to these earliest influences of social and religious customs and wish that he had treated these topics more incidentally by comparison in the course of a fuller description of the negro life under slavery in the United States. His chapters on Africa are thoroughly interesting, however, and are well documented from authentic sources. His brief account of the horrors of slavery in the West Indies under the Spanish, French and Dutch serve by comparison to lighten the picture of the lives of the slaves in the Southern States. Indeed, Dr. Weatherford will be accused by many of failing to paint this latter picture in colors sufficiently dark. He sustains, of course, the fact that slavery was an economic failure.

Turning to present problems, the author argues warmly for increased educational opportunity for the negro. Both lack of funds and fear of the results of training have made Southern efforts in this direction half-hearted. But *

we shall have to put heart and enthusiasm into giving the negro child the same chance that we believe every citizen of a true democracy should have. To do less than this would delay the progress of the whole South, for no country is any stronger than its weakest citizens. In giving such training as this we not only will enrich the life of the negro, but we will also enrich our own life.

It is interesting to see that Dr. Weatherford quotes with approval the arguments advanced by that high-minded Southerner, Edgar Gardner Murphy ("The Basis of Ascendency"), for the necessity of instilling and encouraging a real race pride in the negro as the best means of preserving and elevating the white race in the South. He does not, however, list Dr. Murphy's books in his otherwise excellent bibliography. The author marshals an interesting array of facts, statistics and opinions on the present economic, political and social status of the negro, and describes briefly the agencies working for the improvement of his condition. The chapter which will find most agreement among the friends of the negro is that on "Negro Leadership and Self-Determination." It is an earnest plea for a fuller justice to the race. "Perhaps," he remarks, "the reason for the failure of the negro to cooperate more fully than he has in the administration of the law of the land could be found in the fact that he has no share or voice in it. * * * Not only can the negro not grow until he has some chance of self-determination, but the white man by his side cannot grow so long as we withhold that power."

And the solution to the problem? Dr. Weatherford admits that he cannot advance one completely made to order, a settled and final program. But he has a "principle of procedure"—a rather cold phrase for describing the actions of human beings toward one another—which Dr. Dillard summarizes for him. Dr. Weatherford

sets forth with clearness and force the philosophy of "doing the next thing." * * * Thoughtful white men and women are asking today as never before: "What is our duty toward the negro?" Dr. Weatherford's answer is worth remembering: "It is my duty to do the next thing as I see it, and trust those who come after me to have as much wisdom, as much Christian spirit and as much sense of justice as I have. * * * I must do my duty now and trust the results to God and future humanity."

Not a solution, perhaps, but undeniably a high resolve to seek a way of solving.

Says Book Is Most 'Cussed' Of The Hour

Walter F. White's Novel Arousing Diversified Comment—Full of Pathos and Emotion.

By FLOYD J. CALVIN

NEW YORK, Dec. 11.—"Perhaps the most 'cussed' and discussed book (mostly the former) of the hour, at the University, is 'The Fire in the Flint,' by Walter F. White, a Negro, and in these last two words is the main cause of the discussion."

Thus begins a reviewer of Mr. White's novel in The Red and Black, official organ of the athletic association of the University of Georgia, located at Athens.

The reviewer continues: "As a conservative estimate I would say 98 per cent of the Southerners have the traditional prejudices against the Negro. I am sorry to say I, too, have them. I don't think you can help it. It was inculcated in your rearing. As a race the whites detest the Negroes, but as individuals the Negroes are thought well of. This, I believe, is the typical Southern attitude."

That is the typical attitude, as reflected in many reviews of the book from the South.

From the North come these opinions: "A stirring novel, beautifully and passionately written, the exact like of which has never been seen in the United States," says Konrad Bercovici, author of "Around the World in New York."

Carl Van Doren, literary editor of The Century, "the aristocrat among the magazines," says: "I find this book deeply moving and dramatic."

Harry Hansen, literary editor of The Chicago News, says: "If you have any manhood in you and are not afraid to betray it in public, read this book."

Carn Van Vechten, the novelist, says: "I defy anyone to read it without emotion."

"A book that lives and breathes. He writes from complete knowledge of a subject so full of force and feeling that it tells its own story," says the New York Herald Tribune.

This last quotation is perhaps most accurate, from Mr. White's own point of view. "It took me exactly sixteen years to write that book," he said, as he leaned back from his desk at 69 Fifth avenue and looked reminiscent. "My first introduction to the race problem," he continued, "was in the Atlanta riot on September 7, 1906. I saw eighteen men killed and my father and family would have been wiped out had it not been for a band of colored men who fired on the mob."

Walter Francis White, 30, was born in Atlanta and lived there until eight years ago, when he came north to work for the National Association for the Advancement of Colored People, of which he is now assistant secretary. In his work as investigator for the association he has "covered" thirty-six lynchings, been in three mobs and shot at twice.

Central City, Ga., the name of the town in his story, is a composite of three towns he had in mind when writing. Kenneth Harper, chief figure of the story, is a composite of three of his friends. Bob, Kenneth's brother, who killed two white men and then shot himself before he would be taken alive by a mob, Mr. White says is his own reactions. Jane is a creation.

"The Fire in the Flint" is now in its third edition. It has long passed what its publisher, Alfred A. Knopf, thought it would do. It is selling rapidly in the Middle West and is being used as prescribed reading in high schools and colleges. It is being translated into Russian, and Mr. White is collaborating with George M. Wilder, a New York playwright, to dramatize it under the name of "Fire From Flint."

Mr. White actually wrote the book in twelve days while on a vacation with his wife at the home of Miss Mary White Ovington at Great Barrington, Mass., in September, 1922. Then came the long search for a publisher.

"The publishers wanted me to tone it down and not make it so radical," he said, "but I was determined not to do it. I had written what I had actually seen, what I knew was true, and I decided if it couldn't be published that way I wouldn't publish it at all."

It is said that one publisher asked Irvin S. Cobb, author of "J. Poindexter, Colored," to read and criticize it, and that ample native of Paducah, Ky., threw up his hands in holy horror and said "Never!" Then Henry L. Mencken, editor of The American Mercury (from Maryland) and Carl Van Doren were invited to read and criticize it, and both were enthusiastically favorable. Mr. Knopf agreed to accept it without any changes and has consistently stood his ground, although he has been terrifically bombarded and denounced by the South.

Publishers told Mr. White: "We can't publish books bringing out your side of the case because white people don't buy them and colored people won't." Says Mr. White: "I am glad to state that colored people certainly ARE buying this book."

Mr. White is a graduate of Atlanta University. Mrs. Leah Gladys White and he were married at Ithica, N. Y., three years ago. They have a baby daughter, Jane.

Writes Novel Which Stirs Entire East

Walter F. White

Race Problem—1924.
United States,—Book Reviews.

IN MY OPINION

By COLEMAN HILL

SINCE the time when the memory of the Chamber of Commerce runneth not to the contrary, Macon has been known in these parts as the Central City.

Comes now, as the movie editors say, a novel with its scene laid in "Central City, Georgia." Whether the inference is Macon, I know not. My hopes, based completely on reviews of the book, are to the contrary.

* * * * *

All About Central City

"The Fire in the Flint," says the announcement of its publisher, Alfred A. Knopf, "is an unusually thrilling story of Ken Harper, a young Georgia Negro, educated up North, who comes back to his native town with the firm determination to practice medicine and keep clear of the race problem.

"But the race problem is thrust upon him. Slowly and relentlessly it draws him into its web until the hammer of injustice strikes fire in the flint. His efforts to champion his race, his final struggles in the face of his sister's betrayal and his brother's murder, his efforts to remain just at the bedside of a dying white girl, his love for a girl of his own race, all form part of a thrilling and absorbing novel that rises to the tortured outcry of a soul suffering from the injustice of racial prejudice."

* * * * *

Testimony By An Expert

So much for the story. Its author, Walter F. White, is assistant secretary of The National Association for the Advancement of Colored People.

He has, again according to the publishers, "investigated more than thirty lynchings and racial disturbances, more than once at the risk of his life. James Weldon, secretary of the Association, says: 'I know of no one better prepared than Mr. White to depict the race conflict in the South in its most acute form.'"

* * * * *

A Somewhat Distasteful South

The New York Times, which praises the book highly and says that Mr. Knopf has done a service to America in publishing it, announces:

"Mr. White's picture of the South is not in the 'I wish I were in Dixie' strain. . . . His South is a section of barbaric intolerance, hypocrisy and lynching, the South of the Ku Klux Klan and of peonage. It is the South in which education is denied to the vast majority of Negroes; where the Negro has no redress against his white oppressor, slanderer or thieving neighbor, for merely to take a case to court is to invite a tarring or a lynching. Black, not white, women are assaulted in Mr. White's South."

The Saturday Review, under the signature of Zona Gale, herself a novelist of note speaks of the book as "a remarkable performance."

Mr. Stallings Has His Fling

But it is of Laurence Stallings' review in the New York World that this column wishes most to speak.

"Georgia," says Mr. Stallings, "has long needed a rousing novelist to use some of the masses of material that State wallows in. Georgia has been the scene of some of the most magnificent lynchings of modern times. Georgia is the cradle of Kleagledom, the home of the Ku Klux Klan. Georgia supports the Coca-Cola aristocracy dominating her greatest (Methodist) church.

"Georgia has refused to take her children from the cotton mills, thumbing her nose at the Federal proposal. Only recently thirteen monkey legislators, by a unanimous committee vote, advised for a bill forbidding the teaching of the greatest intellectual concept of the nineteenth century, as stated by Charles Darwin. . . . Down in Georgia they still slur vowels and soften consonants, but they will talk you blue in the face just as efficiently as a Cleveland booster in the cause of progress.

"Yet Georgia will not be proud of its newest novelist. His name is Walter F. White. If his book, which is called 'The Fire in the Flint,' were to be read by the shaggy citizenry of South Georgia, I dare say Mr. White would be greeted at the train by a literary committee clad in white robes and red crosses, and escorted to a discreet part of the town to be elevated to an eminence from which no man has ever come down, unless cut down. For Mr. White commits all the crimes against South Georgia morals. He slurs the honor of Southern Womanhood, and he was born with Negro blood in him."

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"The Story Of A Crime"

"Mr. White's book," continues Mr. Stallings, "is the story of a crime. The crime began in the Blackbirder days and is still being perpetrated. There have been curatives offered but they haven't worked. At first the crime was confined to the territory south of Mason and Dixon's line. Then came the exodus to the North, and straightway the citizens of East St. Louis and of Chicago showed their Northern sympathy and understanding of the Negro problem.

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I wonder if these charges, coming from reputable Macon men, do not testify to the truth of some of Stallings' and White's contentions.

DARKER PHASES OF THE SOUTH

By Frank Tannenbaum.

Reviewed by Dr. W. H. Mills

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In the fourth chapter, "The Single Crop. Its Social Consequences in the South," Mr. Tannenbaum writes less well informed. He simply does not know the truth, and has fallen into the common error of superficial observers. Most of them say, because we devote a large percentage of our cultivated lands to cotton and because it is almost our sole "money crop," that we are a one crop people and are to cure all our ills by turning from cotton to diversified farming. Nothing could be further from the truth. The blame for tenancy and poverty and the host of evils in their train does not properly rest on cotton. Slavery and the presence of an inferior race are responsible to a far greater degree than cotton growing for the Confederate war. The way is coming slowly, but coming surely. We are getting further from the evils of a one crop system so called, in his book is "What happens to an man of the boll weevil, Negro by reason of migration, greater etc. We will build better prisons. We will abolish chaingangs and convict camps. Our cotton mill people are coming to be our best educated citizens as a class. Heretofore it has been the mill or the farm. They chose the farm. There is greater liberty of choice now.

The Darker Phases of the South are fading away, before better schools, better cooperation, better cooperation, but still we are obliged to Mr. Tannenbaum for calling our attention to them. So we will hasten their departure.

W. H. Mills.

Clemson College.

Race Problem—1924.
United States,—Book Reviews.

IN MY OPINION

By COLEMAN HILL

SINCE the time when the memory of the Chamber of Commerce runneth not to the contrary, Macon has been known in these parts as the Central City.

Comes now, as the movie editors say, a novel with its scene laid in "Central City, Georgia." Whether the inference is Macon, I know not. My hopes, based completely on reviews of the book, are to the contrary.

* * * * *

All About Central City

"The Fire in the Flint," says the announcement of its publisher, Alfred A. Knopf, "is an unusually thrilling story of Ken Harper, a young Georgia Negro, educated up North, who comes back to his native town with the firm determination to practice medicine and keep clear of the race problem.

"But the race problem is thrust upon him. Slowly and relentlessly it draws him into its web until the hammer of injustice strikes fire in the flint. His efforts to champion his race, his final struggles in the face of his sister's betrayal and his brother's murder, his efforts to remain just at the bedside of a dying white girl, his love for a girl of his own race, all form part of a thrilling and absorbing novel that rises to the tortured outcry of a soul suffering from the injustice of racial prejudice."

* * * * *

Testimony By An Expert

So much for the story. Its author, Walter F. White, is assistant secretary of The National Association for the Advancement of Colored People.

He has, again according to the publishers, "investigated more than thirty lynchings and racial disturbances, more than once at the risk of his life. James Weldon, secretary of the Association, says: 'I know of no one better prepared than Mr. White to depict the race conflict in the South in its most acute form.'"

* * * * *

A Somewhat Distasteful South

The New York Times, which praises the book highly and says that Mr. Knopf has done a service to America in publishing it, announces:

"Mr. White's picture of the South is not in the 'I wish I were in Dixie' strain. . . . His South is a section of barbaric intolerance, hypocrisy and lynching, the South of the Ku Klux Klan and of peonage. It is the South in which education is denied to the vast majority of Negroes; where the Negro has no redress against his white oppressor, slanderer or thieving neighbor, for merely to take a case to court is to invite a tarring or a lynching. Black, not white, women are assaulted in Mr. White's South."

The Saturday Review, under the signature of Zona Gale, herself a novelist of note speaks of the book as "a remarkable performance."

Mr. Stallings Has His Fling

But it is of Laurence Stallings' review in the New York World that this column wishes most to speak.

"Georgia," says Mr. Stallings, "has long needed a rousing novelist to use some of the masses of material that State wallows in. Georgia has been the scene of some of the most magnificent lynchings of modern times. Georgia is the cradle of Kleagledom, the home of the Ku Klux Klan. Georgia supports the Coca-Cola aristocracy dominating her greatest (Methodist) church.

"Georgia has refused to take her children from the cotton mills, thumbing her nose at the Federal proposal. Only recently thirteen monkey legislators, by a unanimous commitee vote, advised for a bill forbidding the teaching of the greatest intellectual concept of the nineteenth century, as stated by Charles Darwin. . . . Down in Georgia they still slur vowels and soften consonants, but they will talk you blue in the face just as efficiently as a Cleveland booster in the cause of progress.

"Yet Georgia will not be proud of its new-test novelist. His name is Walter F. White. If his book, which is called 'The Fire in the Flint,' were to be read by the shaggy citizenry of South Georgia, I dare say Mr. White would be greeted at the train by a literary committee clad in white robes and red crosses, and escorted to a discreet part of the town to be elevated to an eminence from which no man has ever come down, unless cut down. For Mr. White commits all the crimes against South Georgia morals. He slurs the honor of Southern Womanhood, and he was born with Negro blood in him."

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"The Story Of A Crime"

"Mr. White's book," continues Mr. Stallings, "is the story of a crime. The crime began in the Blackbirder days and is still being perpetrated. There have been curatives offered but they haven't worked. At first the crime was confined to the territory south of Mason and Dixon's line. Then came the exodus to the North, and straightway the citizens of East St. Louis and of Chicago showed their Northern sympathy and understanding of the Negro problem.

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W. H. Mills.

Clemson College

Book Chat

by

MARY WHITE OVINGTON

"Mankind at the Crossroads."

By Edward M. East Published by Charles Scribner's Sons 597 Fifth Avenue, New York City. Price $3.50. By mail $3.60.

The N. Y. Amsterdam News

PROFESSOR EAST, of Harvard University, unlike Lathrop Stoddard in "The Rising Tide of Color," believes that the white race is in no danger of being submerged by the colored races or of falling behind in population. The white race, according to his elaborate array of figures, is increasing more rapidly than the colored races. "Over two-thirds of the total yearly increase of the world population is white. At the present rate, unless some radical and relatively permanent overthrow of world affairs occurs, the white race will have a true majority before 1950. "Looking to the North, the East, and the West," he says, "the horizon is unclouded. Only in the South appears a little cloud no larger than a man's hand. It may be a passing mist but it bears watching. From the Mason and Dixon's line to the Horn, from Gibralter to the Cape of Good Hope, the Southern outpost is the post of danger. This is the direction in which to double the guard."

This guard must prevent the filtration of black blood into the white world. After proving that the blacks never have done anything as good as the whites, and never will, by the school intelligence tests (it is unfortunate that Professor East did not have the Los Angeles school tests published in "Opportunity," July, 1924, showing its colored school children to be as able as its white), by the army tests, by an appeal to history he dilates on the danger of miscegenation. The mulatto (contrary to what we used to hear) procreate more rapidly than the blacks. The white color line begins to break in certain places. Boston shows a number of white and colored marriages. The guard must stop this. But "another factor in the situation is the successful effort of the National Association for the Advancement of Colored People to block legislation preventing mixed marriages in the 30 per cent or so of States having no law against it. . . . They support their plea with a superficially plausible sentimentality by asking to have no laws leaving the colored girl powerless to compel a colored seducer to marry. By this claim they gain the support of Puritanical busybodies."

In this chapter on "Racial Prospects and Racial Dangers" Dr. Du Bois is called a firebrand and, broadly speaking, a liar, but it would be unfair to give this chapter, however interesting, undue importance. The book is an argument on the dangers of overpopulation. It is Malthusian in its doctrine. Malthus showed that when the economic opportunities of a country increased, its birth rate increased, and thus the poor were little benefited. Professor East shows that this is true to-day even in our own United States. We have had unlimited territory, but the time has come to curb our immigration and our births. Agriculture shows diminishing returns. Long lists of figures are cited to show our maximum possibilities. "If the expansion rate is not decreased, men of the present generation will see the United States peopled beyond the maximum agricultural possibilities set by our calculations." The agricultural miracles, like the one that Texas might feed every person on our planet, are sent to the scrapheap.

The birth rate is to be kept down by birth control. For that the book is a great argument. We are told that Margaret Sanger's recent trip "was as important to Japan in its way as that of Commodore Perry." The Federal law against birth control which Anthony Comstock pushed through Congress in 1873 will some day "lead the list of barbarities committed by supposedly civlized people." Voluntary motherhood is argued for persuasively and with a multitude of carefully gathered facts. Our death rate declines and so must our birth rate, unless we would lose such economic advantages as our country has. This is the crossroads at which mankind stands.

The book might be so good if it did not have the Nordic eugenist's boastfulness. To some of us boastfulness always denotes weakness. Dostoevski said of Russia, "She has her repulsive aspects, but she understands the meaning of personal regeneration through humility." Humility! The Nordic pagan does not know the word.

SOUTHERNERS AT ODDS OVER 'FIRE IN FLINT'

New York, Nov. 29.—A stir in Southern white newspapers and among literary circles has been made by "The Fire in the Flint," the novel of Georgia life by Walter F. White, assistant secretary of the National Association for the Advancement of Colored People.

A number of white Southerners have championed the book and have been fiercely assailed for doing so. Lawrence M. Stallings, who praised the book in the New York World, was warned by the Macon Daily Telegraph that he need no longer worry about that "home boy business." Another white Southerner Herschel Brickwell writing in the New York Evening Post Literary Review, says the book takes its place easily as one of the most important novels that have yet been written about the present Staus of race relations in the South."

Meanwhile, Gerald W. Johnson, in the Baltimore Evening Sun, pokes fun at the Macon Telegraph for its attack on Stallings. He says: "It is a severe penalty to inflict on a native son but then, Stallings' offense was extreme. There is no obscurity about what he did. His crime stands up as stark and bold as a stone mountain. He wrote up a novel by a Negro and referred to the author as 'Mr.' White."

The Savanah Press goes so far as to comment editorially on "The Fire In The Flint," with true Southern courtesy, heading its editorial "A Book of Lies," and saying it is "unfair, unjust and thoroughly reprehensible.' On the other hand, the Raleigh North Carolina News and Observer, in its review, by Josephus Daniels, Jr., says that every Southern man should read the book "even if it makes him mad," and goes on to assert: "It is an unanswerable indictment in that every Southern man knows that every indictment in it could be duplicated in his own community."

Finally an "enlightened" white Southerner, Judge Blanton Fortson of the Georgia Superior Court, declares "To those who are intelligently working towards a solution of the race problem with open minds, it must appear as but another proof of the belief that to give the Negro an education along other than industrial lines is frequently worse than useless."

NEW YORK EVENING POST
NOVEMBER 1, 1924

Racial Conflicts

THE FIRE IN THE FLINT. By Walter F. White. New York: Alfred A. Knopf. $2.50.

Reviewed by HERSCHEL BRICKELL

IN this novel of rural Georgia, with the struggle of an educated negro to make a career for himself and at the same time to help the less fortunate of his race as its theme, Mr. White has written a powerful and dramatic story, which compares most favorably with the many other recent books that have had race relations for their basis. It is, for the most part, a fair and just representation of conditions; the terrific tragedy which is its climax borders upon the melodramatic, although it is not beyond the bounds of credibility.

White writers of the South are showing a growing interest in the possibilities of the race question as material for literature. Mr. White has done by far the best and most significant novel on the subject of any member of his own race. He was born in Georgia, and has spent much time in the South investigating lynchings for the National Association of Colored People, so that he is thoroughly familiar with the conditions he depicts.

It would not be hard to point out flaws in the book if one chose to judge it purely as literature—there are the marks of the amateur plainly upon it in many places, and yet the story is so filled with human emotions that it is intensely interesting. It is not cluttered up with overmuch special pleading and propaganda, although, very naturally, it has both. The subject is far too close to the author's heart to permit him to write cold-bloodedly of it; he feels, no doubt, and I agree with him, that such stories may do great good toward solving the evils of which they are made.

"The Fire in the Flint" takes its place easily as one of the most important novels that have yet been written about the present status of race relations in the South.

Race Problem — 1924.
United States, — Book Reviews.

Secretary To Boston Mayor, A Negro, Writes Gripping Race Novel

"By Sanction of Law," Written by Joshua H. Jones, Jr., Is Love Story Which Points Out Futility of Race Prejudice.

BOSTON, Mass., May 15.—The inspired purpose of "Uncle Tom's Cabin" again rings out in the recently published book of Joshua Henry Jones, Jr., of Boston, entitled "By Sanction of Law," a story of love that attempts to point out the futility of race prejudice. Pittsburgh Courier

Mr. Jones graduated from Brown University in 1903, and immediately began his career as a journalist and soon became prominent in editorial work on several New England newspapers, finally settling in Boston. He left journalism to become secretary to Mayor Curley of Boston, and has edited the Boston City Record, the city's official publication. He was for a long time on the editorial staff of the Boston Post.

Story of Thrills

His story presents a vivid picture of conditions of living in the South, and draws the lesson for America that mistreatment of the colored race cannot continue in its present trend without seriously harming the entire body politics of the country. 5-17-24

The book makes a strong appeal not only for its characters of sturdy New England type who stand for justice and right, of better class Southern type who are still passive to the wrongs being perpetrated about them by the less law-abiding, and the type of colored man who is an inspiration to his race, but also for the compelling interest of the story itself.

The story moves along with a quick succession of thrilling incidents, some of which are plausible and convincing, and many of which echo "movie scenario" strategy.

The author rises to the supreme majesty of his purpose in the scene where the hero is brought before the college faculty meeting and defends the traditions and hopes of his race in an audience of mixed opinions, and in the race riot scene. The reader in these scenes feels that the author has struck his full stride, as also in the love scenes where the vital import of love is powerfully portrayed, but wishes that the author had created more unity of structure and emotional effect, by less intrusion of blood-curdling incidents, in the moments when quiet restraint would have equally filled the bill. That the heroine should finally discover that she herself also had a strain of color in her veins, rather evades the issue, but makes a more pleasant ending which seems so vital in all good stores nowadays.

The Plot of Story

The story starts with a scene on the plantation of an aristocratic Southerner when he is horse-whipped by an aged white tenant whom he has ordered off his place after having been a tenant for a number of years. The action quickly shifts to the North, to a New England college town, where the daughter heroine of the story is to spend a year in finishing her schooling. In this town as the result of a street car strike and riot, in which she is inadvertently drawn, she is rescued by the hero.

There are thrilling scenes, three of the most striking being a lynching scene, a cyclone in which the hero rescues the father of the heroine, and a fight between the brother of the heroine and the hero.

There will be many Southerners particularly who will condemn the book for its frank, outspoken preaching for justice for a loyal group of citizens. There will be also many who will dispute the theories advanced as to race prejudice, since the book preaches the doctrine of equality for all. The love theme is tender and the dramatic situations are tense. Throughout the whole the reader feels the honest sincerity of the author and realizes that the minor technicalities of plot and setting are vehicles of emotional expression that are meant only to heighten the generic moral that the story so forcefully conveys.

He States His Purpose

The frank sincerity of Mr. Jones is best illustrated in the introduction of his book, which he writes himself.

"I have not undertaken to present in this book something that will cause the venom of prejudice to grow more poisonous; to arouse greater antagonisms; but to lay before a fair-minded, love-governed world the only real solution of any problem of the many mankind face.

"Having lived and battled in a world of prejudice, knowing that under the skin I was and am no different from any other human being, and knowing the fallacy of race prejudice, also the swiftness with which race prejudice vanishes when we know one another, I have tried to show how all can dwell side by side, good, patriotic citizens, living and allowing to live.

"Not all the events described have occurred in the places where they have been placed in th story, but are based on actual happenings, nevertheless."

Mr. Jones is also the author of a volume of verse which met with instant favor on its publication. It was the "Heart of the World and Other Poems," dealing with the new thought to which the world is returning since the war, that of brotherhood and the deeper philosophies of life. The volume is the embodiment of beautiful thought, in beautiful expression and that musical rhythm which is so characteristic of the Negro who expresses himself in verse or music.

He also wrote the words for the song, "Dear Old Boston," which has been adopted as the official song of the city.

Negro Poets

Negro Poets and Their Poems, by Robert T. Kerlin. Washington: The Associated Publishers. $1.50.

Veiled Aristocrats, by Gertrude Sanborn. Washington: The Associated Publishers. $1.50.

HERE are two books by white writers on the Negro. Of the two the one on the Negro poets is infinitely the better. The New Republic

In Veiled Aristocrats the author sets out with a flourish of trumpets and a clash of cymbals, a performance that is trying in its comical aspects, to prove that the Negro is as good as the white man, and, from the viewpoint of art and culture and the nobler aesthetics, a damn sight better. June 4, 1927

The study of the orientations of Negro thought as caught up and expressed in the contemporary poetry of the Negro is always a source of temptation to the anthologist and folk lorist. Professor Kerlin, a martyr to the cause of Negro liberty, (in 1919, while on the faculty of Virginia Military Institute, he wrote a letter to the Governor of Arkansas in which he pleaded for the release of the Elaine rioters, and was forthwith dismissed from the Institute) goes beyond Jupiter Hammon to those "black and unknown bards who gave to the world the priceless treasure of those canticles of love and woe, the camp meeting spirituals."

It is a worthy effort, and Negro Poets and Their Poems ought to go far towards bridging the gap that exists between the black and white races in the United States today. Now that the Inter-Racial Commission, with its activities reaching out into eight hundred southern communities, is, to the Philistine South, an unpleasant reality, it would be well for it, in its effort to enlighten opinion on the Negro problem at the core, to see to it that a textbook like Professor Robert Kerlin's is used in the leading schools and colleges throughout the white South.

The fault to be found with Miss Sanborn's novel is artistic, not sociologic. And this, it seems to the reviewer, s a problem that baffles most white people who write stories and novels about the American Negro.

It is a matter of prying into the soul of an alien race . . . made so by the oppressive genius of the dominant group.

The action of Veiled Aristocrats takes place in the environs of the Black Belt of Chicago. Baldly, it is the story of Carr McClellan, a colored sculptor, and a white girl (who turns out afterwards to be of a "mixed" race) and their nuptial flight to Europe. (It is the vogue for authors of inter-racial romances to ring the curtain down on the Defiant Two basking either on the tropical shores of Brazil or the Republican bosom of France.) One cannot help but note throughout the icy narrative the technique of the explorer, the passion to iterate and reiterate.

Here, look at these people. They are just as good as any of you. In fifty-seven years of freedom they've piled up so many head of cattle, so many acres of agricultural land, so many hogs, so many bushels of wheat, so many grains of rice,—they graduate so many doctors and lawyers and cow punchers every year. (Shades of the Negro Year Book!) Now, let me take you into their homes. See that portrait on the wall there? It is that buxom quadroon's paternal grandfather. . . . Sh . . . I won't tell anyone, my dear, but I'll tell you. In the old Reconstruction Days he was Governor of Florida. A regular Blue Blood. Well, he's her aristocratic ancestor. . . . There! The secret is out. Yes, my dear, these colored folks are just as cultured and as aristocratic as we are. Only they are hidden by a veil of star dust . . . a veil . . . an omnipresent veil. . . .

And the procession goes on, very like a Cook's Tour, with flags and drum-beating and with the loud smashing of cymbals.

This advertisement (and I am not unmindful of Miss Sanborn's lofty purpose) shorn of the vestiges of æsthetic polish, of the Negro's "equality," is the most naïf argument in favor of the black man's inferiority, and Negroes agitatedly do not care for it.

ERIC D. WALROND.

Worlds Black and White

JESSIE FAUSET'S *There is Confusion** is an important contribution to the mutual understanding of the white and colored people. It sketches the diversity of that educated Negro world which is a living refutation of our easy assumptions of white superiority. It gives a panorama, too, of white characters; we are all there, understood better, perhaps, than we understand ourselves. The sketches of white people are not bitter, nor caustic, nor sarcastic; they are merely done from a perspective that to us white readers is new. Masterly and restrained is the picture of the relation of the white Bye's to the black Bye's,—exploitation and philanthrophy but no public confession of relationship. One white Bye is an exception, fully aware of the white man's sins, and to him the Negro, Peter Bye, gives a complete friendship.

On intermarriage the story is silent, but obviously not because of any deep-laid sinister purpose to make a claim of equality and then spring suddenly a further demand for intermarriage. Quite the contrary. We realize as we read that it is only our racial vanity as white folks—and perhaps the consciousness of centuries of exploitation of colored women by white men—that makes us imagine the Negroes want to marry us! Free self-expression within the Negro group is the common thread of desire running through the story. The difficulties created by our discriminations are made very plain. Most of the characters accept them unemotionally as another problem to be faced and solved; they are determined to share our opportunities for education and growth, but only for this do they want to break into the white world. Vera Manning, for example, who is light enough to "pass," turns back from her "white" job to throw herself into dangerous work for her own people.

Of the book as a novel, it is difficult to write fairly. Most white people who pride themselves on being wholly free from race prejudice are still warped by a hang-over of old habit, and having an exaggerated self-consciousness in relation to colored friends perhaps unfairly suspect an exaggerated self-consciousness in them. It may quite well be my own fault, therefore, and not Miss Fauset's that I find her story, good as it is, primarily an exhibit of the best Negro life in New York and Philadelphia, with too many characters and minor situations brought in to complete the exhibit, rather than a really satisfying novel. The plot creaks a little now and then and for a story in the level tone of every day reality there seems an over-dependence on chance encounters for its development. But the story sustains one's interest, and to us white readers it makes more vivid the realization that, colored and white, all are "sisters under their skins." One looks forward, too, to the better novel which will doubtless follow from Miss Fauset's pen now that she has cleared the ground with this first comprehensive statement.

A. R.

NEW YORK CITY POST
FEBRUARY 2, 1924

Our Southern States

DARKER PHASES OF THE SOUTH. By FRANK TANNENBAUM. New York: G. P. Putnam's Sons. 1924.

Reviewed by HERSCHEL BRICKELL

IT is safe to say that most of the peculiar social problems of the South have their roots in the presence of large numbers of an alien race, although the so-called negro question does not explain everything that goes on the other side of the Mason and Dixon line. Mr. Tannenbaum has taken up a number of these problems for investigation, and has made a thorough, painstaking, and intelligent job of it. The emotional approach to social abuses is the easy one, but it has some of the faults of revivalistic religion in that it very quickly exhausts itself, leaving the situation essentially unchanged. This faulty method Mr. Tannenbaum has studiously avoided; his is not an indignant attack upon certain shameful conditions but a clear exposition of problems that exist, set forth without making their existence the basis of an attack upon any one.

The first study in the book is of the Ku Klux Klan, done with the evident purpose of finding the psychological roots of this organization, which, deny it how we will, is a social phenomenon of first importance in this country, and which can certainly not be ignored when the history of our ante-bellum period comes to be written. The tap-root of the Klan, with its flamboyant ritual, its claims to lofty idealism, its colorful costumes, and its high-sounding titles, Mr. Tannenbaum believes, is emotional starvation. The people of the Southern rural sections and small towns, held to a straitened existence by the eternal watchfulness of their neighbors, and ever hungry for change and the hint of brightness to light up the deadening drabness of their lives, find, he thinks, a satisfactory emotional outlet in the Klan. They have their religious revivals, too, which are frequently emotional orgies, and, when these fail, their lynchings.

Whatever other reasons there may be for the existence of the Klan are cogently and logically summed up, with a pleasing turning away from the obvious. It is a thoughtful study, and one infinitely more informative than a thousand columns of newspaper controversy upon the subject. The fogs and mists of prejudice and emotion must be cleared away before we can see the Klan clearly, or before, for that matter, we can visualize any such problem intelligently.

"The South Buries Its Anglo-Saxons" is another penetrating study, which deals with the mill-folk of a thousand Southern towns. The cotton mills are moving South, which gives an immediate interest to this topic. Paternalism, segregation from their fellows, the loss of individual initiative, the feeling that "once a mill-worker always a mill-worker," all these things have worked to cut off as completely as though they were walled in thousands of Anglo-Saxons, the pure Nordics, of whose great need to the country the Klan leaders so often discourse.

There are also studies as interesting and important of "Southern Prisons," "The Single Crop," and its social consequences in the South, and a summing up, called "The Problem of Southern Solutions." Not even in writing of Southern prison conditions is there any display of feeling; Mr. Tannenbaum has been careful to have his statements well documented and to make them calmly, disregarding the indignation that must have burned within him at the sights he saw. But, he says, the South is not alone. Prison reform is still a dream in other sections, so why try to fix all the blame upon the South?

If one should read Mr. Tannenbaum's book expecting to find magical solutions for any of the problems he discusses, he would be disappointed. For most of them, as for the negro problem, there is no "solution." There are what the author calls "attenuations;" situations may be mitigated, certain patent evils eliminated, but by no hocus-pocus social theory shall we settle these vexing questions. We are nearer a solution, though, when we get at the facts, and Mr. Tannenbaum has done an unusually creditable piece of work in presenting us with a foundation for betterment.

Race Problem - 1924.

United States — Book Reviews.

LATEST RACE NOVEL IS SAID TO BE TIMELY

"Fire in the Flint" Assails Kluxism

By LAURENCE STALLINGS

[New York World]

[Editor's Note: Because of the significance of this review, coming from the pen of a white Southerner, we are reprinting it in its entirety.]

Chicago Defender

Georgia has long needed a rousing novelist to use some of the masses of material that state swallows in. Georgia has been the scene of some of the most magnificent lynchings of modern times. Georgia is the cradle of Kleagledom, the home of the Ku Klux Klan. Georgia supports the Coca-Cola aristocracy dominating her greatest (Methodist) church.

Georgia has refused to take her children from the cotton mills, thumbing her nose at the Federal proposal. Only recently 13 monkey legislators, by a unanimous committee vote, advised for a bill forbidding the teaching of the greatest intellectual concept of the nineteenth century, as stated by Charles Darwin. * * * Down in Georgia they still slur vowels and soften consonants, but they will talk you blue in the face just as efficiently as a Cleveland booster in the cause of progress.

9-13-24

Yet Georgia will not be proud of its newest novelist. His name is Walter F. White. If his book, which is called "The Fire in the Flint," were to be read by the shaggy citizenry of South Georgia, I dare say Mr. White would be greeted at the train by a literary committee clad in white robes and red crosses, and escorted to a discreet part of the town to be elevated to an eminence from which no man has ever come down, unless cut down. For Mr. White commits all the crimes against South Georgia morals. He slurs the honor of Southern womanhood, and he was born with Negro blood in him.

Mr. White's book is the story of a crime. The crime began in the Blackbirder days and is still being perpetrated. There have been curatives offered, but they haven't worked. At first the crime was confined to the territory south of the Mason and Dixon line. Then came the exodus to the North, and straightway the citizens of East St. Louis and of Chicago showed their Northern sympathy and understanding of the Negro problem.

"The Fire in the Flint" is actually the story of a lynching. It is an unusual lynching, not the usual drunken white men, drunken black man affair, with a blue-steel gun and a Saturday night fight followed by a pile of charred bones in the town square.

Mr. White tells of a young Negro, a fine doctor with an army record, who returns to South Georgia to work among his own people. It is a hopeless story, told with scrupulous attention to detail and carrying with it the best portrait of the small Southern town that I know anything of—and I know something of the small Southern town, too.

Central City, Georgia, is a town much like Valdosta or Waycross, a small community comprised of newly rich—paney woods parvenus—which hasn't so much as a breath of interest in the outside world. Central City is, in so far as horizon is concerned, bound by the same intimate circumference as Gopher Prairie. If you recall the reception tendered Carol Kennicott's ideas, you can imagine that given Dr. Kenneth Harper at Central City. To this picture add a black skin, the Ku Klux Klan, and you have the bitter reality of "The Fire in the Flint."

Mr. White is not restrained in his book, nor is there any God's reason on earth why he should be. He is passionate, bitterly so, against his scene. He doesn't hesitate to show both sides of the record. For example, he can be as bitter against the charlatan who bellows fundamentally from the pulpit of the African church as he can be against the scoundrel who controls the local K. K. K. He indicts the small town forces, just as every young novelist has indicted them since Sinclair Lewis revived a mode. He shows the hopelessness of a liberal, whether black or white, in such a community.

Through it all he manages to weave a story, a melodramatic story parish and hysterical. But how else could he have told his story of a double lynching? One sighs that he did not have the power of E. M. Forster in "A Passage of India." But there is only one Forster when dealing with the misunderstandings and crimes of racial difference. As a first novel, "The Fire in the Flint" is a significant book. As any novel at all it is worth while. It is so timely. Few novels have been needed more.

As a Southerner this reviewer can not question a single statement in "The Fire in the Flint," save the assertion that most lynchings are provoked by white women to save their face after yielding to a Negro. I doubt its truth. I never saw a Negro snatched from a mob for the crime of rape who was not a defective, almostly beastly dumb, plainly degenerate. I have talked to many such, too. But Mr. White has been an investigator of lynchings. Perhaps it is true. I wish he would supply me the data. Yet, if the assertion prove unfounded, such a novelist can be spared any overstatement. His case is so fiery a one of truth—his hatred of Anglo-Saxon hooliganism—that overstatement is almost necessary to a fighting book.

BOOK CHAT

By Mrs. MARY WHITE OVINGTON
(For N. A. A. C. P.)

"The Fire In The Flint"

By WALTER F. WHITE
Published by Alfred A. Knopf, 730 Fifth Avenue, New York City. Price $2.50 By mail, $2.60.

Norfolk Journal and Pilot 10-18-24

Robert Louis Stevenson once wrote in a letter to Barre, "If you are going to make a book end badly, it must end badly from the beginning. Unless needs must, we have no right to pain our readers." Mr. White, whether he ever read it or not, has followed this excellent advise. His book ends tragically and it is no accident but the certain course of fate. With the first chapter when Dr. Kenneth Harper, colored, opens his office in Central City, Ga., and, a smile upon his face, fondles his instruments and wipes imaginary spots from his glass shelves, we know that danger is ahead of him. With all his good intentions to stick to his business and not get into contact with the whites, he can not live in safety in Central City. His ability will be his ruin. This ignorant, bigoted Southern Main Street will strangle or burn anyone who brings it a new thought, and what thought so new or so abhorrent as the idea that a Negro can ever be the equal of a white man? Kenneth's good-natured smile and his pleasant philosophy will not save him, and his brother Bob, who better understands Central City, will also be caught up and sacrificed to that prejudice that the mob reveres.

There is a mastery of detail in the book that gives it great power. Minor characters, as well as those of the two Harpers, stand out with distinctness. Mr. White's women do not live, but old Judge Stevenson, chewing his cigar to a pulp while he gives his kindly advice, and the Reverend Wilson who talks dialect the better to get on with his neighbors, are especially well drawn. There is extraordinary restraint in telling the story especially considering all that Mr. White knows of lynchings, not only through investigations, but when, as a little boy he stood armed by his father's side in his home, while the mob in the Atlanta riots rushed down his street. It was the veriest chance that left him alive later to write this novel. His theme moves irresistibly towards its inevitable end. The last page is a masterpiece. After for three hundred pages following the careers of Kenneth and his brother, after growing to admire and love them and see their nobility of purpose, we read the Associated Press report of their deaths, one a rapist, the other insane. And we close the book, realizing that such has been the lying misrepresentation regarding the Negro that has been sent out to the press for the last fifty years.

The book is interesting from the start and has brought forth a chorus of praise from the reviewers. It has held their attention and it has convinced them of its truth. Most noteworthy of the many reviews have been those from the Southerners. Some of the papers have handed the book over to Southerners purposedly, and their praise is best evidence of the verity of the work. The *Evening Post* reviewer, a Southerner puts it very near the top of the race novels and most significant believes that there is "much power for good in such a book." But most noteworthy is the review by the ex-soldier, Lawrence Stallings, of Macon, Georgia whose War Play, "What Price Glory?" is creating such a fervor in New York. Mr. Stallings is intensely moved as he writes his review. He feels the passion in "The Fire In The Flint," and while he was brought up to believe in the Associated Press viewpoint he gives much honest praise to Mr. White's work. I quote two things that he says:

"It is a hopeless story told with unscrupulous attention to detail and carrying with it the best portrait of the small Southern town, too.

"As a first novel "The Fire In The Flint" is a significant book. As any novel it is well worth while. It is so timely. Few novels have been needed more."

We all need it, and we shall all read it. Of that I feel sure.

Of course the reader of this article has read "The Fire in the Flint," by Walter F. White, one of the younger writers of the race who went to sleep unknown and woke up famous as Lord Byron did upon the publication of "Childe Harold." If you have not read it the presumption is that you will do so, because it is a great novel, and so acclaimed by the best literary critics of the country, and because it has struck home in exposing certain conditions in racial relations which those responsible for them strive earnestly to keep the world ignorant of. A Frenchman once said "The romances of fact are stranger than the romances of fiction." It is largely the case with Mr. White's book. It deals with a horrible bunch of facts in a Georgia town in a romance way that blazons the fiction only the more emphatically to blazon the facts.

Norfolk Journal and Pilot 10-18-24

The highest types of the educated Afro-American are contrasted with the lowest types of the Nordics by Mr. White, which is the reverse of the postulations of the white novelists, the highest types being victimized by the lowest, with sympathetic white persons of the highest types afraid to stand out in the open and protest against the wrong and outrage of it. That is the tragedy of the South, a running sore dating from the emancipation of the slaves, which time does little to heal, largely because the awful facts have been submerged beneath a flood of white literary prop-

aganda wearing the falsehood of fiction. It s for us to produce authors capable of tearing the falsehood from the face of white propaganda, and Mr. White is helping wonderfully to do this in "The Fire in the Flint."

The *Macon Telegraph* has read Laurence Stallings, the literary editor of the New York *World*, out of his home town and its affections because of a review of Mr. White's book in which he referred to the author as "Mr. White, and is alleged in some way to have "slurred Southern womanhood," although we can find no slur of the kind in the book and Heywood Broun of the New York *World* says he can find none. Mr. Stallings is a native of Macon, but the *Telegraph* serves notice upon him that "You won't have to worry about that home boy business—not any more." Can Mr. Stallings survive such repudiation of him because he is big enough in New York to characterize a great Negro author as "Mr." and to criticise his work on the broad lines of truth and not of prejudice? Perhaps.

Mr. Broun also quotes Clement Wood, another young and brilliant Southern author residing in New York, and who has thrown off enough of his inherited prejudices to be able to praise an Afro-American's work in the language of discriminating truth. Disclaiming the pre-eminence for his own novel, "Nigger," as the best novel written on the Negro question, Mr. Wood says that Walter F. White's "Fire in the Flint" is "the better qualified nominee." Written by one of the most brilliant of the young generation of Negro authors, it is a magnificent book. It is magnificent as propaganda,—saturated with startling truth, and never erring on the side of being overdrawn."

Mr. Broun quotes Mr. Wood further as saying: "it is strong too, as a story. It hardly earns the slur that certain critics have given it, that it is not perfectly written. I suspect that these critics still practice the Rebel Yell in their bath rooms. It is finely written, and its sheer drive makes the reader unaware of what small lapses there be. It is a great and significant thing in American letters when the first-rate novel comes from a Negro author. Now and henceforth the race itself speaks; and the grand Epiglottis in Atlanta had best shiver in his boots at this book, which establishes that what they hide is cloven."

When three such white men, literary celebrities, as Heywood Broun, Laurence Stallings and Clement Wood, two of them Southern born, stand up for a square deal for Walter F. White and give his novel such unstinted praise because it deserves it, we can well brace up and take heart of hope.

NEW YORK CITY LEADER
AUGUST 16, 1924

Socialism and the Negro

THE NEGRO WORKERS. By Eugene V. Debs. New York: The Emancipation Publishing Co., 2311 7th avenue. Ten Cents.

One of the encouraging signs of recent years has been the increasing political independence of the Negro people and the workers especially. The Republican party has considered the Negro as much its property as the Southern landed gentry did before the Civil War. It used him as a pawn in the politics in the same organization that was organized by Lincoln and his type. The fact is that Lincoln and many of his associates would be jailed as revolutionary fanatics by Coolidge, Butler and Company should some miracle bring them back to earth.

The present pamphlet is a stenographic report of an address delivered by Eugene V. Debs in Harlem in October, 1923. Delivered to an audience of Negro workers, it deals with the problem of the Negro in modern capitalist society. No white man living today goes farther than Debs in presenting the claims of the Negro people to all the rights and privileges that human beings should enjoy. There is no equivocation, no compromise, no dodging of issues, no words capable of a double meaning.

He presents the Socialist position of no color line in the struggle of the working class to be free. The writer heard him on this occasion and Debs was never in better form. His intense sincerity was never more evident than when he told of incidents in his own career when he stood against race prejudice in the old American Railway Union and some public meetings in the South which he addressed.

The reprint of this speech should be of considerable service in Socialist educational work among Negro workers. The argument is clear and eloquent and the Socialist message stands in bold outline. Those desiring an excellent pamphlet for propaganda among the Negro people cannot do better than to order a supply.

J. O.

AFRO'S SERIAL IS BARRED FROM LIBRARY

"By Sanction Of Law" Is Turned Down By the Boston, Mass., Library

Boston, Sept. 4.—"By Sanction of Law," the serial story now running in the AFRO-AMERICAN, has been barred from the Boston public library.

The author of the story is Joshua Henry Jones, former newspaper man, now secretary to Mayor Curley and the son of Bishop Joshua Henry Jones.

The story of the novel is a tragedy of an aristocratic white family of the South which regards itself as the superior race and looks down on "niggers," only to find out at last that it has colored blood.

The hero is a colored boy who attends Harvard and falls in love with a white girl at one of the big finishing schools. They afterward marry.

According to the Boston library the book is too sensational to be placed on library shelves. By many reviewers it has already been termed the best novel of the year and a refutation of Dixon, Tillman and Vardaman.

Afro American 9-5-24

JUSTICE AND THE NEGRO

THE FIRE IN THE FLINT. By Walter F. White. 300 pages. New York: Alfred A. Knopf. $2.50.

MR. WHITE'S picture of the South is not in the "I wish I were in Dixie" strain. No silver-haired "Colonels" reminisce over mint julieps about the Civil War, "smiling" and being "suhed" by naughty young men. There is no flowery speech, no old, rambling mansions; and the negroes are not all white teeth, rolling eyes and watermelon grins.

Pittsburgh Courier 9-14-24

His South is a section of barbaric intolerance, hypocrisy and lynching, the South of the Ku Klux Klan and of peonage. It is the South in which education is denied to the vast majority of negroes; where the negro has no redress against his white oppressor, slanderer or thieving neighbor, for merely to take a case to court is to invite a tarring or a lynching. Black, not white, women are assaulted in Mr. White's South.

Against this background Mr. White unrolls his story. As a negro he naturally does not glow with enthusiasm over the manner in which white supremacy is maintained and demonstrated. His bitterness naturally emerges, but his efforts to be impersonal and fair are visible throughout. He takes a negro, Kenneth Harper, just beginning the practice of medicine in the small town of Central City in Southern Georgia, an easygoing, not very sensitive black, and shows how the unnatural, strained life of that community, the casual murder of blacks, the flogging and ravishing of black women, forces this man to realize that there is a war on his race, and that he as an articulate, educated negro must take his place among them and help lead them out of Egypt.

Dr. Harper is started off as a negro who wants to practice medicine, a negro who is satisfied with himself, persuaded that if trouble is not looked for a black can get along happily. His younger brother Bob's efforts to interest him in the lot of Central City's negroes annoys him.

Bob, your're getting too pessimistic. You've been reading too many of these colored newspapers published in New York and Chicago and these societies that're always playing up some lynchings or other trouble down here——

Gradually, however, he becomes aware of the persecution the negroes endure. He has not been mistreated; in fact, his whole life has been comparatively easy for one of his race. His father, by smirking and fawning, added to a native shrewdness, had been able to amass enough money to send his son through college. But getting about as he does his knowledge of the life of the community increases, and what he sees begin to worry him. The white ruffians for example, who teeter on street corners and greet the colored women who pass with vile phrases, lecherous advances; the hundreds of children who are neither white nor black; the enforced ignorance of his race; their inability to invoke the law when necessary, and the "sharecropping" system especially.

This "share cropping" system is tellingly exposed, and is a respectable name for legal peonage. Harper, with the aid of Jane Grant, his fiancée, a cultivated negro girl, organizes a cooperative society as a corrective for this system of peonage, and from then on the town gradually becomes too hot to hold him. The Klan, which is pictured as a lawless order society, composed of the worst elements in Southern life, a refuge of Know-Nothingism, decides to "get" Dr. Harper. Their excuse for his murder will be that he attacked a white woman. However, Harper is called away to Atlanta after he has saved the life of the daughter of Roy Ewing, the town's big merchant. He leaves, not knowing whether the operation has been successful. The operation scene is extraordinary. While operating, this is one of the thoughts Harper has:

He tried to shake off the fear that seized him—fear of what would happen if it became known among the whites that Mary Ewing had died while a negro was operating on her.

During his absence in Atlanta, Mamie (his sister), a beautiful black girl of 23, is assaulted by a group of white men. Bob, the younger brother, rushes out and finds the group chuckling about the episode in front of the town drug store. He kills two of the men his sister had recognized. He flees, a posse chasing him. It corners him in a barn and he fires at them all but one bullet. He is found dead inevitably, killed by that one bullet.

Harper returns ignorant of what has happened. Told, naturally he becomes savage. Called to treat Mary Ewing, who is sinking again, he almost makes up his mind to let the girl die. The Klansmen are waiting outside the Ewing home; they had been mystified at his going there. Knowing that Roy Ewing had left for Atlanta, they decide he is Mrs. Ewing's lover. Ewing had gone to Atlanta to warn Harper not to return. As Harper emerges he is seized by the Klansmen and murdered. Mary Ewing is saved.

Mr. White uses coincidence, it is true, but it is a reasonable device in this instance. He could have presented even more horrible details. It must not be inferred that he accuses all whites—his most charming character, Judge Stevenson, is offered as one of the group which is eager to help the negroes to a more tolerable existence, but who is afraid to speak out because the Klan element immediately yells "nigger lover" and threatens to "Klux" him. Mr. White's whole manner is remarkably restrained.

Crudities in language abound, but the material is simply arranged and speaks for itself. "The Fire in the Flint" was an inevitable novel and deserves serious consideration. Mr. Knopf has done America a great service in publishing it.

Race Problem - 1924.
United States, -- Book Reviews.

NEW YORK CITY SUN
NOVEMBER 22, 1924

THE NEGRO'S CHANGING WORLD

By ROLLIN LYNDE HARTT.

THE NEGRO FROM AFRICA TO AMERICA. By W. D. Weatherford, Ph. D. George H. Doran Company. $5

A Southerner, born in Texas, educated in Tennessee and now president of the Southern College of Young Men's Christian Associations, the author of this remarkable book speaks for an element in the South little known to Northerners and little known, indeed, to the South in general. Note, for example, his treatment of lynching. "Contrary to popular opinion," he writes, "it is clear that lynching did not even originate out of a desire to defend womanhood, and it never has been used primarily for that purpose."

Further on he says of lynching: "It is necessary, it is claimed, because no legal punishment is severe enough to atone for the violation of white women. Those who make this argument, of course, do not know the history of lynching and they either neglect or do not know that three out of four persons lynched are not lynched for that crime. Again, it is argued that you cannot take a white woman into court to testify against a negro who has attacked her. This, of course, is wide of the mark. It is not necessary for her to go to court. Her deposition may be taken, or the jury may clear the courtroom, so as to give privacy to the hearing. Furthermore, the argument proceeds on the assumption that the woman is shielded from the public gaze by lynching the criminal rather than by giving him a fair trial. This is a wholly gratuitous assumption. There could be no possible method devised better calculated to start every street loafer's imagination and tongue to work than that of lynching. Every item of the hideous details is told and with grewsome additions and the whole brutal story is heralded to the world when a lynching occurs. Instead of protecting women from the vulgar gaze it turns the spotlight on and blows a trumpet for the assembling of a vulgar and gaping crowd."

Over and over again in the South I have heard good people advance precisely the arguments which Dr. Weatherford, a Southerner, is here combatting. They are tenets of the highly standardized orthodoxy that still dominates the South. To question their soundness is heresy. Nevertheless Dr. Weatherford dares to say, "Again it is argued that the crime is so terrible punishment must be summary and terrible in order to deter further crimes of the same nature. But the facts do not bear out the argument. Instead of deterring crime, lynching has seemed to make crime epidemic."

Over and over again in the South I have heard good people poke fun at negro education. "They all want to be 'professahs,'" I am told, and good people in the South still say, earnestly, "Of course you don't believe in sending them to college. That only makes them uppish and impudent. Besides, when you have given a negro college training where are you going to put him and what is there for him to do?" But Dr. Weatherford reports: "My observation of those who have been trained is that they are the most thoughtful and the most modest of all the group. A little learning may be dangerous and give its possessor, white or black, the swelled head, but sound scholarship has usually had the opposite effect with both white and black. Nor has it unfitted them to do their work among their own people. The faithful teachers, preachers and doctors who are serving their own race are ample answer to his objection." In the black belts of six Northern cities I have recently seen how true is Dr. Weatherford's contention.

I quote him thus at length because in no other way is it possible to disclose the spirit in which his entire book is written. Had it been the work of an interracial commission, as was "The Negro in Chicago," it could not be more free from evidences of race bigotry. For entire fairness it ranks with "The Voice of the Negro," by Prof. Kerlin of the Virginia Military Institute, and with numerous addresses published by the Southern Sociological Congress. Meanwhile, it is vastly more comprehensive than its title would imply.

Young's book store, up in Harlem, used to deal in histories of the negro race, in studies of negro sociology, in treatises on negro life the world over, and in masterpieces of negro literature. With slight and wholly pardonable exaggeration, it may be said that Dr. Weatherford has not only undertaken to give us Young's book store complete in one volume, but succeeded. He writes of the African background, of religious and social life in Africa, of slavery and the slave trade, of slavery in the West Indies, of the rise and fall of slavery in America, of plantation life during the slave regime, of the free negro, of the economic failure of slavery, of present economic conditions, of the health and housing of negroes in relation to the growth of population, of the negro's religious life, of the negro and the law, of the negro and education, of the negro and self expression, of negro leadership and self determination, and of modern constructive movements. Then, instead of merely listing his sources, he gives a critical summary of each source.

It would be a shame to call the result of Dr. Weatherford's labors an encyclopedia. No one reads encyclopedias, and this is a book to read.

Now, while he is a heretical Southerner, sociologically, and a foe to many of the standardized ideas that still prevail in the South, it is to be noted that Dr. Weatherford has a firm conviction that Southerners will in course of time solve the negro problem. As he believes, "the two races in the South are in position to bring about a mutual understanding such as no other two races have yet attained. There is here a common language that makes communication easy. In most of the contacts between two races the complication of language is a great barrier. There is here a common religion, and that the one religion which puts most emphasis on the value of the individual, thus superinducing respect for all others. There is a common economic task of subsistence from the soil, for it is still true that the majority of the people, both white and black, live on the soil. Most of all there is a deep sympathy—one might almost use the strong word love—between individuals of the two races inherited from their forefathers."

Skaggs Explains Views On 'Southern Oligarchy'

WILLIAM H. SKAGGS.

William H. Skaggs, former prominent Alabama attorney, now a resident of New York, has written a book entitled "The Southern Oligarchy."

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"Editor Constitution: I am sending herewith a statement relating to my new book entitled 'The Southern Oligarchy.'

"Several southern newspapers, notably The Montgomery Advertiser and The News and Observer, Raleigh, N. C., in commenting on this book, have ignored every topic of my discussion and have limited their criticisms to innuendoes and false charges, including the usual assertion that my book is a part of 'republican propaganda.'

"As a matter, of course, I shall not take the trouble to deny these charges. I want to say to you, however, that I have never received, nor sought, the counsel, aid or any sort of moral, political or financial support, or encouragement, from any republican office-holder or politician. I have no connection with any republican campaign committee or politician, although, if I had any such connection, it would in no way affect the authoritative value of my work. For many years I have not been in accord with the economic and foreign policies of the democratic party and, in national politics, I have voted the republican ticket since I left Alabama.

Princeton Professor's View.

"The September issue of The North American Review (pp. 175-178) contains a very fair review of my book, although it was written by Dr. Johnson, who is a republican. Among a number of favorable comments already received from democrats as well as republicans, north and south, which will be quoted by the publishers in advertising this book, I refer especially to the opinion of Dr. James W. Garner, a native of Mississippi, and Professor Myers, of Princeton, who summed up his opinion in the following succinct and forcible comment:

"I have read Skaggs' 'The Southern Oligarchy' with intense interest. The book contains a specific charge, backed up by a statement of facts. In my judgment, it must be met in the south either by specific disproof or by a general political house-cleaning.

"The purpose of this book is the presentation of facts relating to the policies and practices of an oligarchy by which the southern states of America have been ruled for more than 40 years; and also a survey of the resultant evils of such policies and practices.

"The economic backwardness, civic and social delinquencies of the southern states have aroused widespread interest; not only because these conditions are a menace to the whole country, but also because it is so difficult to arrive at a satisfactory conclusion touching the cause of this lapse in the evolution of civilization among an English-speaking people of British and French lineage. There is a fundamental cause for this hiatus in the history of a people whose forbears were among the heroic patriots and distinguished statesmen in the early history of America. The cause is found in one of many tragic epochs in the history of civilization, where untoward events have reduced a proud and liberty-loving people to a state of economic serfdom and political subjection under the rule of a privileged class of political exploiters.

Called National Evil.

"In every country of the civilized world, except in the solid south, the people are demanding a larger share in the direction of public affairs. For more than a quarter of a century, there has been a gradual decrease in the proportion of citizens of voting age who actually vote in the southern states. The menace of this dormant ballot is found in the growing disrespect for law, the alarming increase in criminal lawlessness, indifference to civic affairs, and the gradual decline of the people in civic virtue and virile patriotism. This deplorable situation is not only a vital social and political question in the south, but in all its ramifications, this peril reaches the civic, social and economic life of every citizen of the United States and our insular possessions. It is a national evil that affects the whole country.

"In the presidential election of 1912, eleven northern states, with a total population of approximately 150,000 less than that of the eleven southern states, polled a total of 4,438,415 votes, while in the same election the 11 southern states polled a total of 1,540,514. The northern states polled 64.96 per cent of their total male population of voting age, and more than 66 per cent of their total white vote; the southern states polled less than 28 per cent of their total male population of voting age and less than 43 per cent of their total white male population of voting age. The total popular vote for presidential electors in 1916, was 4,980,736 in the 11 northern states, 1,870,209 in the 11 southern states.

"In the presidential election of 1920, the total popular vote in the eleven northern states was 8,473,044; in the eleven southern states it was 2,605,850. The census of 1920 gives these eleven northern states a total population of 642,221 more than the total population of the eleven southern states. Only 21.20 per cent of the citizens of voting age in the eleven southern states voted in 1920, while 60.88 per cent of the citizens of voting age in the eleven northern states voted in that election, and in the United States the average was 49.25 per cent of the citizens of voting age who actually voted. In Mississippi, 9.46, and in South Carolina, 8.51 per cent of the voting population voted in 1920.

"When we compare the percentage of qualified electors who actually exercise the franchise privilege in the United States (especially in the southern states) with the percentage of qualified voters, for example, in the United Kingdom, in the British commonwealths in France and in Belgium, respectively, who actually vote in these countries, the situation in the United States, by comparison with the more advanced and modern democracies, is deplorable and alarming.

Indifferent to Ballot.

"Manhood suffrage never has been popular in the southern states. Before the civil war, it existed more in theory than in fact. The social and political domination of the landed aristocracy tended to discourage the nonslaveholding qualified electors from exercising the privilege of the ballot. The practices of the ruling oligarchy since the war have not only eliminated the negro vote, but have discouraged the free exercise of the elective franchise by the white voters. There is now no democratic government or other form of government selected by the people in any country where the voters are so indifferent to the right of suffrage as they are in the southern states. The peril of the continued situation, in Georgia, for example, was clearly and forcibly stated by The Constitution when, in an editorial (June 23, 1910), it said:

These thousands of white Georgians have been robbed of that vote which, next to his home, is the institution dearest to the American citizen; the vote that has been bought with centuries of bloodshed, that is the emblem for which Americans have gone to war, the vote that is the sign manual and the main weapon of defense for that liberty upon which our government is founded.

"The menace of the present situation in the United States is found in the fact that citizens who are indifferent or careless about the franchise are usually good Americans. Under the

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Race Problem - 1924.
United States, -- Book Reviews.

NEW YORK CITY SUN
NOVEMBER 22, 1924

THE NEGRO'S CHANGING WORLD

By ROLLIN LYNDE HARTT.

THE NEGRO FROM AFRICA TO AMERICA. By W. D. Weatherford. Ph. D. George H. Doran Company. $5

A Southerner, born in Texas, educated in Tennessee and now president of the Southern College of Young Men's Christian Associations, the author of this remarkable book speaks for an element in the South little known to Northerners and little known, indeed, to the South in general. Note, for example, his treatment of lynching. "Contrary to popular opinion," he writes, "it is clear that lynching did not even originate out of a desire to defend womanhood, and it never has been used primarily for that purpose."

Further on he says of lynching: "It is necessary, it is claimed, because no legal punishment is severe enough to atone for the violation of white women. Those who make this argument, of course, do not know the history of lynching and they either neglect or do not know that three out of four persons lynched are not lynched for that crime. Again, it is argued that you cannot take a white woman into court to testify against a negro who has attacked her. This, of course, is wide of the mark. It is not necessary for her to go to court. Her deposition may be taken, or the jury may clear the courtroom, so as to give privacy to the hearing. Furthermore, the argument proceeds on the assumption that the woman is shielded from the public gaze by lynching the criminal rather than by giving him a fair trial. This is a wholly gratuitous assumption. There could be no possible method devised better calculated to start every street loafer's imagination and tongue to work than that of lynching. Every item of the hideous details is told and with grewsome additions and the whole brutal story is heralded to the world when a lynching occurs. Instead of protecting women from the vulgar gaze it turns the spotlight on and blows a trumpet for the assembling of a vulgar and gaping crowd."

Over and over again in the South I have heard good people advance precisely the arguments which Dr. Weatherford, a Southerner, is here combatting. They are tenets of the highly standardized orthodoxy that still dominates the South. To question their soundness is heresy. Nevertheless Dr. Weatherford dares to say, "Again it is argued that the crime is so terrible punishment must be summary and terrible in order to deter further crimes of the same nature. But the facts do not bear out the argument. Instead of deterring crime, lynching has seemed to make crime epidemic."

Over and over again in the South I have heard good people poke fun at negro education. "They all want to be 'professahs,'" I am told, and good people in the South still say, earnestly, "Of course you don't believe in sending them to college. That only makes them uppish and impudent. Besides, when you have given a negro college training where are you going to put him and what is there for him to do?" But Dr. Weatherford reports: "My observation of those who have been trained is that they are the most thoughtful and the most modest of all the group. A little learning may be dangerous and give its possessor, white or black, the swelled head, but sound scholarship has usually had the opposite effect with both white and black. Nor has it unfitted them to do their work among their own people. The faithful teachers, preachers and doctors who are serving their own race are ample answer to his objection." In the black belts of six Northern cities I have recently seen how true is Dr. Weatherford's contention.

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> These thousands of white Georgians have been robbed of that vote which, next to his home, is the institution dearest to the American citizen; the vote that has been bought with centuries of bloodshed, that is the emblem for which Americans have gone to war, the vote that is the sign manual and the main weapon of defense for that liberty upon which our government is founded.

"The menace of the present situation in the United States is found in the fact that citizens who are indifferent or careless about the franchise are usually good Americans. Under the leadership of unscrupulous politicians, especially in the large cities, the vicious and purchasable votes are a political boss, remains away from the polls on account of the indifference or indisposition of a political element, weather, indisposition or other engagements. Herein lies one of the great dangers of our government; an apathy that increases the menace of this oligarchy and will, if continued, subvert the whole system of government. The people are losing confidence in their government and are preserve the active principles of democratic institutions, there should be two great political parties; but it is clear, therefore, in order to preserve the active principles of democratic institutions, there should be two great political parties; but it is clear, therefore, in order to preserve the active principles of democratic institutions, there should be two great political parties; but it is clear, therefore, in order to preserve the active principles of democratic institutions, there should be two great political parties; but it is clear, therefore, in order to preserve the active principles of democratic institutions, there should be two great political parties; but it is clear, therefore, in order to preserve the active principles of democratic institutions, there should be two great political parties; but it is clear, therefore, in order to preserve the active principles of democratic institutions, there should be two great political parties; but it is clear, therefore, in order to preserve the active principles of democratic institutions, there should be two great political parties; but it is clear, therefore, in order to preserve the active principles of democratic institutions, there should be two great political parties; but it is clear, therefore, in order to preserve the active principles of democratic institutions, there should be two great political parties; but it is clear, therefore, in order to preserve the active principles of democratic institutions, there should be two great political parties; but it is clear, therefore, in order to preserve the active principles of democratic institutions, there should be two great political parties; but it is clear, therefore, in order to preserve the active principles of democratic institutions, there should be two great political parties; but it is clear, therefore, in order to preserve the active principles of democratic institutions, there should be two great political parties; but it is clear, therefore, in order to preserve the active principles of democratic institutions, there should be two great political parties; but it is clear, therefore, in order to preserve the active principles of democratic institutions, there should be representative and responsible. The representative character and responsibility of a political party can be maintained only through the exercise of the elective franchise by every qualified citizen of the United States. Some of the outgoing of republican governors in this country, notably in Georgia, have made party government a fundamental part of the American system, and we can easily perceive that the free and active exercise of the franchise by every qualified citizen can not be easily changed, or at least by a large majority, it should seem wise to changeity of the voters. Some of the out-

Loss of Confidence.

"The teachings and practices of the oligarchy have accentuated the indifference of the people concerning the "custom has made southern oligarchy and practices of the southern states, while the independent southern voter who will neither sell their ballots, nor be coerced into voting the men and measures of their choice, the American voter who will neither sell his vote nor cast it under the direction of the leaders of his party, even if this custom can not be changed, or even if it should seem wise to change the

standing evils which have resulted from the political system which for many years has prevailed in the south are the main topics of discussion. These topics may be summarized as follows:

"The pernicious results of illiteracy in the southern states are observed not only in the manifold evils of malfeasance and misfeasance in public administration, but also in criminal lawlessness and in social and civic disorders. Illiteracy and near-illiteracy, and the usual concomitants of extreme partisanship, provincialism, race prejudice and religious bigotry, are the principal underlying causes of poverty, lawlessness, civic and industrial backwardness in the southern states.

Educational Status.

"It has been asserted time and again in newspapers and periodicals and in congress that the southern states have been very liberal in expenditures for educational purposes, and that in this work they have taxed themselves beyond their means. Southern politicians have frequently referred to the 'white man's burden,' claiming that the southern people have contributed beyond their means, not only for the educational advancement of the white people, but also for the education of the negroes. Statistics from official reports do not support this claim.

"The southern states have not been taxed for educational purposes according to their means and their ability to pay. Official figures show that expenditures for educational purposes in the southern states are less on a per capita basis and less on a basis of taxable values than in other states. The southern states are not only behind other states of the American union, but they are behind every one of the British commonwealths, Hawaii and Porto Rico.

"One physical cause of deficiency and backwardness in the south is the hookworm disease and the highest percentage of infestation is found among the white illiterates. Writing about this disease some years ago, the late Dr. Walter Hines Page said: 'If there had been no hookworm victims in our southern states, it is certain that our national history would in some way, perhaps in many ways, have been different. Second only to the ravages of the hookworm pestilence are the manifold evils of child labor.' This is an old and distressing story of greed and inhumanity. Almost without exception, political leaders from the south have opposed all measures for permanent improvement in child labor conditions.

Pernicious Fee System.

"The vile and pernicious fee system in the southern states is an old and familiar story of greed, corruption and brutality. It is the main support of the execrable convict system and chain-gang. The history of peonage in the southern states is another story of sordid injustice and appalling horrors. In detestable and flagrant violation of federal lays, open and defiant has been the practice of peonage. One form of peonage is the outgrowth of the fee system; another more common form of peonage is the result of a rapacious system of landlordism by which tenants are swindled, frequently with the help of public officials. The land tenure system in the southern states is the worst in the civilized world.

"The most appalling record of crime in the civilized world is found in the southern states, where the number of homicides per 100,000 of population is the highest in the world. Lynch law is especially an American form of summary lawlessness, and from its beginning the evil has been more prevalent and persistent in the southern states than in other sections of the United States. It has been asserted time and again that lynching in the south was necessary to protect the white women. This spiteful libel on the negro has been proclaimed in congress, in political campaigns, on the lecture platform, written in books and dramatized. Since 1885, less than one-fourth of the lynchings of negroes were due to assaults on women. The Ku Klux Klan originated in the south, it was revived in the south and maintains its legal domicile in the south.

Industrial Slavery.

"With a population of more than 25,000,000, of which 17,000,000 are whites of the purest British and French stock in America, and 8,000,000 of the most advanced, highly-developed, industrious and patriotic people of the African race, the southern states are held in a condition of industrial slavery and political subjection. There has been industrial progress and wonderful development in certain localities in the south, but it has been in spots and it has contributed very little to the civic and material progress of the mass of the people. This development has been under a medieval and iniquitous system of land tenure, peonage, cruel and unjust contract labor laws, inhuman convict system, and merciless practices in the exploitation of child labor.

"A large amount of capital has been invested in certain localities and in many cases it has brought large returns to the investors, but the great bulk of the bonds and stocks of both private and public-utility corporations, and state and municipal bonds, are held by non-resident investors. The wealth of the south is owned by non-residents and a very small privileged class of citizens. The small deposits in savings banks the very small per cent of the total population who have savings deposits or other investments, increasing tenancy in the agricultural sections, the tumbledown farm houses, and the abandoned farms show the wretched condition of the great mass of the people.

"No country has been blessed with greater advantages of soil and climate, waterways, minerals, and other things supplied by nature, which, so far as natural resources and advantages go, have made the south a very rich country. Under the false teachings and provincial policies of the oligarchy by which they have been ruled, the southern people have unwittingly, or indifferently, assumed that their natural resources would insure their industrial progress and high civic attainments. They seem to ignore the historical truth that the greatness and stability of a country are not due to its natural resources but to the inherent qualities and educational attainments of its people.

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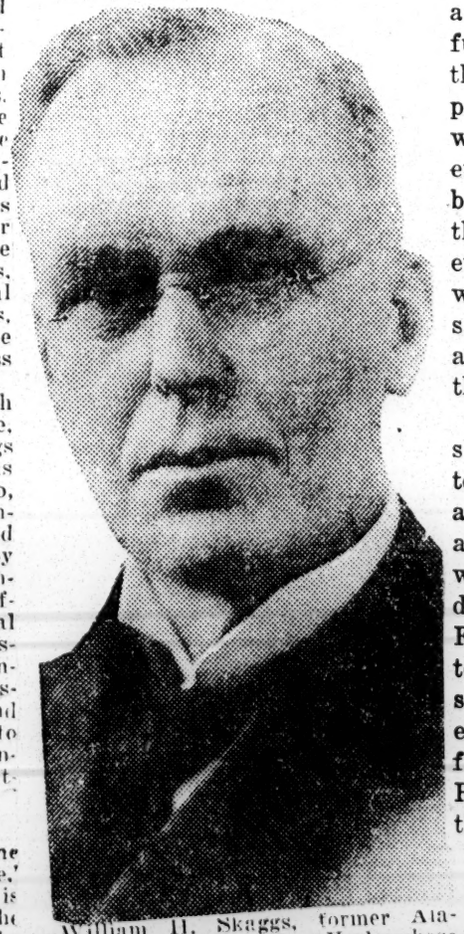

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Racial Unrealities

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Realities indeed! The poor innocents who spend their nickels upon this stuff believe that it represents a sound piece of investigation, that the conclusions stand like the rock of Gibraltar and the multiplication table, that there is such a thing as "racial realities," and that the scientists are greatly worried about it. Of course they are, but only because they appreciate that in the field of race we still know practically nothing and know that we shall know practically nothing for a long time to come. To take this ignorance and revaluate it into knowledge, to take hypotheses and turn them into established facts, is a variety of historical adulteration which in the end may prove almost as dangerous as similar experiments with sausage and Scotch whiskey.

standing evils which have resulted from the political system which for many years has prevailed in the south are the main topics of discussion. These topics may be summarized as follows:

"The pernicious results of illiteracy in the southern states are observed not only in the manifold evils of malfeasance and misfeasance in public administration, but also in criminal lawlessness and in social and civic disorders. Illiteracy and near-illiteracy, and the usual concomitants of extreme partisanship, provincialism, race prejudice and religious bigotry, are the principal underlying causes of poverty, lawlessness, civic and industrial backwardness in the southern states.

Educational Status.

"It has been asserted time and again in newspapers and periodicals and in congress that the southern states have been very liberal in expenditures for educational purposes, and that in this work they have taxed themselves beyond their means. Southern politicians have frequently referred to the 'white man's burden,' claiming that the southern people have contributed beyond their means, not only for the educational advancement of the white people, but also for the education of the negroes. Statistics from official reports do not support this claim.

"The southern states have not been taxed for educational purposes according to their means and their ability to pay. Official figures show that expenditures for educational purposes in the southern states are less on a per capita basis and less on a basis of taxable values than in other states. The southern states are not only behind other states of the American union, but they are behind every one of the British commonwealths, Hawaii and Porto Rico.

"One physical cause of deficiency and backwardness in the south is the hookworm disease and the highest percentage of infestation is found among the white illiterates. Writing about this disease some years ago, the late Dr. Walter Hines Page said: 'If there had been no hookworm victims in our southern states, it is certain that our national history would in some way, perhaps in many ways, have been different. Second only to the ravages of the hookworm pestilence are the manifold evils of child labor. This is an old and distressing story of greed and inhumanity. Almost without exception, political leaders from the south have opposed all measures for permanent improvement in child labor conditions.

Pernicious Fee System.

"The vile and pernicious fee system in the southern states is an old and familiar story of greed, corruption and brutality. It is the main support of the execrable convict system and chain-gang. The history of peonage in the southern states is another story of sordid injustice and appalling horrors. In detestable and flagrant violation of federal lays, open and defiant has been the practice of peonage. One form of peonage is the outgrowth of the fee system; another more common form of peonage is the result of a rapacious system of landlordism by which tenants are swindled, frequently with the help of public officials. The land tenure system in the southern states is the worst in the civilized world.

"The most appalling record of crime in the civilized world is found in the southern states, where the number of homicides per 100,000 of population is the highest in the world. Lynch law is especially an American form of summary lawlessness, and from its beginning the evil has been more prevalent and persistent in the southern states than in other sections of the United States. It has been asserted time and again that lynching in the south was necessary to protect the white women. This spiteful libel on the negro has been proclaimed in congress, in political campaigns, on the lecture platform, written in books and dramatized. Since 1885, less than one-fourth of the lynchings of negroes were due to assaults on women. The Ku Klux Klan originated in the south, it was revived in the south and maintains its legal domicile in the south.

Industrial Slavery.

"With a population of more than 25,000,000, of which 17,000,000 are whites of the purest British and French stock in America, and 8,000,000 of the most advanced, highly-developed, industrious and patriotic people of the African race, the southern states are held in a condition of industrial slavery and political subjection. There has been industrial progress and wonderful development in certain localities in the south, but it has been in spots and it has contributed very little to the civic and material progress of the mass of the people. This development has been under a medieval and iniquitous system of land tenure, peonage, cruel and unjust contract labor laws, inhuman convict system, and merciless practices in the exploitation of child labor.

"A large amount of capital has been invested in certain localities and in many cases it has brought large returns to the investors, but the great bulk of the bonds and stocks of both private and public-utility corporations, and state and municipal bonds, are held by non-resident investors. The wealth of the south is owned by non-residents and a very small privileged class of citizens. The small deposits in savings banks the very small per cent of the total population who have savings deposits or other investments, increasing tenancy in the agricultural sections, the tumbledown farm houses, and the abandoned farms show the wretched condition of the great mass of the people.

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Race Problem — 1924.

United States, — Book Reviews.

I

NEW YORK CITY HERALD
MARCH 9, 1924

Problems of the South

A Review by CALVIN WINTER.

DARKER PHASES OF THE SOUTH. By Frank Tannenbaum. G. P. Putnam's Sons.

ABUNDANT credit is due Mr. Tannenbaum for having handled hectic problems with the dispassionate calmness of a surgeon diagnosing a dangerous case. In his own words: "Intensity of feeling blocks any attempt to get at the root of the trouble." And of the amount of trouble in the present day South he finds no comforting doubt. From the dangerous folly of the Ku Klux Klan to the disastrous paternalism of the mill towns and the pauperizing influence of the single crop, he pictures the whole section as caught in a hopeless impasse, wrestling vainly with problems for which there is no solution—and this quest for an impossible formula, he tells us, "is a kind of emotional substitute for a facing of the facts." In other words, the facts are precisely what the South refuses to face.

The chief problems of the South are here discussed mainly under four heads, beginning with the Ku Klux Klan. The South's fear of the negro, as Mr. Tannenbaum sees it, "is deeper and more fundamental than mere cowardice or bravery"; it is "a fear of losing grip upon the world." The South still expects the negro to be "a good nigger," as he used to be. But our colored schools and colleges, with their thousands of graduates, have brought a new type of negro into being, with a sharply differentiated cultural outlook. Then came the war, which gave two million negroes "a vision of things undreamed of," which was one more factor that contributed to upset "the hitherto static relations between the races." The K. K. K., revived to meet the seeming "peril of the returning negro soldier," is "mainly a rural and small town institution," not taken seriously in the larger cities; but it is "hysterically sincere, and hysteria is always dangerous." And its chief danger lies in the fact that its activities, its hunts, raids and lynchings stimulate in the degenerate and weak minded negro "an irresistible desire to exhibit his powers."

Secondly, Mr. Tannenbaum takes up in detail the Southern mill village, "a curious institution, built behind the mill and as an adjunct to it. It has no life of its own; its destinies are spun by the mill. . . . It is not an incorporated village. It is private property. . . . The people have no political life. They do not vote." One gets the feeling, sums up Mr. Tannenbaum, "when one sees these long, emaciated figures, wan and sleepy looking, without vividness or interest, that it were far better that they had remained on the farm and scratched the soil with their nails, starved on bitter roots, killed one another in family feuds," than have gone to these mill villages.

The other two blots upon the South are the prison system and the single crop. Of the prison abuses, if only a half of what is here narrated were true it would be sickening—and we have the author's word that he has confined himself to the milder cases. As for the single cotton crop, he holds it responsible for the pauperization of the rural districts, the low standard of living, the lack of civic interest and civic pride.

In conclusion, the author sums up with an epigram: "The trouble with the South is that it has not trouble enough." More trouble would help to diversify its passions, fears and hates, help it to "escape from the vicious circle of abusing the negro because it fears him and fearing him because it abuses him." And the most practical remedy of all would be "the gradual migration of the negro and his replacement by foreign labor." The South needs the foreigner for its own sake, as a "tonic for its spiritual and social well being," as an antidote for its almost morbid "pride of race."

Such in very sketchy outline constitute the high spots in a volume that despite its temperance and sanity will surely kindle resentment and bitter controversy. But it is delightfully stimulating and there is a tonic strength in its dispassionate fearlessness.

"THE NEGRO IN OUR HISTORY"

Reviewed for The State by Francis Butler Simkins.

THE NEGRO IN OUR HISTORY. By Carter G. Woodson, Ph.D. The Associated Publishers, Inc.: Washington, D. C.

As a friend and I walked upon the streets of a Southern city we observed a negro painting a sign. My friend expressed surprise that "a mere negro" was capable of doing such deft work. Had I thought my friend receptive, I would have told him of the portraits produced by "mere negroes," and of poems and scholarly works composed by black hands. I have long since come to the conclusion that we as Southerners are too ignorant of the life and achievements of our Black citizens, although we often take pride in our alleged knowledge. We know little beyond the everyday achievements of the negro and almost nothing of his inner feelings. From the work before me, which is an excellent digest of what has been written concerning the race, we can learn much concerning the larger aspects of negro life. I believe that not many years will pass before some great novelist or playwright will give us in black and white an adequate picture of the negro soul.

From reading this book I gather among other facts the following significant evidences of what the race has produced: The Africans before the slave trade were possessed of a barbaric culture and developed the smelting of iron. In the old South there were several important negro schoolmasters. Tropical America produced Toussaint L'Ouverture, great negro patriot. Phyllis Wheatly, poetess of Boston, showed talent, and Benjamin Banneker, colored astronomer, showed such great ability that Jefferson appointed him on the commission to survey the District of Columbia. Contemporary Afro-America is producing poets and scholars of high ability. Henry O. Tanner achieved fame as an artist in Paris. While these facts may or may not be taken as evidence on which to base generalizations concerning the ability of the race, they certainly represent concrete achievement.

The belief popular among optimistic liberals, that the white race has shown a progressive tendency towards liberalism in its idealing with persons of color, is refuted by the historical details given by our author. In fact the negro was given better opportunities in the last half of the 18th century than he was given during the first six decades of the 19th century. In the earlier period many members of the race were taught to read, some became teachers, preachers and owners of slaves. During the later period the slave code was strengthened, knowledge was frowned upon and the activities of the free negro were restricted. In the 80s of the last century the South, for good or ill, manifested a greater liberalism in dealing with persons of color than at present, this in spite of the optimistic talk of the professors of "better relations." Then many negroes voted; there were no "Jim Crow" cars; an aristocratic paternalism was manifested towards the former slave. Today the blacks are more independent and the white Democracy in power demands that the race be rigidly segregated. The 19th century—I should like to remind the professors of Victorian sociology—has not everywhere obeyed Jefferson and John Stuart Mill.

It would be unreasonable to expect from a popular historian of the negro an interpretation of slavery from other than the moral position of the Abolitionists—the attitude assumed by all political historians. But the fact that the abolition of slavery was effected by an unwise and unnatural moral agitation, which resulted in greatest harm to the negro, will some day be admitted by the intelligent historians of the race. I hold to the theory that a careful study of slavery as a process of production will prove that slavery would have disappeared by a painless process, as it did in Brazil, and that the impatient moralists caused the tragedy of the Confederate war and its aftermath of reckless political remedies, given to a race which needed land and schools and not the principles of the Declaration of Independence. The white South suffered for Lincoln's venture into idealism; the negro still suffers from the fact that he was allowed to hold a few offices in the decade before 1876. Today the negro of Brazil suffers from no such history, because the "lazy and unmoral son of the tropics" let natural laws of production take their course; the energetic and moral Yankee did otherwise. A historian as intelligent as Dr. Woodson should have critically examined the work of the Abolitionists.

Of course it is inevitable that a work concerning a racial group which has not received ample consideration, written by a member of that group, should overstep the bounds of modesty. The chapter on "The Negro and Social Justice" is an argumentative plea, not historical exposition; the chapter on "The Negro in the World War" is designed to expose the alleged unjust discriminations visited upon sensitve members of the race, it is not the story of black regiments in the fight. Little proof is given to support the assertion that "American culture prior to the exploitation of the new world was in many respects like the culture of Europe." However, as compared with the exaggerated pretensions of the historians of other racial groups of this country (the Irish for example), this work is modest. Its critical sincerity is certainly a high tribute to the intelligence of the Afro-American reading public.

FRANCIS BUTLER SIMKINS.
Randolph-Macon Woman's College, Lynchburg, Va.

NEW YORK CITY TIMES
APRIL 13, 1924

COLORED AMERICANS

THERE IS CONFUSION. By Jessie Redmon Fauset. New York: Boni & Liveright. $2.

WHEN the negro appears in fiction it is almost invariably as the white man sees him, with his behavior and characteristics presented from the white man's point of view. And because it is with the domestic servant and day laborer class of the colored race that white people usually come in contact, that class is the one most prominent in our fiction. For which obvious reasons there is a good deal of novelty in this new novel, "There Is Confusion," the first novel of a young colored woman, herself a university graduate, who writes of the educated men and women of her own race, business men, lawyers and physicians.

The heroine of the book, Joanna Marshall, is an intensely ambitious and extraordinarily gifted young colored woman; she has a beautiful voice, a remarkable talent for dancing and the ability to become a great actress. Also she is very good looking, lithe, "splendid, glowing." Her father, who in his youth had been a cook in the home of some wealthy white people, had become a prosperous caterer; he had once hoped to be a great man, and his own thwarted desires were poured into his hopes for his children, and especially for Joanna, the most promising of them all. Joanna, even as a child, was interested only in boys and girls who wanted to make something of themselves, and it was this insistence of hers on the need for becoming "somebody" which first started Peter Bye on the career he found so difficult. Peter, who was "too handsome with his brown-red skin, his black silky hair that curled alluringly, his dark, almost almond-shaped eyes," adored Joanna from the beginning, and when she asked him what he was going to be when he grew up he instantly decided to become a surgeon. The story of the book is the story of Peter, Joanna and their friends, the greater part of the scene is laid in New York, first in West Fifty-third Street and then in Harlem, where Joanna's father was one of the first "ten colored men" to own an automobile; though we hear echoes of the old slavery days, the period is that of the present century, the action covering the years preceding and immediately following the World War.

Considered exclusively as fiction, the novel is mediocre; fairly well written, loosely constructed, with most of the usual faults of the propaganda story. Its claim to especial interest lies in its theme, in the fact that nearly all of its characters belong to a section of our population at once comparatively little known and constituting one of the most difficult and perplexing problems we as a nation are called upon to face.

Of this particular population section many types are exhibited in the book. Foremost of all stands Joanna herself. Her parents, "like many of the better class of colored people * * * did not meet with the grosser forms of race prejudice, because they kept away from the places where it might be shown," and it was not until Joanna tried to go on the stage that she found herself confronted by the color line. And when at last she did make a great success as a dancer, her manager did not dare to take her to the Southern States and show her to a Southern audience in the rôle of

"Miss America." Peter, too, had his difficulties, first as a medical student, later, in the war, as a colored officer. Then there was Vera Manning, who was so nearly white that she was able "to pass," and Maggie Ellersley, who had a very passion for decency and respectability, a passion which brought her out of the miserable tenement in which she and her mother had lived, and set them to running a lodging house for colored men. But Maggie's difficulties were greater than those of any of the others; she shared with them the drawbacks created by what the author calls "race prejudice," and worse still, she was a social inferior among that class of her own people where engagements were formally announced and week-end parties given. At school she had become intimate with Joanna's sister Sylvia, and at the Marshalls' house she met the girls who were their friends and who showed no desire to become hers. "The difficulty had been * * * that she had no background."

This note of insistence on distinctions of birth and background among the negroes themselves is emphasized again and again. When Peter goes to Philadelphia he is warmly welcomed by its colored society because he is "a Bye"; in each city, it would seem, there is a small, closely knit group of persons socially important who make "the status of the outsider very clear." Maggie was an outsider, though she "was like a yellow calla lily in the deep cream of her skin, the slim straightness of her body." It is in these glimpses it gives of a life about which the majority of white people know little or nothing that the book is unusual and interesting. Its author claims complete equality for the colored race, equality of every description. While not avowedly an advocate of intermarriage, a subject she avoids, there is a very definite suggestion of her feelings and beliefs in the matter in her account of the Graves family and its origin. "Two white sisters fell in love with two of their father's black slaves * * * ran away with their lovers and married them. Nature and God alike, instead of being disconcerted at this utter contravention of the laws of man, presented each couple with numerous children."

Negro Confusion

By FRANCIS LORETZ.

N. Y. EAGLE
MAY 31, 1924

A certain critic on the staff of a salmon-colored magazine published here in New York, of late has given odd moments to analyzing popular jazz tunes and musical revues, as exemplary negro art. The sincerity of the gentleman's purpose cannot be doubted; but his sense of values is infantile. To believe him would be to believe that "The Pie-Eyed Blues" and "Runnin' the Gamut" come close to summing up the best in negro art. Of course his enthusiasm has carried him too far, but since it seems to embrace willingly anything the colored people do, particularly anything which is likely to prove immensely popular, I wish Boni & Liveright would lose no time in sending him a copy of Jessie Redmon Fausset's noteworthy contribution to contemporary fiction, "There Is Confusion."

Since the illustrious sob-sister, Harriet Beecher Stowe, numberless people of questionable talent have attempted more or less boldly to find a place for the American negro in literature. In the main, the results have been anything but flattering to the negro; and few, if any, have attempted to explain or interpret his mental nuances honestly and understandingly. The important features about "There Is Confusion" are that it is unflinchingly honest, and that it is written by a cultured, well-educated negress about her own people. She is engaged in social service which has given her free access to phases of negro life that no white author could hope to see, understand or interpret. Consequently, her study of modern Northern negro character and endeavor is authentic.

Whatever may be fired from critical guns in derision of the inaptitude of the negroes below the Mason and Dixon line is likely to find its mark in the South's customary disregard for the humanities. The divinely inspired Klan canonizes itself on its ability to keep the black man in his place, without ever revealing from what supernatural source the Klan received its authority to specify any man's place. The North, however, without ever having taken the negroes to her heart, has at least permitted them a certain freedom and opportunity to develop and educate themselves as becomes human beings. In three generations they have produced not merely pugilists of international fame and rich, successful business men with flashing diamond horseshoes and enviable land owings; but also teachers, lawyers, politicians, military officers, physicians, surgeons, pianists, composers, singers, poets, dancers, journalists, novelists, actors, artists and sculptors. No race can boast of more rapid intellectual and artistic progress than this.

The progress, of course, is principally due to the sacrifices of the two generations that have borne the responsibilities attendant upon Civil War freedom. "There Is Confusion" acknowledges this openly, but considers with greater attention the progress of the third, or new, generation of Northern negroes—their problems, their ambitions, their education, their society, their acute consciousness of petty racial injustices, their brave hopes of making their race respected. As a novel, it is more wisely given over to accurate characterization and race group psychology than to plot. It reveals the subtlest variations of negro character as only a book written by an intelligent, cultured member of the colored race could reveal them. Miss Fauset's colored people do not carry on a continuous burlesque such as Octavus Roy Cohen pictures as the racial pastime. They are encouraged and thwarted in their endeavors precisely the same as the blondest Nordics are encouraged or thwarted. In short, they live in a perfectly natural fashion—as they find life, or as life finds them. The ambitious and the lazy are so because they wish to be so; or because their immediate ancestry or environment have prevented their being otherwise. Their color has nothing whatever to do with it. Jealousy and deceit, pride and covetousness, joy and despair, love and infidelity are portrayed purely as products of the free will, without the slightest trace of ever pardonable racial sentimentality. The result is an unprejudiced study of modern negro psychology written with profound knowledge and understanding.

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The story moves with a steady tempo in a circle of characters which have for their center the well-educated family of Joel Marshall, a successful negro caterer. Principal or minor, each of the characters is typical of the younger and older generations of negroes, as we Northerners have come to know them. One is a student reading law at Harvard who works as a Pullman porter during his vacations; another is a medical student who plays the piano in a fashionable cabaret; another is a woman who rises from tenement squalor, clings a little while to the fringe of a society that patronizes her, and then sinks back into a social position worse than mere oblivion—the divorced wife of a noted card-sharp; still another becomes famous on the stage; and so on. All very human, all endowed with intelligence and a free will, all molding their own destinies as they choose or as best they can, and none sacrificed witlessly to a maze of plot.

Every incident in the book is sensibly restricted to the normal modern life of the colored race in New York City or Philadelphia. There is no pretentious attempt to stir up in the minds of readers anything more sympathetic than a candid understanding of what the cultured negro is trying to achieve. In this, and this only, is Miss Fauset doggedly emphatic, and logically so. She devoutly believes that if her race is given the human opportunities which we willingly extend to the most illiterate foreigner, it will mold its thought, society and culture in a manner so peaceful as to give no one cause for anxiety or suspicion. What sting she feels in the distinctions made against colored people in public life, she resents freely, but reasonably and exactingly.

"There Is Confusion" indicates no desire on the author's part to represent her race in the role of a people tragically oppressed. But it does call to mind the irrefutable argument that the colored people have achieved a remarkable degree of commercial, intellectual and artistic success with the yoke of prejudice still on their necks. Furthermore, it gives a full view of negro life and manners north of Washington that is bravely realistic, even to the detail of mentioning the hair-straightening boon of the black race. If one considers nothing more than the straightforward, truthful information "There Is Confusion" contains, one feels in the mood to predict that it will cause far more judicious comment than Eugene O'Neill's play "All God's Chillun," and go much further toward promoting a whole, some entente cordiale between the black and white races.

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N. Y. Times
Book Review

THE negro has inspired some happy "small part" character sketches in American fiction and dramatics. What is perhaps the most distinguished of the O'Neill dramas, yet has seldom, if ever, formed the central content of a full-length novel. Robert McBlair in his new story, "Mister Fish Kelly," steps in to rectify this omission. He has made negro life in its own setting down South the warp and the woof of his narrative. He records the adventures of his titular hero with much humor and zest. But his humor does not consist in poking fun at racial peculiarities and differences. Rather is it the happy-go-lucky spirit which makes the negro character at its best so ingratiating. Rather is it that strange rubbing shoulders of the lugubrious and the downright comic which undoubtedly goes into the negro make-up and which on the printed page strikes a distinctly amusing note.

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Mr. McBlair uses the episodic method. Most of his chapters consist of well-rounded narratives which might stand, and perhaps have stood, as complete entities in themselves. They picture Fish as the cat's-paw in Lawyer Little's succession of risky ventures; they picture him as in a perpetual state of subjection to this stout and sinister shadow across his path, because physically and mentally afraid to refuse. Then comes the day when he endeavors to shake off this yoke through his marriage to Macedonia, daughter of the prominent and influential Mr. Clinton. But he succeeds only in putting himself still further under another's dominance. This time it is that of his redoubtable father-in-law. And then miracles began to happen. And there, basking in the approval of his astonished and admiring Macedonia, Mr. McBlair sees fit to leave him.

"Fish, how come poppa treat you so respectful? How come Lawyer Little skeered of you, too?"

"How come it? I done shook 'em both up in a bag of flour. Dat's how come it. I done change dere color."

Several of Mr. McBlair's episodes, notably the amusing account of the rum-running with the hearse, can put forward no claim to pristine freshness; but old laughs have the advantage at least of being weighed and not found wanting. Yet all the episodes fall well in line with accepted negro characteristics. He bases his whole effect on negro particularly in hinting at mob psychology and its resulting. And so it goes. And so it bids fair to end. But another philosophy, also akin to the animal kingdom, catches his imagination. He found it in the old saying, "Look a wild animal in de eye an' he turn away." Fish tried it on a dog, but the hound ran him "from hell on through." But that was all because "he warn't a wild animal." More successfully he tried this new idea of "scaring the other fellow first" on the bacon-hued Little. It worked wonders. More successfully still, he tried it on his father-in-law.

"Miss America." Peter, too, had his difficulties, first as a medical student, later, in the war, as a colored officer. Then there was Vera Manning, who was so nearly white that she was able "to pass," and Maggie Ellersley, who had a very passion for decency and respectability, a passion which brought her out of the miserable tenement in which she and her mother had lived, and set them to running a lodging house for colored men. But Maggie's difficulties were greater than those of any of the others; she shared with them the drawbacks created by what the author calls "race prejudice," and worse still, she was a social inferior among that class of her own people where engagements were formally announced and week-end parties given. At school she had become intimate with Joanna's sister Sylvia, and at the Marshalls' house she met the girls who were their friends and who showed no desire to become hers. "The difficulty had been * * * that she had no background."

This note of insistence on distinctions of birth and background among the negroes themselves is emphasized again and again. When Peter goes to Philadelphia he is warmly welcomed by its colored society because he is "a Bye"; in each city, it would seem, there is a small, closely knit group of persons socially important who make "the status of the outsider very clear." Maggie was an outsider, though she "was like a yellow calla lily in the deep cream of her skin, the slim straightness of her body." It is in these glimpses it gives of a life about which the majority of white people know little or nothing that the book is unusual and interesting. Its author claims complete equality for the colored race, equality of every description. While not avowedly an advocate of intermarriage, a subject she avoids, there is a very definite suggestion of her feelings and beliefs in the matter in her account of the Graves family and its origin. "Two white sisters fell in love with two of their father's black slaves * * * ran away with their lovers and married them. Nature and God alike, instead of being disconcerted at this utter contravention of the laws of man, presented each couple with numerous children."

N. Y. EAGLE
MAY 31, 1924

Negro Confusion

By FRANCIS LORETZ.

A certain critic on the staff of a salmon-colored magazine published here in New York, of late has given odd moments to analyzing popular jazz tunes and musical revues, as exemplary negro art. The sincerity of the gentleman's purpose cannot be doubted; but his sense of values is infantile. To believe him would be to believe that "The Pie-Eyed Blues" and "Runnin' the Gamut" come close to summing up the best in negro art. Of course his enthusiasm has carried him too far, but since it seems to embrace willingly anything the colored people do, particularly anything which is likely to prove immensely popular, I wish Boni & Liveright would lose no time in sending him a copy of Jessie Redmon Fausset's noteworthy contribution to contemporary fiction, "There Is Confusion."

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The progress, of course, is principally due to the sacrifices of the two generations that have borne the responsibilities attendant upon Civil War freedom. "There Is Confusion" acknowledges this openly, but considers with greater attention the progress of the third, or new, generation of Northern negroes—their problems, their ambitions, their education, their society, their acute consciousness of petty racial injustices, their brave hopes of making their race respected. As a novel, it is more wisely given over to accurate characterization and race group psychology than to plot. It reveals the subtlest variations of negro character as only a book written by an intelligent, cultured member of the colored race could reveal them. Miss Fauset's colored people do not carry on a continuous burlesque such as Octavus Roy Cohen pictures as the racial pastime. They are encouraged and thwarted in their endeavors precisely the same as the blondest Nordics are encouraged or thwarted. In short, they live in a perfectly natural fashion—as they find life, or as life finds them. The ambitious and the lazy are so because they wish to be so; or because their immediate ancestry or environment have prevented their being otherwise. Their color has nothing whatever to do with it. Jealousy and deceit, pride and covetousness, joy and despair, love and infidelity are portrayed purely as products of the free will, without the slightest trace of ever pardonable racial sentimentality. The result is an unprejudiced study of modern negro psychology written with profound knowledge and understanding.

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Race Problem – 1924. II

United States, – Book Reviews.

ing human stampede. He is best perhaps in those passages quoted verbatim of the irresistible darky lingo with its love of high-sounding word or phrase and with its quaint metaphor and pious flourishes. "Mister Fish Kelly" has its quota of pleasantly diverting pages, and might well go on any list for Summer porch reading.

6-8-24

"RACE AND NATIONAL SOLIDARITY"

By Chas. Conant Josey. Published by Charles Schribner & Sons, 597 Fifth Avenue, New York City. Price, $2.50. By mail, $2.60.

Mr. Josey, Assistant Professor of Psychology at Dartmouth collegs, is one of the group of thinkers whose teaching helped in the passage of the recent immigration law which discriminated in favor of the Nordic race and unnecessarily insulted Japan. The argument of the book, presented with commendable frankness, is as follows: 8-16-24

We, the white race, are in danger of losing our unique position, our world domination, because of the growth of internationalism. We are giving to the world too freely of our wealth and of our ideas. For our own preservation we must desist to some extent and live by the national, not the international idea. We must do this deliberately, understandingly, but our nationalism must not be narrow, but must include all the white race.

How is this to be done? By fostering both race pride and prejudice. By teaching that some form of exploitation is necessary if we are to secure the maximum good to mankind. By recognizing that conflict is essential and that if we do not have conflicts of races we shall have conflicts of classes. All nations have known this and have often engaged in national wars when class conflicts seemed imminent. By rejuvenating our youth that is losing its freshness, its absolutism and becoming critical, sophisticated. It should be instilled with a sense of its own superiority and its right to dominate. Lastly, by withholding much of the civilization that we now give to the darker races. We should discourage the investment of capital in backward countries. We should withhold from them not only our wealth but our science, our knowledge, our sanitation, our political ideals. "There is no reason why a strong cultural group should allow itself to be menaced by the rise of new industrial centres founded largely on its capital and knowledge We must regard as desirable a policy of deliberate exploitation."

This is a frank statement of what the white race, because it sees itself losing in numbers and ascendancy, might attempt to do to keep at least its present position. To many of us it is odious, but it is worth while to examine, if it is practical.

First we are to have a nationality that comprises the white race, (whatever that may be, it seems to exclude the Continent of South America. But when our youths are instilled with absolutism they forget just where the line should be drawn. The eugenist draws it at the Nordic race and gives us our present discrimination against Southern Europeans and Jews. The Ku Klux Klan draws it at white Protestants. Once recognize the sanctity of race prejudice and you can not line it up where you will.

And secondly, it seems extraordinary that so thoughtful a writer should suppose that any force today can stop the spread of capital and of ideas throughout the world. When it is only a few hops to China and back again, when the natives of Tahiti are indistinguishable in their dress from the tourists at Palm Beach, when Ford tractors plough the ground from the Arctic to the Antarctic, when Rockefeller institute has already brought health to the tropics, it is foolish to talk of holding back our civilization. One might as well attempt to stop invention as to stop the spread of it.

Professor Josey speaks more than once of the class struggle. It is to be averted at home by the improvement of working conditions that will come when less capital goes abroad. But the class struggle is on, among the darker races as well as here. It shows great ignorance not to recognize it. Even the pariah class has risen in India and Japan. The darker races are not as were the natives of the Congo when Leopold began his exploitation. And while there are plenty of nationalistic labor leaders there are plenty more who preach and practice internationalism.

Professor Josey's book is too academic to be likely greatly to influence youth. For youth must believe in change, in new values, since it is the youthful mind that has always given them to us. But it is good to read of a man who defends his course without hypocrisy, even though that course to many of us is not only immoral but fraught with far gerater danger than its defender endeavors to avoid. Just as we believe that the few hundred Japanese who might have entered this country had they been permitted to come in under the regular quota would have been far less a menace than the danger of war which we have courted in winning the hatred of the great Asiatic race. Pride and prejudice are dangerous things to grow. They attain great heights and they do not always choke out what is desierd by the sower of the seed.

N. Y. WORLD
JULY 27, 1924

BLACK-BIRDERS.

A Southerner Writes Well of the Negro's Coming to America.

A VOLUME of almost encyclopedic value is "The Negro From Africa to America" by W. D. Weatherford, President of the Southern College of Y. M. C. A.'s (George H. Doran Company). Dr. Weatherford is a Southerner who has made an exceptional study of the exotic dweller in his land and the product of his research is highly informative and satisfactory. He begins at the beginning of the problem—race hatred—and sees hope for its solution only in improved understanding of customs, thoughts and aspirations. The African background of the Negro comes in for careful consideration; its extent, its geography, its people are succinctly described, as well as social and religious life. A careful account of the slave trade follows.

We moderns are apt to look upon servile bondage as solely an African misfortune, but it is one of the oldest of human institutions, finding its first written record in Exodus. Men sold wives, children and themselves in the high civilization of Greece and Rome, where as Plato held they were "domestic animals possessed of intelligence." Slavery was indigenous in Africa among Africans. When white men ceased to sell each other they found profit in dealing in blacks. The cultivation of sugar cane introduced by Columbus brought bondsmen to Hispaniola in 1502, after which a black tide flowed for centuries from the Gold Coast to the islands and mainland of the New World, bringing with it a problem that exists to-day. It is singular that in our great Republic alone did it require the shedding of blood to break the fetters.

Historically interesting and accurate the chief value of the volume will be found in the survey it makes of the conditions of the Negro to-day. Despite all that has been said on the subject of his weaknesses, the facts show a formidable development on favorable lines.

The imported African was without economic training and under slavery acquired trades and a certain knowledge of systematic agriculture, but when his shackles were loosed he was a mere dependent driven by superior will, denied even the right of reading and writing. It is but sixty years since the bewildered freedmen began to look about with frightened eyes upon the New World in which they were cast to take care of themselves. It is to be doubted if any race so circumstanced could have done more than the black generations have accomplished since emancipation. Industrially speaking, 71 per cent. of the present Negro population is gainfully employed, a remarkable showing for their industry—far superior to that of the whites. Dr. Weatherford lists their occupations. It is remarkable for variety, and in many cases where skill of high order is required.

Negro Authors

SIR: The reviewer of There Is Confusion, in your issue of July 9, states that Jessie Fauset's novel is the first work of fiction from the pen of a colored woman in the United States. To mention but a few of her predecessors, Mrs. Frances E. W. Harper (who had some little vogue as a poet in the middle of the last century), published in 1892 a novel, Iola Leroy; of The Shadows Uplifted, which went into a second edition in 1893; Mrs. Alice Dunbar Nelson published a collection of short stories, The Goodness of Saint Rocque (Dodd, Mead, 1899), and Miss Sarah Fleming in 1918 published Hope's Highway.

Perhaps, There Is Confusion was meant, as your reviewer asserts, for people who know nothing about the Negro and his problem; it is interesting to note in this connection, however, the universal chorus of praise from the Negro magazines and newspapers and the warm interest it has awakened among a considerable group of white folk who have mingled for many years with just such colored people as are depicted in There Is Confusion.

ARTHUR B. SPINGARN.

New York City, N. Y.

NEW YORK CITY TIMES
OCTOBER 5, 1924

Manhattan's Map of the World

AROUND THE WORLD IN NEW YORK. By Konrad Bercovici. Illustrated by Norman Borchardt. 416 pp. New York: The Century Company. $5.

FOR those who yearn to become globe-trotters and yet glean their travel from printed descriptions that they read on journeys to and fro in the unglamourous subways or suburban trains, here is a book that has no dusty dryness in its marrow; here is the story of nearly all contemporary mankind under one roof, so to speak.

Mr. Bercovici opens his book of the intimate glimpses that may be had in New York City of nearly every race under the sun with a rather ambitious essay, rumbling with violent comparisons and profound thought; etched with fine feeling and, in this instance, a commendable lack of restraint. He then proceeds to carry his reader in to the Syrian quarter. Possibly few New Yorkers could, with certainty, identify this section except with the help of such guidance. How many stenographers and messenger boys, alert business and professional men who toil near Rector Street realize they are on the fringe of a small but somehow potential Damascus?

In this and in what follows there are personal glimpses, anecdotes a-plenty, snatches of conversation, remarkable in reality; little tales of actions that reveal sharp flashes in character. Somehow, despite the realization that he is reading fact, the reader is constantly obsessed with the idea that he is reading something that is a fiction—mostly because all these men and women living in our midst seem, as Mr. Bercovici puts it, a part of "a dream travel." With a particularly engaging gusto, peculiarly his own, this writer takes the reader from quaint restaurants to conversations with a wistful girl who deliberately wishes to sell her charms to the highest bidder that she may have fineries that her mother's fruit stand cannot provide.

We are led into a picture of Little Greece, a long day from the visions of pomp and glory that once lighted the skies of the Hellenes. What was once idealism is now transformed into a disregard for everything save the acquisition of money. The Greek, we are told, has supplanted the Italian as bootblack and fruit peddler; moreover, it is rather astonishing to learn that the Greek, numbering some hundred thousand hereabouts, has no more than one hundred of his kind engaged in manual labor.

Mr. Bercovici has gone to no end of patience to obtain all the facts about each of the races he portrays. He writes that there are 400,000 negroes in New York. Every twelfth person in New York, according to him, has negro blood. Irrespective of the fact that Chinese and negroes and more infrequently, Jews and Chinese intermarry, it is apparent that while all these races barter and squabble, they seldom mix bloods.

Tenement Roofs. A Lithograph by John Sloan.

Published in Scribner's Magazine.

Absorbed in the narrative, the reader journeys on to the east side, China, Little Italy, Greenwich Village, the Gypsy quarters, the Balkans, Spain, France, Germany, Hungary and scattered nations. With an expansive affection for mankind this man traces the effects of environments on character and of character on environments in those who come to the great lap of luxury. He informs us of the German Jew who founded the great clothing industry in this country; of the Russian Jew who came afterward and, through more economical means of production, gained control and thus supplanted the German Jew.

Here is one description of New York;

> New York, swirling with undercurrents that rise to be surface currents, and vortices encompassing a hundred other vortices, crunching, crying, crushing, yelling, overpowering all that is within reach; and its reach is as wide and as far as its fame has spread.

Now a bit about the practical Syrian:

> The Dutch looked upon these places as homes, as permanent habitations for themselves and future generations. The Syrian quite unconsciously considers every abode as a temporary housing tent.

Then a true version of Greenwich Village:

> For those who may be tempted to visit the Village, attracted to breakfast at a piggery or a crumpery, and dine and dance at a Green Horse or a Black Moon, or shiver among pirates on Christopher Street, or look into the fireplace of Romany Marie's shack, I want to say that this is not "the goings on" of the Village, but merely the fringe of it. Those who belong to the Village, the real ones, are not to be seen, or are seldom seen, in any of these places.

After jogging leisurely along with Mr. Bercovici one is bound to feel the contact of his Continental sincerity, his rather gossipy manner, and above all the reader must reflect when he has perused the last vivid page of this trip around the world in the constricted island of New York that he has been woefully ignorant of the strange lives that huddle under his window.

FRANK F. WHITFIELD.

SEP 30 1924

THE SOLID SOUTH

The Boston Herald publishes a somewhat biting review of the book, The Southern Oligarchy, by William H. Skaggs, (The Devin-Adair Co.,) which review is as follows:

> This 500-page book is a challenge alike to American democracy and to the Southern Democracy. It is written by a Southerner of the oldest stock, a scholarly, public-spirited citizen who has served as mayor of his native city in Alabama. And he writes with such vigor and such a piling up of facts and figures beyond dispute that the book is well calculated to stir even those who have accepted both the "solid South" and all the attendant political evils as something inevitable and unchanging. It is a frank and authoritative survey of the corrupt practices and criminal lawlessess of the few who run the 11 Southern States politically, and it is an appeal in behalf of the great mass of white citizens in the States who are held in political subjection and economic serfdom as well as in behalf of the Southern Negroes.
>
> It is not the statement of something new when we are told that in some Southern States only 5 to 10 per cent of the voting population cast ballots, and that in one Southern State only 154,000 votes are sufficient to send 12 men to Congress while in a Northern State that number sends only two. All that disfranchisement and unequality have been emphasized over and over. Mr. Skaggs devotes himself more to the evils which this system is bringing on the South itself than to its unfairness to the country as a whole. He shows that British Toryism in its era of greatest prestige did not dominate England more completely or ruthlessly than a small oligarchy has dominated the solid South during the past 40 years. That oligarchy is far more provincial than the old-time slave aristocracy, and contains fewer men of big calibre. Yet when the Democratic Party is in control in Washington, this Southern group of petty politicians, by the system of seniority that prevails in Congress, manages all legislation.
>
> The nature of Southern statesmanship, more especially in its local effects on the South, finds eloquent expression in the chapters devoted to the Southern school system, its prison and peonage system, its chain gangs and fee system, its policies toward child labor, and the hookworm. The result is a backward and impoverished South, which has a more appalling criminal record than any other so-called civilized land, and where the most flagrant political corruption prevails as a matter of course. Mr. Skaggs goes farther, and emphasizes the financial intemperance and delinquencies of the South and dwells on its defaults during the World War when the Wilson Administration manipulated the draft law to spare the Southern States from furnishing their quotas of troops.
>
> It is difficult to believe that this book is written in malice or in the spirit of partisanship. The author depends on Southern newspapers, on official records and on the utterances of Southerners themselves, for most of his material. He is pleading for the future of that part of our country which may be called, so far as its population origins are concerned, the most American portion of America. It is easier thus to set forth the evils of the Southern political system and to show the historic background of it all than to bring about the desired reform. Of course, the South needs—which means that the whole country needs—a division into two political parties of virtually even strength as in the other parts of the Union. So long as present party names survive, that Southern division is exexceedingly unlikely. That is true even though there are no longer the sectional questions which made the South solidly Democratic.
>
> Mr. Skaggs, however, refuses to credit the Southern Democratic oligarchy with any genuine party loyalty. He shows that it thrives mainly through the spoils system and keeps entrenched by its encouragement of race prejudices, bigotry, sectionalism and provincialism.
>
> As far from perfect as the South is and as many reforms as are needed here, the above gives a picture that is unjust. The fact is that it is difficult to get people to vote anywhere except when there are highly exciting contests. Here in the South, our excitement is over the primaries, and except in the border States the election is so certain that there is no need of attempting to poll a big vote. As to the South's attitude during the World War, except in certain Republican backwoods communities—in northwestern North Carolina, for example—where a considerable number of Republicans interpreted President Wilson's declaration that the purpose of the War was to make the world safe for democracy, as meaning safe for the Democratic Party—the South was notably loyal. Those who did not think the War a righteous one were overwhelmed by mass opinion that supported its objective—not only to arrest the threatened menace of Germany, but to make the world safe for free institutions and from future wars. A strong man like Senator Hardwick, who did not support President Wilson in the Senate, was defeated by one of the largest majorities ever polled in Georgia. The truth is that La Follette in Wisconsin, who held views very sim Presidency, whereas another section of the Hardwick, manage country is offering Senator La Follette.
>
> The most loyal section of the States Senate. There has been no sug-

Race Problem — 1924.
United States, Book Reviews.

Books on Our Table

It would seem that the subject of the revival of the Ku Klux Klan had by this time been pretty well exhausted. There have been thousands of columns written attacking the organization, and thousands more defending it, although the defense has not reached so large a public as the attack. But there is a good deal more to be said on the subject than has appeared in the newspapers. There has been all along a very emphatic need for a thorough investigation of the causes behind this significant social phenomenon, which, after all, cannot be dismissed with mere denunciation. It is a huge organization; in many communities its membership embraces practically all the "best people" able to meet its peculiar requirements for membership. The scandal among its high officials has not reached the rank and file of the order where there is still insistence upon the lofty and high-sounding principles so often enunciated by its members.

Frank Tannenbaum in "Darker Phases of the South" (G. P. Putnam's Sons) has gone straight to the bottom of the Klan's origin, growth and development, and done it with commendable fairness. His was an investigation conducted in the best spirit of scientific research, unshadowed by any emotional clouds. It is evident that he set out not only to tell the truth but to tell it simply and sanely. The Klan's roots run in a number of directions, but Mr. Tannenbaum thinks its tap is in the emotional starvation which is so prevalent in the country and in the small towns of the South—and in other sections as well, even to the suburban communities about New York. Lynchings are but another manifestation of this craving for excitement, which finds an occasional outlet in camp meetings and other religious ceremonies, but which otherwise remains dangerously bottled up for long periods.

Mr. Tannenbaum does not try to hit off a highly complicated situation with an epigram, which makes his book difficult to quote. He holds the scales evenly, and upon a subject so highly controversial as the Klan it is better for the reader to find out for himself what a good piece of work has been done than for us to try to illustrate the fact with a sentence or a paragraph. The Klan study is not the only one in the book. There are others on "The South Buries Its Anglo-Saxons," "Southern Prisons," "The Single Crop: Its Social Consequences in the South," and "The Problem of Southern Solutions." Every one is marked by the same spirit of fairness, behind which is an even-tempered knowledge of conditions which recognizes that reforms come slowly and are not born of much emotional hullabaloo.

"The South Buries Its Anglo-Saxons" is a remarkable study of conditions in mill towns. The textile industry is moving southward. Native Anglo-Saxon labor is being called upon to do the work. The existing system is one of the most complete and inviolate segregation, under a system of paternalism which chokes to death all individual initiative. Here we have a social problem of the first order, clearly and comprehensively outlined. The study on prisons is completely documented, which is important, because its revelations are shocking in the extreme. The analysis of the mental and spiritual devastation wrought by the rule of King Cotton is of a piece with the other studies in its intelligence and good sense.

Of solutions Mr. Tannenbaum, like most wise men, has few to offer. Trick formulæ have no real effect upon such problems save, as he says, to prevent us from doing what is to be done to attenuate and mitigate the evils that we know to exist. His comment upon the negro question is psychologically right; much of what he says about negro migration sounds prophetic, for the good effects he said would follow the continuance of the exodus have come about and are continuing.

Books of this sort are fundamentally necessary for the understanding of the social questions of our day, and Mr. Tannenbaum is to be congratulated upon a fine achievement in the investigation of problems which have rarely been viewed before except through the mists of prejudice.

H. B.

BOOK CHAT

By MARY WHITE OVINGTON
For N. A. A. C. P.

"Race Differences In Inhibition."—By Albert Lepel Crane. Published by G. E. Stechert and Company, 31 E. 10th St., New York City. Price $1.50. Postage 10 cents extra.

We are having a multitude of [illegible] intellectual and psychological [illegible] on race inhibitions [illegible] a test practically [illegible] white men and women and 50 colored men and women. The test is described minutely and seems to be as follows: The subject to be put to the test [illegible] required that he will suffer no [illegible] He is then led into a lighted [illegible] room and seated before a table and his hand placed in a definite space [illegible] where a very slightly heavy weight is suspended which if it falls will hit his hand. The weight descends and a slight electric current, to make fear the more likely, is then passed through the [illegible] hand. The weight [illegible] way, will the subject allow his hand to remain under the descending weight? I wot not. I can hear her scream now, while a newly arrived native from Africa would have used his hand to smash the apparatus.

[illegible] sight but by instruments to measure muscular and respiratory movements.

The results of this series of experiments upon the 200 people was as follows:

1. Sex differences were negligible.

2. The number of withdrawals of the white and colored groups were the same. The whites however scattered both their arms and breath [illegible] over a wider range of trials.

As illustration, if white and colored were in a falling elevator the two races would be about alike in their fear, but if they got to the ground unhurt the Negro would walk off and think no more about it, while the white would be jumpy for some time afterwards.

These are the results of Mr. Crane's long series of experiments. But they don't show what he expects them to. He starts by asking: "What is the psychological explanation of the impulsiveness, the improvidence, the immortality which the Negro everywhere manifests?" To this pretty postulate he has no answer. At times he finds the Negro stands the tests better than the whites. 25, out of 82 whites make the silly remark that they did not experience any desire to withdraw their hands, but they did have to exercise self-control. Only 4 Negroes make this contradiction. But, Mr. Crane explains, "We may assume that the introspection of the whites are the more reliable." Again, he asks the question, "To what extent does an individual's success with the test depend upon his intelligence?" Not at all," is his reply, "because the Negroes do as well as the whites, and we know the Negro's intelligence is lower than the white." And he ends by suggesting that the Negro's success is because "both the drive and the volitional factors were operating on lower planes than the white's,—the two factors being lower to almost functionally equal degrees, with the result that these differences tended to offset each other." I suspect Mr. Crane hails from Dixie.

To an ordinary reader the experiment seemed to show that sex and race alike were negligible, the result proving that a present day environment brought similarity in reactions. Would one of Jane Austin's heroines have kept her lily hand under the descending weight? I wot not. I can hear her scream now, while a newly arrived native from Africa would have used his hand to smash the apparatus.

COLORED AMERICANS

THERE IS CONFUSION. By Jessie Redmon Fauset. New York: Boni & Liveright. $2.

Nov. 3-24

WHEN the negro appears in fiction he is almost invariably as the white man sees him, with his behavior and characteristics presented from the white man's point of view. And because it is with the domestic servant and day laborer class of the colored race that white people usually come in contact that class is the one most prominent in our fiction. For which obvious reasons there is a good deal of novelty in this new novel, "There Is Confusion," the first novel of a young colored woman, herself a university graduate, who writes of the educated men and women of her own race, business men, lawyers and physicians.

The heroine of the book, Joanna Marshall, is an intensely ambitious and extraordinarily gifted young colored woman; she has a beautiful voice, a remarkable talent for dancing and the ability to become a great actress. Also she is very good looking, lithe, "splendid, glowing." Her father, who in his youth had been a cook in the home of some wealthy white people, had become a prosperous caterer; he had once hoped to be a great man, and his own thwarted desires were poured into his hopes for his children, and especially for Joanna, the most promising of them all. Joanna, even as a child, was interested only in boys and girls who wanted to make something of themselves, and it was this insistence of hers on the need for becoming "somebody" which first started Peter Bye on the career he found so difficult. Peter, who was "too handsome with his brown-red skin, his black silky hair that curled alluringly, his dark, almost almond-shaped eyes," adored Joanna from the beginning, and when she asked him what he was going to be when he grew up he instantly decided to become a surgeon. The story of the book is the story of Peter, Joanna and their friends; the greater part of the scene is laid in New York, first in West Fifty-third Street and then in Harlem where Joanna's father was one of the first "ten colored men" to own an automobile; though we hear echoes of the old slavery days, the period is that of the present century, the action covering the years preceding and immediately following the World War.

Considered exclusively as fiction, the novel is mediocre; fairly well written, loosely constructed, with most of the usual faults of the propaganda story. Its claim to especial interest lies in its theme, in the fact that nearly all of its characters belong to a section of our population at once comparatively little known and constituting one of the most difficult and perplexing problems we as a nation are called upon to face.

Of this particular population section many types are exhibited in the book. Foremost of all stands Joanna herself. Her parents, "like many of the better class of colored people * * * did not meet with the grosser forms of race prejudice, because they kept away from the places where it might be shown," and it was not until Joanna tried to go on the stage that she found herself confronted by the color line. And when at last she did make a great success as a dancer, her manager did not dare to take her to the Southern States and show her to a Southern audience in the rôle of "Miss America." Peter, too, had his difficulties, first as a medical student, later, in the war, as a colored officer. Then there was Vera Manning, who was so nearly white that she was able "to pass," and Maggie Ellersley, who had a very passion for decency and respectability, a passion which brought her out of the miserable tenement in which she and her mother had lived, and set them to running a lodging house for colored men. But Maggie's difficulties were greater than those of any of the others; she shared with them the drawbacks created by what the author calls "race prejudice," and worse still, she was a social inferior among that class of her own people where engagements were formally announced and week-end parties given. At school she had become intimate with Joanna's sister Sylvia, and at the Marshalls' house she met the girls who were their friends and who showed no desire to become hers. "The difficulty had been * * * that she had no background."

This note of insistence on distinctions of birth and background among the negroes themselves is emphasized again and again. When Peter goes to Philadelphia he is warmly welcomed by its colored society because he is "a Bye"; in each city, it would seem, there is a small, closely knit group of persons socially important who make "the status of the outsider very clear." Maggie was an outsider, though she "was like a yellow

calla lily in the deep cream of her skin, the slim straightness of her body." It is in these glimpses it gives of a life about which the majority of white people know little or nothing that the book is unusual and interesting. Its author claims complete equality for the colored race, equality of every description. While not avowedly an advocate of intermarriage, a subject she avoids, there is a very definite suggestion of her feelings and beliefs in the matter in her account of the Graves family and its origin. "Two white sisters fell in love with two of their father's black slaves * * * ran away with their lovers and married them. Nature and God alike, instead of being disconcerted at this utter contravention of the laws of man, presented each couple with numerous children."

Book Chat

by

MARY WHITE OVINGTON

"There Is Confusion"

By Jessie Redmon Fauset. Published by Messrs. Boni & Liveright, 61 West 48th St., New York City. Price $2.00. Postage 10c.

IN this story of colored people and their social life, Peter Bye, the hero, charming, able, but sometimes irresponsible, learns at the last that he has white blood in his veins. His great-grandfather was a mulatto. Turning to his wife he says: "See dear, this is the result of all I need to be. My ingratitude, my inability to adopt responsibility, my irresoluteness come from that strain of white Bye blood." When one remembers the number of white men in the South who, on learning that they have a strain of colored blood in their veins, turn brutes and rapists, one can see the pleasure that Miss Fauset had in penning those lines.

But this should not be quoted as typical of the book. Its satire is very occasional, perhaps unconscious. It is a story written by a colored woman of distinction, detailing the life of a group of young people, the most of them born into the most cultured circle of the colored world. It takes them from their childhood into their married life, and details the many adventures and vicissitudes that befall them on their way. This attempt, however, to tell of so many people is the most serious criticism of the book.

There are three good stories in it, that of Joanna and Peter, the hero and heroine, told with some detail; that of Maggie Ellersley, the best drawn of the characters, a climber who wants to be well established socially more than anything else in life; and that of Vera, the white colored girl and her dark lover. We only get glimpses of them, and the great moments of their lives are hurried over to get on with the story. But we do glimpse them, and for the first time since Chesnutt's stories, move freely through the colored world.

I cannot imagine any colored person who knows the world Miss Fauset depicts who can fail to get and read this book. Peter, Phillip, Henderson, Joanna, Maggie, Vera, here are different types, but all virile young people. Race prejudice touches them all. Not in dramatic ways, in lynchings or suicides, but in finer, more subtle fahion. With Peter Bye it acts first as a soporific, but later as a spur. He is asked patronizingly to meet one of the "white Byes," whose people once held his family as slaves; and, stirred at the insult, he goes back to his difficult task, as medical student. Joanna, consummate prig, it softens a little. It has an unlovely way of fostering self-consciousness.

For a white reader, the social stratifications described in the colored world will be of great interest. Here is as much snobbery as one finds among the "first families of Virginia," as depicted by Thomas Nelson Page. "I can't endure this utter separation from people who mean something," Maggie Ellersley cries, telling her reluctant lover that his name would give her entrance into the best families in Philadelphia. And do the best families hanker in their turn for association with the whites? Not at all, but they want to be noticed by the whites. They want so to succeed that the white race will have to recognize them. The world must know their talent and genius.

Is this colored world that Miss Fauset draws quite true? I know too little to criticise, and yet I miss a big spiritual force that I have myself seen throbbing there. What do you think, who read the book? I want my readers to tell how true they think this picture of the young men and women in the colored world. Write and give me your opinion.

In Black and White

DARKER PHASES OF THE SOUTH, *by Frank Tannenbaum. G. P. Putnam's Sons. 203 pp. Price $2.00 postpaid of The Survey.*

THIS collection of essays, published in part in the Century Magazine, has not that formal unity of other descriptive monographs which, while endeavoring to tell you "all about it," contain much less accurate observation on essentials than Mr. Tannenbaum is able to present. This young author has mixed in many circles and developed a sympathetic ear for people confused by the practical problems of social life, whether they be unemployed laborers or large employers, foreign-born radicals or government officials with an American family tree rooted in the Revolution. As a consequence his interpretation of the South in its industrial and race relationships is full of understanding for the way in which different attitudes have arisen and survive the social and economic changes now taking place. He does not condemn, he explains; and, for the most part, his explanations are historically and psychologically convincing.

Other writers have traced the recent growth of the Ku Klux Klan to the paradox that the South fears both the dominance of the Negro race and the loss of the Negro as an economic asset. But none have with greater precision dissolved this paradox by showing the variety of factors that influence and modify these fears, by tracing the roots of the Klan as he does to the soil of boredom and depression in the small town of the South.

Mr. Tannenbaum analyses delicately but none the less with precision the unsatisfied desires that find vent in perverted attitudes to sex and in the commitment and toleration of a brutality which without an understanding for the background from which they spring would be inexplicable. His description of southern penal methods undoubtedly will be attacked as limited too much to their darkest aspects, without sufficient recognition for the growing and, here and there, already successful reform movement. But he does not pretend that his picture is complete; his task is rather to awaken America, not least the South itself, to stronger efforts.

The chapters dealing with the mill village and with rural conditions, on the other hand, portray conditions that are general. So far as the former are concerned, no very exhaustive research is needed to confirm the view that the South in its industrial development has learned almost nothing from the experience of the industrial North in labor management. All the old mistakes for which the country is paying so dearly in strife and inefficiency are here being repeated on a colossal scale—not from the motive of greed but, on the contrary, from that of a mistaken sense of social responsibility, a truly tragic situation.

The last chapter of the book, containing suggestions for solutions of some of the outstanding problems of the South, is most stimulating but not altogether satisfying. The present reviewer, for instance, impressed and depressed as he often is by the hardened attitude of the southern white to the Negro, cannot assent to the repeated statement that "there is no solution." The race problem as such, it is true, will never be solved, just as the poverty problem until about two decades ago seemed insoluble. But it can be broken up into a number of component problems for each of which there is a practical solution. Not once in the book does Mr. Tannenbaum mention the growing movement for interracial cooperation which directs its energies, with ever-increasing success, to concrete tasks of betterment—tasks which, it is true, do not solve the race problem but which narrow it down, as the educational movement among whites and Negroes, the modernization of the churches, the growing prosperity of the Negro in industry and in diversified farming, the lessened congestion through emigration, the incoming of foreigners, the financial integration with the North, the industrialization of certain states and other factors narrow it down in other respects. Pessimism and impatience are perhaps less justified today than ever. The influences that make for friction may seem to grow more rapidly than those that make for tolerance; but a catastrophic readjustment is not inevitable if North and South combine in efforts to find—not a way out, for Mr. Tannenbaum is right in saying there is no single solution—but ways to strengthen the liberalizing elements already at work.

B. L.

Race Problem – 1924.

United States.—Book Reviews.

BOOK REVIEW

"The Veiled Aristocrat," by Miss Florence Sanborn. The Veiled Aristocrat is one of the stories of the color line, and differs from a large number of stories of that sort, in that it attempts to depict the life of the better class of Negroes, and to analyze the problems which they have to face. The plot is laid chiefly in the city of Chicago, though it depicts conditions in other parts of the country. The chief characters of the book are Rod Roscoe, a young white man, Carr McClellan, a Negro, Natalie Cartwright, the daughter of a multimillionaire American engineer.

The story opens with Roscoe who lives in a little country town in the middle West, who is brought up with the usual prejudices against Negroes, but who has talents that find no expression in the backwoods place in which he was born. Because he does not respond to the environment in which he lives, his parents felt very much alarmed over him. He has the instincts of an artist, but they desire him to be a hardware merchant, succeeding to the business which his father has. By chance on a visit to a hospital for World War Veterans, he meets Carr McClelland, a young colored man graduate of Harvard University, who himself an artist leads the young white man into new realms of thought and imagination, and helps him to discover himself as an artist. McClelland moves to Chicago and is soon followed by the young white man who takes up his abode in the 35th and South Park Avenue District inhabited by a better class of Negroes. Here under the tutelage of a young Negro dancing master, he becomes expert in this line of endeavor and becomes the most popular dancer in Chicago. He does not, however, lose his love for the black people, and he is led more thoroughly to appreciate their difficulties by the fact that those who taught him and inspired him were not able to appear to public advantage as he their pupil was.

As the story is about half finished, there enters into it a young woman, Natalie Cartwright whose father is a millionaire engineer, who comes France to take up her abode in the old family homestead on the North Shore Drive. Here because of her wealth, she meets a number of the so-called best people of the city and gives promise as her father desired, of embarking upon a season of social conquest. He has millions of dollars all of which are put upon this only daughter. She through Rod Roscoe, becomes interested in Negro life. She has heard him tell of so many wonderful things which the Negroes have done, so much talent which is among them, and such wonderful progress that they have made—progress which, according to him, could not be duplicated by any other race on the earth. Being French born, not having American prejudices, she is anxious to see this side of America's life. Her first visit to a social gathering of Negroes impresses her most deeply. The varied color gathering, the charm and grace of the women and the culture and dignity of the men impress her, and she falls in love at first sight with Carr McClelland, the Negro artist.

The story follows the usual American conception of such love in that her father upon his return to America, hears of it and threatens to kill McClelland but the girl clings to him. The whole story ends with the appearance of Carl McClelland's mother on the scene who reveals the fact that Cartwright's wife whom he married in France was a colored woman from Mississippi, and that his daughter with all of her millions is colored, and the marriage is permitted to go on.

The author of course, follows the conventional style of most American writers, in that they do not marry a Negro and a white person. Usually at the end of this type of story, a Negro who has been thought to be a Negro all of the years, is found out to be a white man or a white woman, and the two have married. In this case Miss Sanborn makes the woman of Negro blood.

It is strange that most of these authors do not go true to life, and make the Negro and the white woman, or the white man and the Negro woman marry, and give us something as to this union. Perhaps it is asking too much to ask the American author to go against the evident and strong opposition to such unions.

We think that the book is significant in that it emphasizes the art side of Negro life which is not generally used, and in the conversations throughout the book, the author gives facts regarding the Negro life which are not generally known, and her own idea of the solution of the Negro problem, that of knowing more about Negroes, coming in closer contact with them, and instead of exploiting their worse side, becoming familiar with their better side, to look not so much on the outside of a man as upon the man himself, and what he is capable of doing. The book is published by the Associate Publishers, Washington, and costs $1.50. We heartily commend it. It is very refreshing and will prove helpful.

FAITHFUL TO THEIR TRUST.

I. Jenkins Mikell, a native of Edisto Island, South Carolina, who is the son of the owner of many slaves and who was reared when slavery existed in this State, has recently written an entertaining and admirable book, "Rumbling of the Chariot Wheels." In referring to the War Between the States, he says:

"Our women and children for four years were absolutely at the mercy of the slave, who, fully aware that the white man, his owner, was away fighting to keep him enslaved, yet provided for them, protected them, laid down his life for them, and never, never once insulted them or in any way took advantage of the situation. All honor to the negro race! The South should, by concerted action of the States, raise such a monument to him as to show our gratitude forever and set forth his loyalty, integrity and faithfulness. I have no sympathy, rather abhorrence, for the mob who lynches a negro for the slightest infraction of law—often imaginary. Ah! If these lynchers could only have seen those times, as the writer did, when our women and children and old men were as babes in their hands. Our helplessness, our utter dependence on their mercy was most apparent, most pitiable, most tragic, and they were loyal thru it all. And lynching is the return the Twentieth Century civilization is making for all that we have received from them in the past!

"The behaviour of the whole negro race in the South has always been to me a cause of wonder and admiration. And I say without fear of truthful contradiction, that it is without parallel in the history of the human race. For loyalty, faithfulness, dependability and trustworthiness the negro in the Civir War had no peer. Here they were protecting, supporting, aiding and often dying for a people who they believed were at war to keep them as slaves, as chattels, and, on the other hand, refusing aid, sympathy, and material help to a people who were at war to give them what their souls most desired—their freedom. This spirit was universal among them. . . . This loyalty, this faithfulness to trust, extended to a much higher plane—the highest that can be reached—than that of material things. It reached a realm little thought of and seldom spoken of. It was a fidelity towards the women of the Southland, the mothers, wives and sisters of the men who were fighting to keep them enslaved, who were committed to his care. The negro in the War Between the States had it in his power to have stopped the conflict at any time, within thirty days not by fire, not by the sword, not by starvation, but simply by starting a mad orgy of moral depravity, of criminal assault on our women, that would have left Lee with not enough men to place sentries around the empty tents of his phantom army. It would have been a call home that no power on earth could have stopped. Again I say all honor to the negro race who, in our extremity, was not found wanting. I do not recall even a whisper of any such attempt at criminal assault ever having been made in the four years of fratricidal struggle."

This is no overstatement, but the truth, which ought to ever be remembered by both races in the South. Such a marvelous record of fidelity to duty and of high moral conduct should inspire the negro race to emulate it, while, on the other hand, the recollection of it should move the whites always to be considerate and just in their treatment of the descendants of those who never violated their trust. The fact that in South Carolina last year there was not a lynching gives basis for the hope that the relationship between the two races is improving and is to be more friendly and tolerant.

The South: A Psychological Interpretation

Darker Phases of the South, by Frank Tannenbaum. New York: G. P. Putnam's Sons. $2.00.

SO much has been written about the South and its problems that one instinctively shies away from the subject. What is there still to be said that is either new or true? What room is there for another "solution?" Mr. Tannenbaum offers no solution. What is still more to his credit, he had no concealed solution in his pistol pocket when he set out to make this study. His equipment consisted in a mind well trained in modern psychology—and therefore open and observant—a great stock of genuine human sympathy, and a well balanced judgment. It has enabled him to discover a great deal that is both new and true. He is occupied with institutions and social conditions that are essentially evil, yet he is so careful to make allowances for historical development and to distinguish between social behavior and individual character and responsibility that no fair-minded reader can accuse him of "attacking the South." Indeed, he may be criticized for a too apparent anxiety to conciliate Southern touchiness. The South is not really so afraid of plain speech—provided malice is absent—as most Northerners assume.

The problems Mr. Tannenbaum studies are the Ku Klux Klan and the habit of violence, the cotton mill town, the Southern prison systems, and the tyranny of King Cotton. According to his interpretation—essentially a just one—there is a sore spot in the conscience of a vast number of southern men resulting from their attitude toward the women of the colored race, on the one hand, and their attitude toward white women on the other; from the identification of love with the one and lust with the other; from the collective forces working toward an infra-human brutalization and a super-human idealization in a department of human psychology where there can be no health without unity. It is inevitable that influences originating in the overstrained and distorted feelings of the ruling race males are reflected in some form in the minds of the white women, and also in the minds of the Negroes. The latter are impelled toward the "unspeakable crime" by the very fact that it and the penalties inflicted are unspeakable. And nothing but such a reflected influence can account for the cases in which white women and girls have built up fictitious accounts of advances and assaults, to the frightful undoing of some poor colored wretch.

The presence of two distinct races on one soil would present a serious psychological problem, in any case. It is tremendously aggravated by a condition of life in which most of the community is chronically starved, emotionally and intellectually. All rural America suffers from such starvation, but no part so much as the South, where illiteracy is still common, and where even those who can read have neither books nor the desire for them; where the one-crop system, with its inevitable impoverishment of the worker on the soil, has produced a whole population of nomadic tenants among whom a normal social life is impossible.

Mr. Tannenbaum is not the first to emphasize the destructive effects of the one-crop system. I have nowhere seen an indictment at once so sweeping and so just as he brings against the system. It is King Cotton that has transformed the great mass of the rural white population into miserable tenants, hopeless, shiftless, ignorant, anaemic. These southern poor whites are essentially of good stock, for the most part. A baneful agricultural system has made them what they are, just as the same system has imposed upon the southern landowner, typically a kindly and generous man, the necessity of supervising and driving his tenants as the mediaeval lord supervised and drove his serfs.

Many have looked to the increasing industrialization of the South as a possible relief from the evils of a rural system that fails to give the essentials of a good life to the masses. But this industrialization has in large part taken the form of the "mill town," where families drawn in from the country live in company houses, walk on company streets, attend company churches, send their children to company schools, to be educated for life in the company factory. In other words, it is industrial peonage, replacing rural peonage. The results are what might be expected, a population without initiative or ambition, promptly rendered unfit for agricultural life but not fitted for any other life beyond the mill. These people, too, are of good stock, the stock that produced Calhoun, Jackson, Lincoln. From the mill towns no persons even of county note are emerging. The South is subjecting these Anglo-Saxons to influences that involve their degeneration and decay. It is no serious exaggeration to say, with Mr. Tannenbaum, that the South is burying them.

Let us hurry over the author's account of the prisons, the penal farms and chain gangs. The conditions he describes, largely through excerpts from official documents, would be beyond belief, if it were not for the fact that every section of the country, and every country, handles its prisoners in ways that are beyond belief. Packing men in steel cages, eighteen in a cage 7 x 7 x 14, under a sheet iron roof in the blazing southern summer, riveting gnawing chains on them, beating them to a pulp, starving them, imposing on them a community of vermin and disease—such things men do to men today, not in Russia under the Bolshevik usurpers but in America under the duly constituted authorities. It is time to start a crusade for the good old English rule of executing every man who cannot be safely left at large. Henry VIII killed a man but once. We do it a thousand times.

As I have said, Mr. Tannenbaum offers no solution. He does not believe in "solutions." They are, he believes anodynes rather than remedies—anodynes, however, for the surgeon, not for the patient. He does, however, see signs of a change for the better. The Negro is moving North, thus relieving the South of the besetting fear that the black race will outbreed the white. His place will have to be taken, Mr. Tannenbaum thinks, by foreign labor which will bring in new problems, new fears, new hatreds to dissolve the unhealthy fixation on the Negro problem. The book was written, it must be remarked, too early to make due allowance for the recent development of sentiment for restricting immigration. For my own part, I have more faith in such conscious efforts to improve both economic conditions and race relations as are making in North Carolina than in any extensive replacement of the southern population by foreign stock. There is plenty of public spirit in the South to effect substantial improvement once it finds a workable program on which it may concentrate.

ALVIN JOHNSON.

Race Problem — 1924.
United States.

Will Our People Remain in the South and Enjoy the Fullfillments of the Following Prophecy?

Can the South Prosper Without the Negro Prospering With It?

The Opportunity of a Lifetime Is Knocking at the Negro's Door

COMMERCIAL EXPERT GUEST OF NEW ORLEANS ON SOUTHERN TOUR

The South is destined to attract the attention in th next twenty years that the West has attracted in the last twenty, says B. C. Forbes, editor of Forbes' financial magazine and trade expert, who arrived in New Orleans last month to inspect for himself the great port around which the new prosperity will be builded.

Every part of the country should know the lesson the South has to tach, Mr. Forbes thinks, and therefore he is visiting cities all along the Gulf coast from Florida to Texas to learn in detail the causes of the renaissance and write about them.

Mr. Forbes was given a warm reception when he arrived yesterday from Mobile and Florida parts. He was the guest at a dock board luncheon at which Rudolph S. Hecht, president of the Hibernia bank and of the dock board, presided, and former mayor, Martin Behrman, responded. Later he was taken for inspection of the harbor and Industrial canal. At the luncheon he told why Dixie is to be a cynosure for the world for years to come.

"The rest of the country does not realize the transition, the transformation that has been going on in the South," he said. "The development of the West has attracted chief notice during the last twenty years. The development of the South is destined to attract notice during the next twenty years. The evolution of the South from agriculture to industry alrady is vigorously under way.

"The cotton mills of the South, for example, now consume more cotton than all the mills of New England. The South has come to the front in the production of oil. Birmingham has become a veritable Pittsburg. The South is rapidly being supplied with electric power at costs rivaling those of California. The fruit industry has been developed to great magnitude. Cotton growing is giving way to diversified farming. The tobacco industry is growing. The South is becoming the winter and spring playground of America. Great jobbing centers now dot the South, whereas formerly Southern retailers had to track northward to buy their merchandise. The South today has financial institutions ranking with the best in the East or the Middle West or the Far West. Its transportation facilities have been greatly improved. The Panama canal has benefited the South immeasurably. The South's schools and collegs have multiplied and improved. Old-time shacks have been displaced by attractive modern homes."

As for the trade outlook for 1924, Mr. Forbes sees prosperity ahead. The mid-winter dullness is likely to develop into great activity in the next few months with Dixie getting a lion's share. Easy money, improving conditions in industry and agriculture, the proposed tax reduction and a general feeling of confidence will be factors in this.

The United States has not grown up in the foreign trade business, says the financial writer, and there will be no great development in foreign trade for Amrica until Americans go out in the far places of the world and fight for it.

Editor's Note:

Black stalwart sons of the South, it is through your labor that the White South would transform its industries into the finest the world has ever known and with this labor will come the most **lucrative** compensation you have ever receivd. Read here the trend of southern events.—Times-Picayune.

IS IT WORTH THE EFFORT?

Two recent happenings, one in a Texas town and the other in an Alabama town, prompt us to propound the above query.

In Crockett, Texas, a race man who had acquired much property and was a recognized leader among his people in that East Texas burg, was pounced upon by a gang of white ruffians and cowards a few days ago and so brutally and barbarously beaten that he was forced to seek medical attention in some other town, having left that one-horse burg under threat of death.

On the heels of the Texas incident, one of the most prominent colored physicians in Alabama, residing and practicing at Talladega, has been given so many days to quit that town, with dire threats if he remains longer than these American Huns decree.

Really, is it worth the effort? Is the effort worth the while?

Should race men accumulate large holdings in the South, where the mobs hold sway and the torch is so often applied to their property?

These are not the first instances in the South where colored men incurred the wrath and displeasure of certain white elements in their communities, largely because of the progress and success of these race men.

In some Southern communities it is a crime, often punishable by summary death at the hands of our exponents of mobocracy and "hellocracy," for a black man to make better headway than his white frater.

Many colored people have been forced to flee from their farms, because they made better crops than their white agricultural neighbors.

Why, even right in "Heavenly Houston" there are any number of whites who hate to even see a race man own and ride in a nice automobile, and to depreciate the value of his property and discourage him in erecting beautiful and attractive homes, the city council even refuses to make any civic improvements in the sections of the city occupied mainly and chiefly by colored residents.

Of course, when these Dixie exponents of Hunnish "kultur" want to pull off such stunts as the ones referred to hereinbefore at Crockett, Texas, and Talladega, Alabama, they always trump up some other charge against the said colored man; but they never prefer charges against the black brother in the courts, where all odds are against the accused black man and all advantages in favor of the accusing white men.

We have known instances where colored families known far and wide for law and order and attending to their own affairs, became unruly, lawless and repulsive overnight and had to be either lynched, deported or their physical properties destroyed.

Such is the Dixie custom, where, as Caesar was wont to exclaim, "custom is stronger than law."

One seldom reads about a "Bam" mob ordering trifling and indolent black folks out of the community; for this element has no aspirations and ambitions and constitutes no "menace to white

supremacy and superiority."

According to the Southern philosophy, it is the educated, thrifty, energetic, aggressive, progressive and upstanding black man that is a constant menace to racial amity, for he will "teach the other darkies bad habits; make 'em get out of their places and fill their heads with silly notions about 'social equality.'"

Does it pay—is it safe, sound and wise for colored men and women to invest heavily in the South in houses and lands; physical properties that the mobs and hoodlums can take by force or destroy at will?

Neither the Texas merchant, educator and business man, nor the Alabama doctor and race leader had committed any offense against society; both are known for sobriety, integrity, honesty and fair dealings with their fellowmen of both races, but they became too prosperous and successful to suit the whims and fancies of certain whites in their communities and thus they were singled out as victims of this mean and wicked cussedness and hellishness.

Is it worth the effort? Is the effort worth the while? Is the game worth the ammunition? Is it a crime for a black man to prosper and succeed in the South?

"How long, oh, how long shall oppression's dark night
Enshroud like a mall to dismay and affirght?
In sorrow we mourn and in grief we complain,
The tears we have shed, do we shed them in vain?
Oh, Freedom, where art thou and is there no rest,
No rest for the race that is tired and oppressed?
How long, oh, how long?"

MAINTENANCE OF PURITY OF WHITE RACE CALLED FOR

Duty of Citizen Is to Support Restricted Immigration, Says.

UNIVERSITY, Va., April 5.—The duty of the good citizen to support restrictive immigration legislation and the maintenance of the purity of the white race in America was pointed out by Dr. Ivey F. Lewis, Miller professor of biology, of the University of Virginia in an address to students on "What Biology Says to the Man of Today," which he delivered under the sponsorship of the University post of the Anglo-Saxon Clubs.

In introducing his subject Dr. Lewis traced the growth of the interest of the average American in the biological aspects of human problems. He showed also that the scientist and the layman alike have come to see that racial survival is no longer that of the fittest but is becoming confined to the l[illegible] successful. He gave figures to de[illegible]strate that the birthrate among the intelligent members of the commonwealth is on the d[illegible]crease at an alarming rate while that of the lower groups of the population is, if anything, on the increase.

"The one clear message that biological investigation has brought as its gift to the thought of the twentieth century is that the idea of environment moulding something out of nothing is sheer nonsense," said Dr. Lewis. "What goes into the hereditary mill is what comes out of it. Education and opportunity can do great things. They can bring out the best in a man, but what is in him to be brought out is a matter of heredity.

"This disproved theory of the creative environment has been put forth in siren tones until the idea of the great American Melting Pot, into which one can put the refuse of three continents and draw out good sound American citizens, has reached wide acceptance. It is simply and perilously false. There is no such thing as a melting pot.

"The qualities of mind and body, good or bad, do not fuse and melt in the mixed breed. They may be shuffled and recombined, but they all come out in the wash unchanged.

"The citizen of tomorrow! Is there any problem facing our statesmen to compare in importance with this? Our country will be what it is tomorrow because of the citizen of today. We have undertaken the direction of human evolution. At the present moment we are bungling the job. What is happening in the United States is ensuring with tragic finality that the next generation will be less capable of bearing its burdens than the present one. Since 1875 we have been doing nearly everything possible to ensure racial decay. The falling birthrate has been accomplished among the better classes. Unrestricted immigration has diluted our stock with millions of unassimilated aliens."

COUNTER FIRING "LEADERS."

We have been reading Dr. W. E. DuBois' criticism of Marcus Garvey with a good deal of relish as we feel that Dr. DuBois was at least sincere in his criticism and too, not thinking any too much of Marcus Garvey's program very naturally we were a little prejudiced in favor of Dr. DuBois. This, added to the fact that we have always regarded Dr. DuBois as a champion of our Race rights and consequently took his criticisms at their face value but DuBois' latest fling at Garvey, the Sanhedrin and everybody but himself, not only dumbfounded us but caused us to sit up and take notice and we are frank to confess that at this writing we are lost in a sea of conflicting emotions. We really wonder if Dr. DuBois thinks he has the one 100 percent post-solution of the Race problem and that everybody who fails to cut with folded arms until he speaks is a fool. Judging from his latest outburst it appears that the good Doctor is fighting mad because somebody dared call a meeting during his absence from this country. We regard the Sanhedrin as a great and worthy movement. In its infancy, we admit, but none the less great just the same.

As we understand it, the Sanhedrin did not and does not contemplate duplication of the work of existing agencies, but plans working with all agencies in such a way that by unity of action on certain vital matters the greatest possible results may be obtained. In our opinion, Dr. DuBois might have remained silent until he knew a little more of the real spirit and purpose of the Sanhedrin before consigning it to the scrap heap. Almost without exception those attending the Sanhedrin were firm believers in and hearty supporters of the National Association for the Advancement of Colored People and subscribers for and readers of the Crisis. James Weldon Johnson was one of the principal speakers at the Sanhedrin and active on important committees. We wonder if Mr. Johnson agrees with Dr. DuBois and that at the Sanhedrin he was acting in the capacity of a wolf in sheep's clothing. We had thought better of James Weldon Johnson. Here is a nice kettle of fish; Johnson appealing for a united front in putting over the program of the N. A. A. C. P., and DuBois and Pickens criticising everybody who dares promote any movement however unrelated such movement may be to the work of the N. A. A. C. P.

We join with the Pittsburgh Courier in suggesting that these gentlemen keep it up. Such work will gain many loyal supporters for the N. A. A. C. P. *We don't think!* "Lay on McDuff."

The Freeman
Indianapolis
Indiana
May 24, 1924

Race Problem - 1924.
United States.

GARVEY ON "SOCIAL EQUALITY"

By William Pickens

(For the Associated Negro Press.)

Marcus is writing secret letters to white politicians and professional Negro haters, and perhaps to the Imperial Wizard, telling them that Negroes should not be "allowed" to become judges, jurymen, legislators, policemen or citizens in the United States; in short, that a condition of public slavery should be forced upon all colored Americans who are not willing to go with him to Africa (and that means about all colored people out and fit to be out of the insane asylums). He never intended that these letters should reach the eyes of colored people, but sometimes he mails them to the wrong sort of white man for not all white Americans are either fools or knaves) and those white people send the letters on to us, to warn us. Perhaps the more self-respecting whites resent the fact that Garvey is trying to "curry favor" with their race in order to save himself a term in jail. But if he is playing these cards into the tricks of the Ku Klux Klan, we want to say he is the greatest menace to self-respecting colored people.

The worst phase of this criminal cunning is that it seeks to win the favor of the unprejudiced whites by insinuating that all citizenship irghts lead to "social equality," what Ben Tillman and James K. Vardaman ,and all the worst enemies of the Negro race have always said. Grvey like all other enemies of the American Negro seeks to influence white Americans by appealing to their chief weakness, their pitiable dementia about an undefined something called "social equality." Everybody who has an "axe to grind" in America, who wants to "use" the American whites, where the Negro is concerned, puts on this same mask and makes this same appeal. Wherever a cheap and unworthy Southern white politician wants to get elected to office, he uses "social equality." When an unprincipled Northern white wants Southern customers or patrons, or Southern votes, he uses it. When some venal Negro wants to get $1,000 for his Jim Crow "school" or an appropriation from the Virginia legislautrue for his "Negro Fair," he uses it. When a President is more anxious about Southern white faver than about the support of fawning Negro politicians he uses it. When Germans want to get white American support against the French, they use it. When Garvey wants to stay out of jail after "misapplying" millions of dollars, of gullible ,ignorant and poor blacks ,and also wants a free hand to "misapply" some more, he uses it. Of course. And all the world knows of this American weakness, and self-respecting American whites ought to resent being duped on the "Negro question" by all the world's self-seekers, even by the cunning sharks of the Negro race itself.

This squat, energetic, gorilla-jawed black man is one of the worst enemies of his own race—more dangerous than a white enemy because he can better fool the ignorant Negroes. And even some of those with more intelligence, can be heard to say: "Well, Garvey has a large following, and a big thing"—as if the size of a thing could make it right. A big thing that is wrong, is simply a big wrong. A lie can not be made so big that it will become the truth. By all orthodox accounts there must be a multitude in hell, but that has not made hell into a heaven. Size is a very primitive measure of value.

Garvey does not really like white Americans, not nearly as well as American Negroes, who know the whites, like them—but he is trying to fool them, and in a way that is dangerous to the Negro.

(Pittsburgh Courier 4-19-24 Kansas City Kansan)

Scrap The Barrier

—By Holloway

CLEVELAND O. PLAINDEALER
MARCH 20, 1924

Believes Amalgamation Will Solve Race Problem

THAT eventual almagamation only will solve the problem of the negro race in the United States, is the belief of Clement Wood, native of Alabama, poet and journalist, who spoke at the Women's City Club yesterday.

"Do I believe in the intermarriage of the races? Heavens! No! But I do believe that long after our time the negro race in America will have been swollowed up by the white race. I have been asked if I believe in passing laws permitting marriage between negroes and whites. It seems to me that that is a matter to be settled by the individual rather than a group."

Mr. Wood reminded his audience that although New York state had permitted such marriages for several decades, there had been no alarming rush of the two races to the marriage license bureaus of that state.

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The speaker, whose subject was "The Negro-Survey and Forecast", accused his hearers of thinking in stereotypes, of judging the group rather than the individual. Change your stereotype to include parallel pictures. Visualize James Weldon Johnson, the poet, as well as Jack Johnson, the pugilist," urged the speaker.

"The Negro in the south is still in slavery. Having been a police judge in Birmingham I know whereof I speak. The fee of 50 cents for every arrest allows officers to raid negro dances and arrest the entire crowd on a charge of disorderly conduct.

"The Negro is charged twenty times as much for seeds and farm implements as the white man, because he pays in crops and labor and is consequently never out of debt. Is it any wonder that the Negroes are coming north?

"Cleveland has now between 40,000 and 60,000 Negro population instead of 15,000, which was its number before the southern exodus. This invasion has merely scattered the problem, not lessened it in the south."

Mrs. R. W. Jelliffe of the Play House settlement introduced Mr. Wood.

* * * *

The Lafayette Mothers' club will have a banquet for the mothers and teachers of the school at the Women's City club at 6 o'clock tomorrow evening. The three women members of the board of education, Mrs. Virginia D. Green, Mrs. Clara Tagg Brewer and Mrs. Henry L. Sanford, and Mrs. J. A. Smith, president of the Cleveland Congress of Mothers', will be the speakers. Mrs. George F. White will preside.

* * *

Educators, mothers' club leaders and child welfare experts will be interested in the lecture to be given at Amasa Stone Memorial chapel, at 8:15 tomorrow evening, by Mrs. Grace Hazard Conklin the mother of the child poet, Hilda Conkling. Mrs. Conklin who is one of the speakers in the McBride free public lecture series, will talk on "Children and Poetry."

* * * *

Child labor laws and federal taxation occupied the citizenship training group of the Cleveland Federation of Women's Clubs yesterday morning at the Hotel Statler. Mrs. L. O. Young read a paper on the topic. Mrs. E. W. Spease, who presided, had a review of the school of government and politics held last week by the League of Women Voters. Mrs. H. E. Dickinson spoke on "The Interstate Commerce Commission."

The fathers and mothers in the neighborhood of Lakewood Garfield school will be guests at an open house at the school tomorrow evening. Members of the Parent-Teacher Association will be hostesses. Mr. Frank Slutz of Moram Park school, Dayton, will be the speaker.

Believing that the world's social problem must be honestly faced, Rabbi Louis Wolsey reviewed significant events and trends of thought in a luncheon address before the Big Sister group of the Council of Jewish Women yesterday.

The dominance of the labor party in Great Britain, the avowed socialistic tendences of Premier MacDonald and Sydney Webb of his cabinet, were cited in proof of the modern revolutionary attitude toward poverty as something to be abolished, not endured as a necessary evil.

"Playgrounds and such remedies for this problem of maladjustment are pure expediency," said Rabbi Wolsey. "Labor is not impressed with philanthropy. If one woman can consume in one day the product of 200 people, something is radically wrong. As Sydney Webb declares, 'Wehave reached the point where it is not those who work the most, but those who own the most, that get the most.'"

The speaker urged a return to the old Jewish ideal of justice, with the possession of property a God-given stewardship held for the benefit of the world. "You will go on being Big Sisters and relief workers so long as the present system obtains," he declared. Education in the responsibilities of great wealth was urged as one remedy for the injustice of present conditions.

The luncheon at the Hotel Statler was the regular monthly gathering of the volunteer workers and their leaders who compose the "Big Sisters," a group doing preventive and reform work among girls. The organization is under the educational social service committee of the council, which is affiliated with the Jewish Relief Welfare Association for Jewish Children, and has as chairman Mrs. Jack Einstein. Mrs. M. A. Ratshesky, chairman of the Big Sister group, presided over the meeting and announced Dr. Henry Goddard of Columbus as the next speaker, on April 16.

* * * *

The Waverly Mothers' Club has sent out invitations to a St. Patrick's tea at 2:30 o'clock tomorrow afternoon at the West Side Y. W. C. A., 3105 Franklin avenue N. W. Mrs. Miles F. Bixler will speak on "Children of Today and Twenty-five Years Ago," and the "kitchen band" of the club will play.

THE SANDS OF TIME

Some of the white boys in Chicago Universities are not so strong for future wars and they have avowed that they will not fight further in the interest of the "Stars and Stripes." We, who have seen many stars during the tense agony of America's maltreatment and we who have born many stripes inflicted by Columbian hands, have not stated that we, the "underdogs of America," will not engage in future wars. We will fight, but in all fairness we do not feel that it is full-blown patriotism that has established our coveted position as fighting Americans.

Chicago Whip - 4-5-24

In the last war many black boys fought because they had no means of avoiding it, and many volunteers in the army preferred the shot and shell of foreign foe to the rope and lash of the southern seers. The American black man has a wonderful record as a soldier, and nothing can detract from it, but sometimes in sober thought it has been deliberated that no love for flag and country have incensed him to deeds of valour, and one black hero decorated with the "Croix de guerre" and other emblems of bravery stated that his heart sank as his transport bore him back into the shadow of the Statue of Liberty, which does not face America. Yet it would be suicidal for the black man to sheath his sword, for he has many more battles to fight, not only for America, but also in behalf of his own preservation, and no thoughts of pacifism have entered his breast and we think he would enlist as a unit to march against Dixie if the opportunity should arise.

Let the white man sheath his sword, if he sees fit, but let his darker brother beware that the time has not arrived for him to "beat his sword into ploughshares and his spear into pruning hooks," because he must study war and wage many more upon the sands of time.

This little sermonette is preached to his readers by Editor Shope, of the Dalton Citizen: "The man who hates the negro, the Jew or the Catholic would not stop hating if he moved to a country which had none of them. He would find something else to hate, because he is badly diseased. The sin is not, per se, in hating any one group of any one individual. The sin is back of that. Where the spirit of hate is, there the opportunity to hate somebody will be found. A hating disposition can't be cured by putting one object of hatred or another out of reach. It can be cured only by a total change in the nature and spirit of the one cursed with such a malady. Like every other sin, hatred is in the heart before it is in the deed. A man who professes to be a Christian and has a heart filled with hatred toward the religion of the other fellow, or another race, is a hypocrite."

... in the biggest business ... the most devoted public service there is. He would have the whiners and complainers in the ranks taught the note of happiness of service. Then, if they fail to become human radiators of hope and good cheer he would have them bound out to money-makers until begging to be allowed to return to teaching.

Friendliness And Decency Pays In Dealing With Brown, Yellow, Red, Black Races.

Cultivation of international good will is the only assurance of peace for the world, according to Secretary of State Hughes in a recent address to the National Institute of Social Sciences. Touching on the foreign relations of the United States, the Secretary mentioned specifically only Central American matters and the reparations problem. He made no direct reference to the Japanese exclusion situation, although the attitude of the State Department already had been unequivocally stated. In setting out the role of the nation among world powers as a "disinterested lover of peace," however, he said:

> But all this depends on making the cultivation of friendships a distinctively American policy to be furthered by the demonstration of our sense of justice and by the respect we show for the feelings of others.
>
> The first object of foreign policy is security, and so far as we can see into the future we are safe from the slightst aggression. We know that in no power or possible combination of powers lies any menace to our present security. There is no occasion to vindicate our proper authority, for no one challenges it. There is no reason to demonstrate our ability to take care of ourselves, for no one doubts it.
>
> It should be easy for us to cultivate friendships. That is the way for us to gain the opportunities of intercourse we seek. We are a peaceful people, and it is well for us to remember that we rely on friendship and good will, not on force and threats of force, to extend our influence and win adherence to our international proposals.

All that is very big and noble. It comes from the mind of a great statesman who oftentimes seems rather too august to be keeping company with a lot of political rats and mice. Hughes is considerably bigger than his political associates.

The Secretary might have said also that since the United States is a sort of collective storehouse with Uncle Sam as salesman, it would be asinine folly for the keepers of this national storehouse to be insulting its clients throughout the world.

If the United States is not precisely a "nation of shopkeepers," as England has been called derisively, we are at least a nation of wholesalers, producing nearly every crude and finishd material that other peoples need. We have got to export the surplus. Friendliness pays in dealing not only with the white races east of us, but the browns and yellows toward the west. The practice of certain international courtesies, at least, cannot fail to be the wise and sensible course in a world that has been fed up on hate and carnage for a decade.

Secretary Hughes proclaims not only the doctrine of a working Christianity but a rule of good business.

Race Problem - 1924.

United States.

THE Negro in America is a tragedy similar to the tragedy of the Jewish people in many lands. The horrors of the Jewish pogrom have been repeated in the United States. The old Russian Black Hundreds put Jewish settlements to the torch, robbed and murdered Jewish families and turned Jewish maidens over to the lust of brutes. In Rumania, Poland and other countries the fury of ignorance and the greed of scoundrels pursued the Jewish people, a people that has enriched the world's culture by their contributions to the drama, to science, to philosophy and literature in general.

The Messenger November, 1924

The sad race history of the Jewish people has been paralleled by the Negro race in America. The Negro knows what it means to have his home consumed by flames, to be hunted like an animal, to be hung, shot or burned at the stake. Long experience has taught him to know that his tormentors regard his daughters as prey to serve the lust of whites.

The expanding commerce of Great Britain, Holland and other countries in the seventeenth century and the discovery in the American colonies that Negroes could be used as slaves brought martyrdom to the Negroes. Governments and capitalists associated together in the enterprise of raiding Africa for slaves. The slave trade became a semi-governmental institution. Capitalism came into the world accompanied with slavery and the slave trade.

The age in which the Negro became a slave was an age of piety and religious pretense. Governments regulated and prescribed the faith of men. Ministers of religion searched for religious texts to justify the sale of one man to another. In Puritan New England, pious ship masters rolled their eyes to heaven and asked the blessing of God before they set sail for the African coast for another cargo of Negroes. New England had few slaves but its ship masters engaged in the trade of selling slaves to the slave owners of Virginia and other southern colonies.

The American Revolution brought no emancipation for the Negro. Jefferson's original draught of the Declaration of Independence contained a vigorous indictment of slavery and the slave trade. This was struck out because the southern slave owners would not agree to it being included in the document.

In framing the Constitution of the United States the Negro was again condemned to slavery. That document contained a clause providing for the recovery of slaves when they escaped from one state into another. Another clause guaranteed the continuance of the slave trade until 1808. Still another clause recognized slavery as an institution by permitting the slave states to count three-fifths of the slaves together with the whites as the basis of representation in the lower House of Congress.

The courts under the new Constitution interpreted the document in the interests of slave owners. The Dred Scott decision a few years before the Civil War proclaimed that a slave was property like a horse or a cow. If a master took his slave into a free state the slave no more became free than a horse or a cow became free when taken into another state. This was supposed to settle the matter, but it settled nothing. North and South were soon in the bloody struggle of the Civil War. Slavery was abolished but it was introduced again under other forms. When the white ruling class resumed power after the removal of northern troops the legislatures enacted laws regulating the labor of Negroes. They were sometimes forced to sign contracts binding them to labor for many years. Their wages were regulated by law. The rise of the Ku Klux Klan prevented them from organizing or voting. They were whipped and terrorized. Many were killed when they protested against the new form of slavery. The Republican party, which pretended to be the friend of the Negro, deserted him and left him to the mercy of the former slave owners and their ignorant followers of poor whites.

These brutalities brought the first great immigration of Negroes in 1879. Between 1866 and 1879 more than 3,000 Negroes were murdered in the South. The new slavery was taking the form of peonage with the whip, the rope and burning at the stake to enforce it. One writer sums up other grievances that faced the Negro:

> The convict system by which the courts are permitted to inflict heavy fines for trivial offenses and the sheriff to hire the convicts to planters on the basis of peonage; denial of political rights; long continued persecution for political reasons; a system of cheating by landlords and storekeepers which rendered it impossible for tenants to make a living, and the inadequacy of school facilities.

Thousands of Negroes moved from Mississippi, Louisiana, Texas, Alabama, Tennessee and North Carolina to Kansas. One account of this pitiful flight of Negroes out of the American Egypt will give some idea of its tragedy and suffering. It reads:

> Homeless, penniless and in rags, these poor people were thronging the wharves of St. Louis, crowding the steamers on the Mississippi River, hailing the passing steamers and imploring them for a passage to the land of freedom, where the rights of citizens are respected and honest toil rewarded by honest compensation. The newspapers were filled with accounts of their destitution, and the very air was burdened with the cry of distress from a class of American citizens flying from persecution which they could no longer endure. Their piteous tales of outrage, suffering and wrong touched the hearts of the more fortunate members of their race in the North and West, and aid societies, designed to afford temporary relief and composed almost wholly of colored people, were organized in Washington, St. Louis, Topeka and various other places.

One would think that with the progress of civilization and the general cultural advancement of human beings persecution would cease, but there are still brutalities committed against the Negro that remind us of the atrocities of the religious wars. In no other modern nation of the world does the burning of human beings to death occur. The United States has this horrible distinction. It is no unusual thing for thousands of people to gather at these hideous festivals and enjoy them as a drunkard would his whiskey or a dope fiend his dope.

One of these ghastly scenes in Georgia in 1918 is unforgettable. Mary Turner, the wife of a Negro who had been lynched because he resented being cheated, was also lynched although she was soon to become a mother. Brawley in his "Social History of the American Negro" writes that the woman's "ankles were tied together and she was hung to a tree head downward. Gasoline and oil from the automobiles near were thrown on her clothing and a match applied. While she was yet alive her abdomen was cut open with a large knife and her unborn babe fell to the ground. It gave two feeble cries and then its head was crushed by a member of the mob with his heel."

One thing is certain. Racial and color prejudices have always served the interests of the ruling classes. They have never served the working class. In the South the generally low level of wages is due largely to the fact that the white exploiters of labor have been able to keep race hatred alive among the workers. So long as the working class is divided because of race, color or nationality there is little hope of a powerful labor movement.

Recently Congress had before it what is known as the Dyer Anti-Lynching Bill. The object of the bill was to make the mass murder of human beings by mobs a Federal crime. The idea back of the bill is that if states fail to protect human beings against mobs it is the duty of the Federal Government to protect them. The introduction of this bill in Congress brought an attack upon it by members from the South. The opposition was led by Underwood of Alabama who was also a candidate for the Democratic nomination for President. Every scheme its opponents could think of to block a vote on the measure was resorted to by its opponents. They succeeded in preventing the bill from coming to a vote. The Republicans finally consented to this action as they are anxious to extend their party into the South.

To the eternal credit of Meyer London, who was then the only Socialist member of Congress, he made a powerful speech in favor of the bill. The defeat of the bill leaves the Negro still at the mercy of ignorant and brutal mobs, North and South. When a government has failed to protect its own citizens against atrocious murders, when its national law-makers block legslation to prevent them, we have a long way ahead of us before we can be said to have advanced beyond the days when the Russian pogrom was an example of the most savage cruelties.

Grand Rapids, Mich.
Shadowmagn
August 20, 1924.

Drastic Solution of the Race Problem.

Detroit, Aug. 19—I have read your editorials on the negro situation from time to time with great interest and satisfaction. I am at present preparing a paper on "The Relation of Immigration to the Growth of Negro Population in the United States," and I feel that an examination of the subject will indicate that with the reduction of immigration we will see a great increase in our negro population.

In the first place, the crude figures that tend to indicate that the whites are showing a much greater proportionate increase than the blacks have never taken into consideration the increase of white population through immigration and through the greater fertility of immigration women for the first and sometimes second generation. Such a consideration would show that the native whites were not increasing to an extent greater than the negro.

Secondly, there is much ground to believe that much of the work that was done by the Southern European would have been done by the negro, with its corollary that the further economic opportunity given to the negro would have meant a proportionate increase, perhaps greater than the native white race. Limits of space and the knowledge of the old saw that there are three kinds of liars—plain liars, damn liars and people who offer statistics—make me refrain from quoting figures from a recent commerce report that would tend to indicate that in many fields the decrease of foreigners or children of foreigners in various industries has been made up by the increased activity of negroes in those industries.

Thirdly, that the negro and the foreigner have been unrecognized potential economic competitors may be indicated from the fact that in a very great number of instances there has been an inverse ratio between the negro and foreign populations of localities. That there is some relationship between the number of foreigners and negroes is possibly further indicated by a report on the "Predicted Growth of the Population of New York," by Drs. Pearl and Reed of Johns Hopkins University, which indicates that from 1860 to 2000 the percentage of foreign-born whites (without the present immigration restriction) will decrease from 45 to 26.93, while the negro population will increase in that period from 1,434 to 5,083.

We seem to be facing a period of exclusion of Southern Europeans, and a greatly decreased immigration. It seems that the negro will be called on, for economic reasons, to do many tasks formerly performed by those immigrants. I think that it is a universally accepted fact that the population will grow as opportunity for its sustenance grows. The relationship of blacks and whites in any population will be governed by the economic use by the industries of members of each race. The blacks, I think, will be called on in ever-increasing numbers if the cheaper labor of the lower standard Europeans is removed from the market. Such a tendency is already evident.

Two other factors, usually regarded as factors of safety against a more rapid negro increase, should be considered. First, the greater mortality of the negroes, and second, that with increased opportunity will come increased standards of living, and a resultant decrease in the negro birth rate. Many may have overlooked the fact that a tremendous part of the negro mortality occurs during the first year of the baby's life. With the increase of pre and post-natal care it is inevitable that the negro mortality rate must be greatly decreased. These factors, combined with greater economic opportunity, may cause a negro population that will demand a settlement of the racial problem long before we are ready for such a settlement.

An examination of the expected decreased negro birth rate, caused by increased standards of living that must result from increased opportunity, reveals the fact that to maintain the present relationship by a lower negro birth rate would mean that the negro would have to approach the native American standard of living. Since the negro's is at present lower than the white man's, and as we have every reason to believe that the native white American's standard of living will continue to advance, to catch up with the new standad that will be set the negro's standard of living will have to advance at a rate more rapid than the white man's. That I do not imagine is probable in the next century.

The removal of the great economic check by the recent immigration legislation will, I imagine, cause a growth of negro population that may call for a solution of the race problem not less drastic than that suggested at Toronto.

Jesse Bienefeld.

Race Problem—1924.
United States.

Charles Plummer—Radical

A Southern white man takes counsel with a colored friend who believes in getting back to the root of things

By Dixon Merritt

The Outlook

CHARLES PLUMMER and I are much the same kind of men. There are differences, to be sure. He is a Negro and I am white. Our work has been entirely different. He has been night line hackman, coachman to a United States Senator, head waiter in some large hotels, personal caterer to a President of the United States on his trips, and, after he had earned the money for it, student at a college wherein he was the only Negro. I had my college career before I went to work, which has been with newspapers and magazines. Each of us spent his boyhood on a Southern farm, but those farms were a thousand miles apart. We are the same kind of men because we have a body of the same traditions back of us, and we have both been old-fashioned enough to cling to them.

9-24-24

Small wonder, then, that we liked each other on sight when, one morning before the stenographers arrived, Charles Plummer walked into my office in Washington. Deep called unto answering deep. Five generations of love and trust and mutual dependence cried for expression. The affection that I and my fathers have felt for our black mammies went out to a black mammy's son. The devotion that his fathers gave to their "white folks" yearned, here in this strange city office, to a "po' chile" far afield in a hard world.

Charles Plummer, since he left college, has been engaged in industrial school work among the Negroes of the South. During the past few years his attention has been taken up largely with the migration of Negroes from the South to the industrial centers of the North. He has been among those Negroes, trying to serve them, when they brushed the lint of the cotton fields from their clothes and started North. He has been among them at the other end of the line as they settled into their new, strange work of the factories. He has seen them in great numbers at the half-way point—as they came through Washington, going eagerly to their promised land of better wages. He has seen them in diminished but still great numbers as they came back through Washington on their way home, somewhat apprehensive as to how they would be received. He has seen them again after they arrived at the homes they thought to leave forever and has helped them to re-establish the old relationships there.

So I took counsel of Charles Plummer—not at that first meeting, but when we had become acquainted—as to what this migration movement means and what, if anything, is to be done about it. I desired to have the situation shown me as a thinking Negro sees it. I was brought up with, and somewhat by, thinking Negroes, and their advice has always meant much to me. There was nothing strange or modern in my seeking such advice. I am sure that my grandfather never in his life formed a final decision on any weighty matter without first consulting at least one Negro such as Plummer, minus the college education. It has always been our custom to seek the advice of the more substantial Negroes as to how we are to do our duty by the people of their color. They have not so much consulted us as to how they were to do their duty toward our color. They simply did it, and no palaver about it. Possibly this proves that, within their own sphere, they thought more clearly or felt more truly than we. However that may be, we have taken care of each other so long—and, if we must say it ourselves, so well—that it would be a passing strange thing if we failed to reason together on any new problem.

I approached this man-to-man conference with Charles Plummer firmly fixed in the belief that the movement of Negroes to the industrial centers of the North is a good thing for the Negro. Wages are undoubtedly better. Living costs are higher, to be sure; but, even when allowance is made for that, the margin between wage and living cost is enough wider in the industrial centers to buy more of the comforts of life than the average Negro can have on the farms of the South or in his customary vocations in the cities of the South. It has seemed to me that the Negro could do more for himself in a Northern factory than on a Southern farm.

Charles Plummer says my reasoning is dead wrong. He admits the higher wages, even the wider margin between wages and living costs. But, he says, the Negro very rarely strikes roots into that alien earth. Though the first factory he enters gives him a larger income than he could have had at home, the picture of fabulous earnings is still before him, and he drifts from place to place, seeking higher wages than he can ever receive. Rarely, almost never, does he make a home to which he attaches himself and his children. The best that he could have done at home might have been to buy a few acres of land and build thereon a little house—a cabin, if you care to call it so—but it would have been home. A garden, some peach and apple trees along the fence, a trellis with morning-glory vines growing over the door, would make a place, says Charles Plummer, that his children could love, around which their better sentiments could cluster—a shrine, a memory, an ideal, that in after life would bring them back to the true course if their wayward feet should haply stray away for a little while.

No such home as that, Charles Plummer says, is made by the Negro in the industrial city. He is very firm in the belief that the Negro finds no abiding-place there. He drifts again and again, and when his children are grown, and probably gone wrong, he drifts back South too late to make a home that will mean anything to the children for whose welfare he is responsible. The Negroes who went out of the Mississippi Valley on the first wave of the migration, he says, are still drifting back home, and will continue to do so for years to come. Of those who were carried North on the newer tide of migration from the coastal plain, more than half have gone back home.

"So, you see," says Charles Plummer, "I am opposed to factory migration because it deprives the Negro of the opportunity of making a home—of owning a home—in which to bring up his children as responsible, useful men and women. But I have even stronger grounds of opposition, and one of them is this: The morals of my people simply will not stand up under the strain of industrial city environment. I am sorry, but it must be said that packing together in industrial centers means a generation of Negroes in which the criminal element will be larger than ever before."

Whether he is right or wrong I am not prepared to say, but Charles Plummer is convinced that his race cannot make material, moral, or intellectual progress under factory-town environment at the North. The Negro, he says, is not an originator. "It is no discredit to the Negro," says Charles Plummer, "to assert that he is at this time necessarily an imitator. The bulk of whatever progress he makes must be borrowed from the white people with whom he comes in contact. And his opportunity for worthwhile contacts in the industrial centers of the North is not to be compared with that among his own white people at the South. Many Negroes go North in the belief that they are going to a land of social equality. Not only do they fail to find that in any real sense, but they find that they are separated from the source of strength which they had in frank, cordial, understanding discussion with the white folks at home. The good Southern white man and the good Southern Negro understand each other in a way that has never been true of the men of two dissimilar races anywhere else in the world. The Southern white people have never failed to direct the Southern Negro toward his own good."

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"Yes," he said, "there are bad men and thoughtless men in your race and in mine, but you know as well as I know that they amount to little in any community. It is the good Negroes and the good white people who can control. Unfortunately, many good men and women in my race have been led to be distrustful of the guidance of the white people. With their background of slavery, with a lurking fear that somebody may wish to return them to such a state, and with that fear stirred from outside sources upon occasion, it could hardly be other- wise. But I assert that the white people in the South are as ready now as they are in the right direction; and the right direction is toward the white people with whom they live and work. It is not the force that can build up the Negro race, there is no such force in the world.

"I recall a meeting of white men and Negro men in New York City at which Booker Washington presided. A Negro physician from Washington made us all feel bad by telling of the trouble he had with a Negro housekeeping household servants—Negroes did not want to work for him because he was dressed roughly. He was followed by a old Negro farmer from Mississippi who called himself the potato king

Race Problem—1924.
United States.

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A Southern white man takes counsel with a colored friend who believes in getting back to the root of things

By DIXON MERRITT

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"I recall a meeting of white men and Negro men in New York City at which physician from Washington presided. A Negro had by telling of the trouble he had with household servants—Negroes did not want to work for him because he was a Negro. He was followed by a roughly dressed old Negro farmer from Mississippi who called himself the potato king

of the South. He and his boys had just harvested eight thousand bushels of potatoes. The old Negro began his speech by telling how he had recently found his former master's son in distress, how he relieved that distress, how they sat and talked about the old farm till they both broke down and cried. 'And,' he said, 'while I have a dollar that boy shall never want.' One Negro depressed and embarrassed us by talking of his servants. Another Negro exalted and glorified us by speaking of his slavery and the love that grew out of it.

"Slavery, I thank God, passed before I was born. But I thank God just as fervently that it gave the American Negro the greatest asset he ever had, the greatest asset he has to-day, in the love of the good people of the South. If for no other reason than that we would like to advance ourselves, we cannot throw that love away, and we can avail ourselves of it only as we remain in touch with it.

"With all the progress that the colored race has made, with all the education it has acquired, too many of the young Negroes lack something that their unlettered fathers and mothers possessed. Those old Negroes had the secret of making people love them. Some Negroes still possess that power—I even dare to hope that I have a small measure of it myself. But if it could be general, if the average run of Negroes could endow themselves with that faculty of the old fathers and mothers, I should fear no race prejudice that exists to-day and none that ever could exist in this country.

"Now can you understand why I am exerting whatever influence I have to send back to the Southern farms the Negroes who are running away from a greater asset than they can find anywhere else in the world? I am advising them to go back home, consult with their white folks, buy a piece of land if it is no more than a few acres, and live the contented, useful lives that they are capable of.

"If I advised them on politics—and I guess I do sometimes—I should tell them when they get back home to stay away from the polls. The Negro question is never to be settled by the ballot. The Negro is the one man in the United States who cannot cast a secret vote. I do not mean that he cannot properly mark an Australian ballot. I simply mean that he has been so long and so solidly affiliated with one party that the secret of his ballot is known before he casts it. Even if he should be voting with the other party, his color fixes the public conception of his politics. If he casts a ballot at all he votes, or is supposed to vote, against the people who have done most for him. It does not destroy their love for him, but it makes them feel bad. He had better stay at home on election day and shuck his corn. But the main point I am insisting on is that he stay at home and have some corn to shuck instead of going somewhere else in search of big wages."

"Just the same," I said, "I still believe that many Negroes would be better off in Northern factories than on Southern farms."

"Pardon me," said Charles Plummer, "have I created the impression on you that I believe differently? Certainly the Negro who has the qualifications and the background that would enable him to make good in a new environment might do at least as well, and I have no objection to his going. But mostly that kind of Negro does not want to go. He is making good at home and is content to stay there. The majority of Negroes who go North are the ones who are not taking the trouble to do well at home, and of course most of them will do even worse away from home. I simply want to see these Negroes do the best thing possible for themselves. For the exceptional one that best thing is a job in a Northern factory. But I want every Negro who is thinking of going North to seek, before he starts, the advice of the white people whom he can trust and of the experienced, thoughtful Negroes of his acquaintance.

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Charles Plummer

Race Problem - 1924.
United States.

NEGRO CONSERVATIVES

By Kelly Miller

The National Negro Press Association at its last annual session went on record as being opposed to all forms of radicalism. It is seriously to be doubted if any intelligent group of suppressed peoples anywhere at any time in the history of human strivings ever adopted any such servile doctrine. A conservative is one who is satisfied with existing conditions. Those who advocate change are branded as radicals. The Negro Press Association, in this deliverance, does not represent the Negro press. The voice of the Negro cries aloud for righteousness and spares not. The Negro press almost without exception condemns without stint the outrages and wrongs to which the race is subjected. It denounces in no uncertain tones jim-crow cars, disfranchisement, segregation and prescription on grounds of race and color. The Negro press of the South is not less outspoken on these points than the journals of the North. There were doubtless "conservative" slaves who decried all attempt to alter existing conditions. The slavish type of mind is always timid and thinks rather of existing ills than of risking those they know not of. But no effective reform of present evil can come from those who are satisfied with their present lot.

During the war we were accustomed to hear of a type of radicalism which attempted to uproot existing social order for some untried social scheme. But the current use of that term today carries no such condemnation. It merely means those who are dissatisfied with present conditions as affecting their own weal and who have the courage to advocate progressive change.

Pittsburgh Courier

The Negro will never get anywhere by supine acceptance of his inequitable lot. Those who lead must have courage and vision. They must urge their followers away from the flesh pots of Egypt towards the Promised Land of manly self respect. The Press is the Negro's chief organ of self expression. It must be free from exterior coercion or ulterior control. We must assume that those who drafted those resolutions were caught off guard and did not calculate carefully the full significance of their suggestion. No slothful, sluggish leadership which complaicently yields to inequitable conditions will satisfy the ambitions and yearnings of the rising generation. The watchword is "Upward, onward, forward."

4-4-24

REFUTING EXAMPLES

The Crisis, the Messenger and Opportunity, the three surviving Negro magazines, are progressive. The two former are regarded as radical to such an extent as to call for the attention of the espionage office of the Government during the war. None of our larger newspapers can be accused of approving the doctrine pronounced by the National Negro Press Association. It is even doubtful whether that ancient and honorable institution, the New York Age, would subscribe to this doctrine.

ECONOMIC CONSERVATISM

Special mention was made of the alignment of the Negro in the issue between labor and capital. The Negro was urged to shun labor organizations. This in its very nature is a matter of policy to be determined by time and place and circumstances. The Negro lacks, at present, economic and industrial self-determination. He is wholly dependent upon exterior controlling influences. While capital and labor are aligned in hostile array he must act with prudence and circumspection as to which side he will chose. I maintain that his present interest lies in the main with capital which is friendly to him because he is profitable to it. Can he make more advantageous terms with capital or with white labor? His prudential alignment will depend upon the answer to this query. One may be cautious without being conservative, or prudent without being reactionary. But whatever the exigencies of time, place and circumstances, every right-minded Negro must be progressive and forward looking. The counsel of reaction is the counsel of folly.

WHO IS WHITE?

The Supreme Court of the United States will soon be forced to determine a question of ethnology. Already the East Indian and the Japanese have been adjudged not to belong to the Caucasian race by the highest tribunal in the land. The Nation, in its issue of March 26th, tells us that an Armenian is now undergoing the same test. To become an American citizen, by naturalization, one must be a Caucasian or an African. This is the most curious inconsistency to be found in American law. The race most deeply despised is a yoke fellow in privilege when it comes to citizenship eligibility. But in apportioning the privileges and advantages of citizenship, the Negro is set apart in a separate class. A majority of our states carry some form of legal distinction or discrimination on account of race or color. If legal action is based on race there must needs be some legal discriminant to determine racial status. If a colored man may not ride in the same coach with a white man or if white and colored persons may not inter-marry, then it should be known by sharp and unmistakable determination who is white and who is colored. The federal government has studiously avoided establishing such a definition. There is no racial distinction in the Constitution. The founders had the fore-wisdom to see what interminable trouble such attempted definition and distinction would produce. The Fifteenth Amendment mentions race and color merely to forbid basing distinction on such grounds.

PROPORTION OF BLOOD

The Southern states which regulate the racial regime according to their own unregulated notions attempt to separate the races by the proportion of Negro blood, without once attempting to define what is Negro blood. There has nowhere been established a color scheme by reason of which an individual can be given an exact chromatic rating. In many states, one-fifteenth Negro blood serves to determine the racial status. A college of the wisest ethnologists in the world cannot isolate Negro blood to the sixteenth of a fraction. In such cases legal records of marriage do not exist. The evidence is wholly heresay. Frederick Douglass and Booker T. Washington heard it whispered that their fathers were white men. Such evidence would not be taken in any court in Christendom. It is impossible to tell by superficial appearance. Any mulatto may be lighter than an Octoroon or as dark as a full blooded Negro. I have known twin brothers to differ so widely in racial features that they would be assigned to separate cars in Virginia. Science has established no blood test. In South Carolina racial alignment depends mainly by association and acceptance. In the Constitutional Convention, it was not deemed prudent to fix the separatrix at the usual ratio of fifteen to one.

When legal distinctions are based on age, sex or nativity, the courts have determination of these distinctions that are decisive and indisputable. But no definition of race has yet been contrived that can stand the test of scientific or judicial finality.

In a democracy like ours the only consistent procedure is to permit no distinction among citizens. Those who consistently advocate the abolition of distinction and discrimination in law are in truth and in deed the true American citizens. There can be no democracy where there exists racial differences recognized by law. The founders of the government recognized this basic fact and the patriots who saved the union saw the danger and strove to avert it. Distinction in race should never be recognized in our federal government statutes. Even if the states with an overwhelming Negro population feel that they must needs adopt some working formula of distinction, this furnishes no excuse for the national government which must deal with the people as a whole, and not according to local arrangements and provincial divisions. The non-white element constitutes only one-tenth of the total population and gives no color of excuse to a federal formula of racial distinction.

There are now passing through the Supreme Court, numerous cases which involve the equal rights of the non-white element of American citizenship. This august body prudently strives to dodge the disagreeable task of establishing a definition of race. The day that it is forced to do so it will strike the most serious blow at democratic government that has been inflicted since the Dred Scott decision.

Signed,
KELLY MILLER,
Howard University,
Washington, D. C.

WHITE AUTHOR SAYS WE ARE PROGRESSING

Interesting Article in Catholic Magazine

By WILLIAM M. MARKOE, S. J.
[In America]

The phenomenal progress made by the Negro during the past 60 years brings home to us the ever growing importance of the race problem. It is a progress made in the face of extremely adverse circumstances, rendering it the more remarkable. It is a growth which to the well balanced observer refutes the obsolete theory that the Negro is necessarily and biologically incapable. Sixty years ago the Colored man did not own his soul. If today one out of every four Colored families owns it own home, if Negroes have decreased their illiteracy from 98 per cent to 23 per cent, if their wealth has grown from $20,000,000 at the close of the Civil war to embrace various business enterprises capitalized at $3,500,000,000, it can no longer be said that the Race is essentially lazy or that achievement is incompatible with Colored blood.

6-12-24

In discussing the success of the Negro one must not overlook the fact that he has had to compete against handicaps unknown to any other American group. The immigrant coming to the United States soon becomes a part of a homogeneous whole. The Negro's physical complexion does not so readily melt in the melting pot. To many he never ceases to be an alien. Some critics see "proof" of his utter inability in his lack of numerous great statesmen, industrialists, surgeons, scientists and soldiers. They forget that the first approaches to eminence in these fields are in a great measure closed to the Negro. As a certain writer asks, how can he produce great statesmen when in many instances he is denied the ballot and cannot hold office? How great industrialists when he is confined to menial employment? How surgeons and scientists when he is denied access to hospitals and laboratories? How generals when he is for the most part barred from commissioned offices in the army and his military units are converted into labor battalions? So, too, to make writers, poets and artists good schools are necessary. But the Negro's educational facilities have been meager. At present it is estimated that 51 per cent of Colored children between 6 and 9 years of age attend no school, that 32 per cent of those between 10 and 14 years of age are in the same predicament, that, because of short terms and limited curriculum, it should take a Colored boy 22 years to complete the eight grades in Louisiana, 26 years in Alabama and 33 years in South Carolina. Where a dollar is spent for education of a white child, about 20 cents is spent for a Negro. Again, environment has much to do with self-respect and culture. But millions of Negroes have no choice but the ghetto. Harlem in New York, the Second ward in Chicago, Wylie Ave. in Pittsburgh, Beale St. in Memphis and Niggertown in Tulsa. Hopeful ambition is essential to progress, but it often seems a mystery that a Negro can preserve any buoyant expectation of success. Many do not preserve such expectation. At 14 or 15 years of age they fall into a state of lethargy. Then certain scientists learnedly expound some kind of a theory about bone pressure on the brain of the growing Colored boy or girl. It is rather the pressure of prejudice which stunts ambition and as a consequence normal intellectual growth.

But in spite of these and innumerable other obstacles the Negro has advanced wonderfully. I have mentioned his improved literacy. In scholarship, too, he has made marvelous progress. Every year more than 1,000 Negroes obtain their degrees in the arts and learned professions. About 5,000 patents testify to the Colored man's genius. Granville Wood deserves credit for basic inventions on the telephone, Elijah McCoy discovered the system of locomotive lubrication, and Matzeliger invented the first machine to make a complete shoe. Dr. George F. Grant invented the oblate palate used in dentistry. Dr. Daniel H. Williams performed the first successful operation on the human heart. George W. Carver of Tuskegee has developed 165 by-products of the peanut and 115 by-products of the

sweet potato. Some of the latter include synthetic rubber, black paint, white flour, syrups and ginger. From the peanut he produces milk, buttermilk, butter, salad oils, cheese, face lotions, inks and dyes. From Georgia clay he produces colors which have baffled scientists. Carver is known on two continents and belongs to the British Royal Society of Arts.

In more esthetic pursuits the Negro has also advanced. He began by giving us our only real American music. Then came the "Black Swan" of 1861, the jubilee singers of Fisk university in 1870, Flora Batson in 1887, "Black Patti" and Roland Hayes, who is now singing before the best audiences in Europe. In sculpture the Negro has given us Edmonia Lewis, Meta Warrick Fuller and Jackson. Great painters are Scott, Tanner, Bannister, Boykin and Brown. Ira Aldridge has been decorated by nearly every important country of Europe. At present Charles Gilpin is one of our greatest tragedians. In literature there are the poets Wheatley and Dunbar, DuBois, said to have written the best English ever produced by a Harvard graduate, and the historians Williams, Woodson and Brawley. William Stanley Braithwaite is a literary critic of reputation.

SOUTHERN BAPTISTS HOLD TO SEPARATE COURSE IN RACE ACTION

Convention So Votes in Atlanta as Against Conference With Northern Baptists; Dr. George W. McDaniel Succeeds Mullins as President

ATLANTA, GA., May 14.—By The Associated Press.—Voicing its determination to handle the negro problem in the south without conference or consultation with the northern Baptist convention or any other organization, the Southern Baptist convention late today rejected a recommendation of its executive committee for a joint conference with the Southern Baptist convention, the Northern Baptist convention and the National Baptist convention.

Northern

Discussion 5-15-24

The recommendation was contained in a report of the executive committee to the convention. It was attacked by Dr. B. C. Henning, of Atlanta, in charge of negro work under the home mission board, who said that it would complicate a situation which already is delicate enough. He urged that the board he represents be left alone to handle the situation as it sees best.

Dr. Livingston Johnson, of Raleigh, N. C., a member of the executive committee, said the intent of the recommendation was not to have any organic connection with any other body on the negro question, but what the action merely was taken at the request of Congressman Lowrey to do something to bring about better feeling between the whites and the negroes.

Dr. Johnson also stated that "the Catholics are after our negroes. The Catholics had two conferences in my home state with our Baptist negroes before I knew anything about it."

Dr. A. J. Barton, of Kansas City, brought the matter to a close by urging that for the sake of simplicity, the recommendation be rejected and the negro problem left up to the home mission board which is charged with the responsibility for relations between the whites and negroes. He said he was thoroughly in favor of the Southern Baptists handling the problem alone, as "the Northern Baptists know nothing whatever of the negro problem as we know it."

McDaniel Elected

At the morning session, Dr. George W. McDaniel, pastor of the First Baptist church, of Richmond, Va., was elected president of the convention over Dr. Z. T. Cody, of Greenville, S. C., and Dr. John D. Mann, of Athens, Ga. He succeeds Dr. E. N. Mullins, of Louisville, Ky.

The following vice presidents were elected: Dr. Charles Dickens, president of Ouachita College, Arkansas; Dr. W. L. Pickard, Chattanooga, Tenn; Minitra Jones, St. Joseph, Mo; and Dr. Alfred A. Murphree, president of the University of Florida. Dr. H. C. Moore, of Nashville, Tenn., and Joseph Henry Burnett, of Murfreesboro, Tenn. secretaries, George W. Norton, Louisville, Ky., treasurer and W. P. Harvey Harrodsburg, Ky., were re-elected.

The total vote for president was 3305 votes, the others having been elected by acclamation.

At the afternoon session, Dr. Barton presented an amendment to the convention's constitution which would allow the various churches to elect their own secretaries instead of having them elected by the convention at large.

Dr. J. H. Farmer, dean of theology, McMaster University, Toronto, Canada, was presented to the convention as fraternal visitor from the Canadian Baptist convention, and Dr. A. B. Rudd, of Mexico City, was introduced as fraternal visitor from the Mexican National Baptist convention.

The report of the reclamation commission was presented by Secretary Burnett. This report included a recommendation that George Washington University, Washington, D. C., be reclaimed by the Southern Baptist convention. No action was taken on the report this afternoon.

$75,000,000 Report

The conservation commission reported that $53,832,852.79 has been raised in the 75,000,000 campaign, the collection by the states being as follows:

Alabama	$2,429,331.08
Arkansas	2,022,747.90
District of Columbia	253,257.91
Florida	883,408.96
Georgia	4,873,524.26
Illinois	629,736.03
Kentucky	6,036,800.32
Louisiana	1,451,985.84
Maryland	666,716.61
Mississippi	2,739,706.78
Missouri	2,249,746.14
New Mexico	648,816.26
North Carolina	4,511,014.81
Oklahoma	1,349,086.42
South Carolina	4,327,974.09
Tennessee	3,746,261.52
Texas	8,171,762.80
Virginia	5,733,141.38
Home board	15,340.00
Foreign board	86,103.00
Foreign churches	1,003,390.68

TRENTON N J TIMES
JULY 7, 1924

SOUTHERN NEGRO PROBLEM

To the Editor of the Times:

Sir—The shooting of two policemen by a southern negro once again emphasizes the necessity of this problem being handled with more firmness. These colored people have their heads turned after they reach here from the South. After having been kept more under or less under subjection down there, they land in the North to find considerably more tolerance of spirit toward their race. But they mistake tolerance for license and proceed to forget themselves.

On a trolley car a few days ago, I saw two colored men and two colored women together. All had been drinking. One of the women, laughing boistrously, pulled up her skirt to adjust her garter. There was manifested no regard for the modesty of other women in the car, including three or four nicely behaved colored women who had evidently lived in this section of the country for a long time.

It is not pleasant to anticipate what is going to happen around here if these southern Negroes do not learn to behave themselves. No northerner cares to treat them brutally, but they will be handled without gloves if they do not acquire more respect for law and decency.

My sympathy is extended to those negroes who have either been born in the north or who have lived here the greater part of their lives. They are almost without exception upstanding, law-abiding citizens. No one suffers by the rowdyism of the southern negroes more than the better class of negroes. Therefore, it would seem to me quite fitting that the more orderly colored people take up this problem themselves at once. They must get their own house in order if they wish to avoid trouble.

NATIVE.

TRENTON N J TIMES
JULY 9, 1924

DEFENSE OF NEGROES.

To the Editor of the Times:

Sir—In two recent issues of the Times I noticed editorials commenting upon the clash between white officers and Negro gangsters in Water Street. In each of the editorials your comment could be justified to a certain degree. But in dealing with a situation that involves more than one race and more than one side, regardless of the law represented by one faction, the wrong done on both sides should be reprimanded and each exposed in proportion that each has done wrong.

It was evident in your editorials that you saw only one evil side of the situation, and that was the part played by the Negroes. If you had extended your investigation, you would have found enough facts to justify an editorial on the demerits of the men representing the law.

There is, as you commented, good and bad in both races. If this be so, why not expose "evil" wherever found, regardless of color or sex? The average Negro is a law-abiding citizen. Notwithstanding his previous condition, he will not attempt to fight or will he shoot an intelligent officer who, in an official way, asks him to move from the streets.

The above lines were not written to justify the gangsters in their action. Nor is it to reflect upon the officers. But what's fair for one man is fair for the other when both are involved.

EUGENE STRICKLIN.

OTHER TROUBLES THAN OURS

In the Northwestern Police Court this week a white woman made an open plea to the presiding Magistrate that he decide a case in her favor because she was a gentile and her accuser a Jew. Afro-American

Bred and reared, perhaps in an atmosphere of racial and religious prejudice, she expressed exasperation when the Magistrate would not trample justice under foot and decide in her favor because as she xclaimed, "Judge, I am one of your kind; I am a gentile." May 30, 1924

In an European institution of learning last week a group of gentile students demanded that a Jewish student be used as material for dissection, all of which show that there are other groups in this world who suffer from unrelenting racial and religious prejudice.

In spite of this, however, Jews sit in the seats of the mighty throughout the world. So thoroughly organized are they that there is not an avenue of influence through which they cannot direct their defense. On the boards of great banks and corporations they rule with the dollar power. When segregation looms they meet it with the argument of possession. They meet cultural arrogance with cultural excellence and politically are so united that a handful manage to often become the balance of power. In Memphis, Tennessee, for instance, where there are 5,000 Jews, 65,000 Negroes and 85,000 gentiles, AND WHERE ALL MAY VOTE, the 5,000 Jews have representatives on every important municipal board in the city, while the Negroes have none.

Presenting a united front and using the money power to fight their battles, the Jewish race has been able to hold its own throughout the world. This successful remedy for prejudice might not be a bad one for the Negro to think about.

Race Problem — 1924
United States.

Jim Crow Is Growing Up

By W. O. Saunders

Collier's 3-15-24

OUR greatest trouble in understanding the negro in America is not unlike our trouble in understanding American youth. The negro is a child growing up, and nothing gets out from under you and away from you quite so fast as a child growing up. This new negro is creating a real race problem.

The negro problem that the South has had to wrestle with was never a negro problem at all; it was a political problem only. Unscrupulous white politicians used the ignorant negro in politics for the dual purpose of advancing their own cause and punishing their enemies. The negro became obnoxious in politics because unscrupulous white men made him so. And he finally became such a stench in the ballot box that the South, in desperation, eliminated him from politics by virtually disfranchising him.

Removed from politics, the negro turned to self-improvement in more satisfying and remunerative ways, and he has made astounding progress in a very few years.

One thing we must recognize in any study of the negro in America to-day is the fact that there are as many different kinds of negroes as there are different kinds of white folks. More; there is a lot of vain, selfish, arrogant, bull-headed Anglo-Saxon blood mixed up in the colored race in America.

I am convinced that one of the fastest growing things in America to-day is the negro. In sixty years of freedom negroes have acquired ownership of 218,612 farms, embracing 13,948,512 acres, with improvements valued at $554,158,000. Negroes have established seventy-four banks with a total capital of $6,250,000, doing an annual business of $35,000,000. They have established insurance companies with assets of $6,500,000, all told, with more than 100 million dollars in policies in force.

The National Life Insurance Company of Atlanta, Ga., organized and operated by negroes, has over 22 million dollars' insurance in force on the lives of colored people, with assets of more than 2 million dollars and a net reserve of more than 1½ millions.

© C. M. Battey, Tuskegee Institute

The northward movement of the negro is making the race problem a personal matter for more of us than ever before. We shall have to forget about "keeping the negro in his place." He is growing out of it. Literacy among negroes has increased 70 per cent in the past 56 years. There are 50,000 negroes in business in America, more than 70,000 in the professions, and nearly three-quarters of a million engaged in manufacturing. The lazy and unaspiring are being replaced by new types, educated, ambitious, and a little proud. Mr. Saunders, who has traveled for Collier's among negroes North and South, tells here what the new negro is doing, and how he is creating a new race problem which we shall have to solve.

The Blacker the Better

IN the town of Durham, N. C. (than which there is not a prouder white man's town in the Solid South), one finds a seven-story office building of the most modern fireproof construction owned by the North Carolina Mutual Life Insurance, an insurance company owned and operated by negroes. Durham negroes list for taxation more than 2 million dollars in property and send 2,500 children to the city's public schools. Seven negroes in Durham have accumulated individual fortunes of from $50,000 to $200,000 each.

I might produce facts as interesting from Greensboro, Raleigh, or Winston-Salem, N. C.; Nashville or Memphis, Tenn.; from Atlanta or Savannah, Ga.; from Jacksonville, Fla., or Birmingham, Ala. What negroes in Durham, N. C., are doing, in a friendly environment in which they are permitted to work out their own problems, is being done by negroes all over the South to-day.

But when I spring these facts about negro problems, I always find some one ready to dismiss them with the explanation that it is the white blood in the mulatto that displays such thrift and enterprise. And the man who says that doesn't know what he is talking about. In my long association with the negro in the South I have found the pure black types generally more thrifty, more shrewd in barter than the lighter types are, and as ambitious to educate and advance their young.

Right here I am going to present two of the foremost negroes in America, both of whom have achieved wonderful successes and made the best use of their talents. One is a scientist, the other is a business executive. One is light, the other is black. One cannot contemplate these two distinct types and their achievements without being forced to the conclusion that it isn't a matter of race or color, but a matter of education and the fact of the ultimate improvability of any negro type. These two men are Heman E. Perry, president of the National Life Insurance Company of Atlanta, Ga., and Dr. George Washington Carver of Tuskegee Institute. Just a thumbnail sketch of the pair and I rest my case for the improvability and progress of the negro.

Heman E. Perry, an ambitious young negro, started out to organize the Standard Life Insurance Company in 1908. The State of Georgia required a bond of $100,000 of any insurance company doing business in that State. Perry had to aim for stock subscriptions amounting to $100,000.

A charter for the Standard Life Insurance Company was secured in 1909, and the company given until January 28, 1911, to make its deposit of $100,000. The date of January 28, 1911, rolled around, and only $85,000 of stock in the company had been sold. At the close of that day Heman E. Perry faced the sad task of returning to every investor each dollar that had been paid in. By February 3 every check had been sent out for the amount invested with 4 per cent interest added. Mr. Perry pocketed his own losses incurred in selling the stock. But right here was where he won; the return of that money to the thousands of small stockholders instilled into everyone a new confidence in the man who had kept every promise.

Heman E. Perry started anew, and on March 22, 1913, he secured from the Insurance Commissioner of the State of Georgia a certificate showing that $100,000 in bonds had been deposited by the National Insurance Company.

Then, to insure the production of business, Perry went into the field and wrote and placed $250,000 worth of insurance himself, for which he refused to take a commission.

The National Insurance Company of Atlanta has been the inspiration for other negro enterprises with which it is affiliated. One of these is the Citizens' Trust Company, which opened its doors on August 16, 1921. How well it is succeeding is reflected in its deposits of $469,730.88 on March 1, 1923.

In 1917 Perry and his associates founded the Service Company with an authorized capital of $100,000, operating at that time a laundry in Atlanta. In 1918 a second laundry was opened in Augusta. From those beginnings the Service Company has gone into other lines of business and become a $5,500,000 institution. It is the largest corporation in the world to-day operated by negroes. The company was recently awarded a contract for a public-school building by the city of Atlanta at a figure of $212,000.

Carver Is a Black Genius

NOW for Carver. He is the negro scientist in charge of the research laboratories at Tuskegee Institute. You will find him in "Who's Who in America." He is a member of the British Royal Society of Arts, a distinction enjoyed by not many Americans.

Working in his laboratory at Tuskegee, this colored man has developed 165 by-products of the peanut and 115 by-products of the sweet potato. Some of his sweet-potato products include synthetic rubber, black paint, and white flour. From the clays of the Georgia hills this black man has developed colors that have been the despair of scientists for centuries. Milk, buttermilk, butter, salad oils, cheese, face lotions, inks, and dyes from peanuts; flour, paint, sirups, a coffee substitute, and ginger from sweet potatoes, and everlasting colors from the clays of the hillsides—these are but a few of the wonderful discoveries of this black genius whose works have been recognized on two continents and who is now in almost daily conference with capitalists and investors seeking to make practical application of his discoveries.

And this George Washington Carver was born of pure negro stock on a Missouri plantation about the time of the Civil War. The boy Carver spent most of his days roaming the woods and interesting himself in every kind of vegetable and insect life.

At the age of ten he was admitted to a little one-room schoolhouse. At the age of twelve he got an opportunity to go to Fort Scott, Kan., with a family and there he worked and went to school until he had secured a high-school education. After more years of work he got into a small college in Iowa. Later he went to the Iowa State College, at Ames, where he pursued agricultural work and took the degrees of master and bachelor of arts. After taking his degrees he was elected a member of the faculty and given charge of the greenhouse, bacteriological laboratory, and the laboratory work in systematic botany. During all those years in which he was acquiring an education he paid his way as he went, usually as a laundryman.

About thirty years ago Dr. Booker T. Washington recognized in him the man he needed at Tuskegee. To Tuskegee Dr. Carver went, and there you will find him to-day. With a great love for all mankind and a sublime faith in the Creator of all things, this black man, in whom there is no trace of a white man's blood, continues to make discoveries and perfect processes that may yet revolutionize the agricultural industry of the South that once embraced human slavery and thereby trapped itself into slavery to a one-crop system of agriculture.

A New Kind of Race Pride

PERRY and Carver! Two distinctly different types of the same race, each working along distinctly different lines, but both imbued with racial pride and race consciousness, and both working for the economic emancipation of their kind. At the same time they are working up a real race problem by the new race consciousness and race pride they are inspiring in their once lethargic, lazy, unaspiring kind. Jim Crow could be assigned a place and was content to stay in any old place, but Jim Crow's sons are making places for themselves. There is your real race problem in these United States to-day.

The negro's biggest stake is in the South. Here he has worked out his problems and established his greatest religious and educational institutions. And it is here that he, in large numbers, has rooted himself in the ownership of buildings and lands. The uneducated, unskilled lower working class, tired of the struggle and helpless in their ignorance, will continue to seek economic and social betterment in the North, the East, and the West. But the leaders and those better equipped negroes who have achieved economic independence in the South are not going to trade their certain gains for uncertain prospects in other parts of the country. Selfish and unsocial individuals here and there, having no pride of race, may aspire to mistaken social equality and seek to push themselves over the color line. I have heard of such; I have yet to meet one of that kind.

KELLY MILLER SAYS

The race must find and finance some agency for the foreign travel and study of our choicest youth in the various countries and universities, whereby they may gain an intimate understanding of what is going on in the world. Scholars should be sent not only to universities of Europe, but to South America, Japan, China and Egypt.

Freedom of the Philippines

The principle of self-government again comes to the fore. Congress is formulating a plan for the independence of the Philippine Islands.

Clearly, really, way back in 1900, when the issue was fresh in the public mind, I wrote a two column letter to the Boston Transcript, on this question which was afterwards published as a Broadside of the Anti-Imperialist League and broadcast by the tens of thousands.

I took then the only position that any right minded Negro could take. The Filipino and the American Negro are partners in distress. The suppresssive policy is the same, only the conditions are different. The Filipino is denied self-government on the same principle that the Negro is denied equal participation in the government. Resort is had to the same line of argument. They are not deemed fit or fitted for self-government. They are required to wait until they learn to swim before they are allowed to try the water.

The folly of this policy is fully illustrated in case of the Negro. The Fourteenth and Fifteenth Amendments conferred upon the recently enslaved race full citizenship rights and political and civil prerogative. They entered upon the exercise of these rights, just as they were, without one plea.

Mistakes were made, blunders were committed. Black ignorance was exploited by white cunning. There were excessive indulgences and grotesque proceedure. But amidst it all the Negro was gaining a political experience and a knowledge of and interest in public affairs that went to prepare the race for helpful and efficient participation in government.

But when by dogmatic fiat the Negro was declared unfit for governmental function and was driven from the seat of power and denied any relation to the government in any form or fashion the political role of the race has grown less and less significant. Since 1876, the Negro has advanced enormously in intelligence, substance and understanding of things in general, and yet he is deemed less worthy of political participation than he was forty years ago.

No High Offices

Here is a race of eleven million loyal and right minded American citizens who reduced to a nullity in the state on the theory of being unprepared, while all opportunity for preparation is denied.

In the last presidential election practically every Negro in the country voted for the party of their ancient allegiance. After election the united voice of the race joined in requesting that some qualified Negro be assigned to the position as Register of the Treasury. The request was flatly refused. No colored man holds a single position of first class importance in the Federal government at Washington.

The two or three Negro officials of highest rank hold office through the gratis, grace and favor of some white sponsor rather than by mandate of the race. At the present rate of political progress, the Negro would not reach the plane of political equality in the next three hundred years. Indeed his whole political life is retrograde. Such is the fruit of the philosophy of waiting to become fit before a race is permitted to participate in political life.

Wait, Wait, Wait

If the people of the Philippine islands wait till their alien governors declare them fit for self-government, they will have to wait as long as the Negro in America to gain political equality.

No nation in the world is ready for self-government, if some other nation with ulterior motive is to set up as judge. Is Germany or Russia or Turkey ready for self-government according to the judgment of France or Belgium?

I make bold to posit the proposition that any people according to their stage of civilization and progress can govern themselves better than any other nation is likely to govern them.

The help which the stronger and more advanced peoples of the world can best render their weaker and less advanced fellows will consist in counsel, advice and benevolent guidance, and not by seizing their sovereignity. When you chill the self respect of a people you paralize their higher energies and aspirations.

Hayti

The United States has set back the just aspirations of the Haytian people for several generations by placing heavy hand upon the throat of this feeble republic and choking the voice of the Negro crying for self-expression in the Western hemisphere.

What boots it to bring schools and good roads and improved revenue, if liberty dies. It is useless to nourish the body after killing the soul. Self-government is better than good government. It is far better in the long run that a people for the present govern themselves poorly than that they be well governed by others.

Woodrow Wilson

Woodrow Wilson will go down to the ages chiefly for his reaffirmation of the doctrine of self-determination, so effectively expressed by Abraham Lincoln. No man is good enough to govern another. No race is good enough to govern another, without the consent and participation of the race governed.

This desire for self-expression does not depend upon the present degree of attainment. It is a fundamental human impulse. We need not marvel then, at the seeming inappreciation of the Filipino of the fact that American overlordship has brought them peace and plenty, has given them law and order. They simply want to indulge in the superlative privilege themselves.

British Methods

The new British Government has hit upon the wiser policy. The inherited British rule is to bear a lightly as possible upon the subject people and shall lead as rapidly as possible to the self sovereignity of the unfortunate people now overridden.

The American Negro, in no mood, can have any sympathy for that school of philosophy which overrides the weak for the aggrandizement of the strong. There are strange transformations in the attitude of partizan alignment.

From the beginning of Philippine subjugation until now, the American party that has stood with more or less consistency for the full manhood rights of the Negro in America, has advocated the subordination of the Philippines. While the party that has contended against the black man in America has advocated the self-rulership of the yellow man across the seas.

Consistency is a jewel whose brilliancy rarely shines in the dark unfathomed caves of political expediency.

The Negro Mind

The Negro mind is for the most part narrow and provincial. It lacks cosmopolitan comprehension and breadth.

It is but natural that a people who are shut into themselves and their own problems would become more or les sindifferent to things outside of their little world. But we must begin to look beyond our limited racial horizon. Our own problems must be viewed in the light of world perspective.

The Negro is most deeply concerned in the attitude of the United States towards the non-white peoples of the world. We are coming into wider and wider contact with the darker element of the human race. The Sanwich Islands, Porto Rico, the Philippine Islands, The Virgin Islands, Hayti and Santo Domingo, have come in a more or less effective form under the dominion of our government.

To all intents and purposes, America has become a colonial power. The character of our government is bound to be profoundly effected by this expansive policy.

Our constitution is founded ed upon the basis of equality. The colonial policy, in the very nature of the case is based upon inequality.

It does not seem likely that our government will deal with the non-white peoples at home and abroad by markedly different formulas.

Need of a World Mind

The educated Negro must needs cultivate a world mind. His vision must at least include all non-white peoples of African derivation. South America, the West Indies, Africa and the scattered fragments of his mother blood now distributed over the face of the earth constitute the universe of his intimate and immediate interest.

He must study and understand the white world in its relation to the non-white world. Some time ago I made a suggestion which I now repeat, that the race must find and finance some agency for the foreign travel and study of our choicest youth in the various countries and Universities whereby they may gain an intimate understanding of what is going on in the world.

This observation and study should be sifted through the sieve of their own understanding and the result applied to our own racial situation.

Young Negro scholars should be sent not only to the Universities of Europe, but to South America, Japan, China, and Egypt and should saturate their minds with what is going on in the minds of the world. This is the only way in which the race can keep abreast of things. The Japanese use this method with telling effect. In the early nineties the Slater Foundation under direction of Ex-president Hayes, made provision for Dr. DuBois to continue his studies in Europe. Dr. Alain Leroy Locke, of the Rhodes Scholarship fame, has traveled and studied race relations in Europe and Africa.

Such sporadic instances should be organized and reduced to a system by Negro colleges and other agencies devoted to the higher life of the race. I am making this suggestion to stimulate the higher educational life of the race which is now flagging for want of keenness or zest and freshness of inspiration.

Race Problem – 1924.

United States.

Mississippi Legislature Rejects "Fair Play" Plea

Not In Favor Of Educational Advancement And Use Of The Ballot By Colored People. State Organ Says "If Negro Demands More Than Intended For Him, It Will Be Moving Day."

Associated Negro Press

JACKSON, Miss., March 5.—It is now known that a miracle did not happen in Mississippi as some people thought when the state legislature was immorialized by a committee of representative Negro citizens (?) and respectfully listened. The legislature did not listen respectfully. They heard what Redmond and his associates had to say with resentment. So much so that, this week, they went on record by passing a resolution condemning the Redmond plea for fair play and repudiating the widely-heralded message of Governor Whitfield. Misissippi has not declared that it is not ready.

The attitude of white Mississippi, in the light of this week's condemnatory resolution, is perhaps more accurately indicated by a quotation from the Mississippi Free Lance, published and edited by Bilbo, former governor of the state and recently a court dodger. The Free Lance excoriates Whitfield for his effort at fairness and continues:

"We believe that the Negro ought to be treated fairly, but kept in his place. Theoretically we can give him the ballot, but we must give him hell if he takes it. So long as the Negro stays in his place and occupies the sphere intended for him through Providence, environment and capabilities, all will be well—peace and harmony will prevail between the races. But, in the name of the white man's civilization and for the sake of our institutions and for the supremacy of our race when the Negro demands more, it will be moving day for him."

3-7-24

Letters to the Editor

RENTON N. Y. TIMES
MARCH 27, 1924

THE NEGRO PROBLEM

To the Editor of the Times:

Sir—As everyone knows, many cities in the North are today discussing and trying to solve the Negro problem. This, in my estimation is a problem that requires deep and earnest thought on the part of persons concerned. There will always be found among every class and creed radicals who tend to excite and create trouble, no matter what question or situation may arise. But these are always outnumbered by clear-thinking and level-headed people. There is not a person on earth of average intellect who does not have a desire to improve himself or herself in every respect and no race can be blamed for striving to become a better class of people.

We have had some Negroes who have proven themselves worthy of white men's consideration, and no doubt a vast majority of this class of people would prove themselves worthy of a place in any community. I say a place, because they should have a place not necessarily in the heart of the white district, but a place where conditions would warrant satisfaction and would give them a chance to live and progress under present-day conditions. Give them good schools, playgrounds, churches and theatres where they may develop into people who can be appreciated.

Why not try out the plan adopted by Major Jim Hanes, in Winston-Salem, N. C., and see if this problem cannot be solved amicably and to the satisfaction of everybody? Give the Negro a chance and see what he can do. Then, if he fails, adopt more drastic measures that will not fail to help him. Yours for the betterment of the human race in general.

ISAAC HART.

Negro Youths Attack and Injure Teachers

Chicago, Today.—Police squads of police were summoned late yesterday when about fifty youths, some of them students of the Wendell Phillips High School, in the middle of the negro district, attacked several teachers. Several shots were fired in the fighting, but no one was wounded.

According to the school authorities, the trouble started when several unruly pupils invaded a classroom where about seventy girls, most of them negroes, were being given a dancing lesson. Teachers expelled these students from the building and the students attacked the teachers when the latter reached the sidewalk. An assistant principal was beaten and two other teachers were injured.

THE production of "All God's Chillun Got Wings," long dreaded by the champions of Nordic supremacy and the guardians of the honor of white womanhood, has taken place, and, at a late hour last night, white women were still as safe on the streets of New York as they ever were and the banner of purity still floated from the ramparts of our own Caucasian stronghold. All that had happened was that a rather long and wordy play, with a powerful idea behind it, had been performed at the Provincetown Theatre, and that a Negro actor named Paul Robeson had taken his place with Charles Gilpin as one of the artists to whom his race may point with pride.

Miss Mary Blair, the white actress over whose honor there was so much vicarious worry, seemed to bear up very well under the ignominy of having to kiss the hand of a Negro gentleman, and gave by far the best performance of her career.

The audience at the opening, far from rising in protest, behaved better and evinced more intelligence than any audience we have ever seen. The following phenomena will show what we mean by "intelligence":

They did not laugh when slang was spoken on the stage

They did not giggle at profanity.

They did not applaud the off-stage singing of popular songs.

There was only one laugh drawn down by a character's saying that he had lived in Brooklyn, and that came, oddly enough, from the companion of one of our leading æsthetes. And she may have been laughing at something else.

Robert C. Benchley.

June 5, 1924

MANY MEN ALWAYS WILL HAVE MANY MINDS

If It Were Not So There Would Be Mental Stagnation and Death — Disagreements Essential to Progress

(From the Boston Chronicle)

Much criticism has been directed at Dr. W. E. B. DuBois because of his criticism of Mr. Marcus Garvey. Much criticism has been directed at Mr. Garvey because of his criticism of Dr. DuBois. Thus there has arisen a third school of criticism, the mission of which is to criticize the first two.

This third school, the critics of the critics, is distraught with shame that Negroes of so great prominence as Dr. DuBois and Mr. Garvey should find fault with each other. Chagrined, this third school fears that neighbors might overhear this quarrel and so find out that all is not harmonious within. Members of the third school gesticulate excitedly, grimace expressively, making signs for the other two to quiet themselves and put on their best company manners, lest they be caught throwing mud into each other's face. "It would never do for outsiders to know we can't get along peaceably together," they whisper. "What would our white neighbors say if they knew we couldn't agree among ourselves? We are all Negroes, all fighting for the same thing; why not fight together instead of one another?" These are logical questions. They may be logically answered. First of all, the black group in this country would be composed entirely of perfect angels or else of perfect fools if every man, woman and child in it agreed on all questions affecting the group. Since the group is composed wholly neither of perfect angels nor perfect fools (although we do believe it possible that a perfect angel may be a perfect fool), we may as well confess that there are certain inevitable questions which, in their nature, are and must always remain disputable. The question as to whether or not American Negroes might better themselves by emigrating to Africa is such a question. In the second place, why should every Negro in America be expected to live in perfect and tranquil accord with his neighbor? Especially why should every one be expected to think as his neighbor, to agree fully with his neighbor? Is it because, the Negro being persecuted, "they ought to stick together"? Yes, this doubtless is the reason. But so long as Negroes are human, actuated to quarrels, love, hate, gossip, fight, work for certain emoluments, by impulses and desires similar to those which actuate other men to vent natural emotions, just so long will all Negroes fail to agree with one another on all matters. One may as well expect water to run uphill of its own force, or a stone to fly skywards when loosened in the earth, as to expect such zealous accord among men. "But the Irish do it," some will cry. "And the Italians do it, and so do other racial groups." Yes? They do nothing of the sort! They differ. They quarrel. They fight. Sometimes, on those matters known as fundamentals, they agree "for the good of the clan"; but so do colored folk, for that matter. How beautifully we stick together on the question of the Dyer Anti-Lynching Bill! How well we worked together, too, for clemency for the condemned soldiers of Houston. Oh, yes; Negroes can agree, and they will agree—on some things. But no one should expect two men so thoroughly dissimilar from their births—in childhood environment and training, in later circumstances which shaped their mature lives—as DuBois and Garvey, to agree on hardly anything. They are too human for that. With respect to the human qualities, neither differs from the Irishman or the Jew. Both may be somewhat selfish, somewhat egotistical, somewhat prideful and vain; but who is altogether untinctured with these qualities, even if only slightly?

Disagreements are essential to progress. When men agree amiably on all matters, complacently accepting one another's views without dispute, then we be alert for stagnation! Placidity of views, self-satisfaction, contentment—mark these as infallible signs of decadence. As long as our men disagree on big questions we may be safe in presuming that they are thinking for themselves.

6-28-24

FEB 28 1924

AND THEN CAME THE OVATION

Did General Bowley, in his recent speech at the University of North Carolina, make the charge that the negro is a "radical?"

If so we have overlooked it; but there is brought into the office an "answer" to such a charge—said "answer" being by Charles Satchell Morris, Jr., "well-known colored journalist and author, at a great mass-meeting staged in Wake Forest." We are not trying to start a controversy with the General—referred to in the communication prepared for us as "Adjutant General"—but we think Morris should be allowed to present the high tides of his speech. The following is a paragraph taken from the report furnished THE TIMES:

"Morris spoke here on 'The Hour Has Come,' a subject which he has made famous. During the course of his message he plead for inter-racial understanding and appreciation. In this connection he asserted, 'Some persons there are who profess to believe that the black man has no opportunities here in the South. I am constrained to believe, however, that the negro has possibilities in this fair domain of perennial sunshine and fadeless flowers, this boundless empire of the mystic gods, as countless as the sands by the seashore and the stars that gem the heavens. Splendid North Carolina is erecting a temple of knowledge on every hill and mountain brow. Courthouses are becoming temples of justice, while velvet-clad jurists are speaking the language of the law. The torch of the mob is being extinguished, while the rope of the denizens of night is being unravelled. Mercy wipes away the tear of sorrow. Everywhere beneath the silken folds of Old Glory from the clestial crested summits of the Blue Ridge, to the turbulent waters of the Atlantic Ocean have become home, sweet home for us. These two races placed here in God's own way, shall walk together in all save social concerns until this earthly island of time is united with heavens continent of eternity.' Then came the ovation."

For one we don't blame the ovation. It had to move.

WILLIAM PICKENS SAYS

The race problem has not been *solved* in the South, it has only been *developed* there. In dealing with the Negro, the South has merely taught the nation *what not to do*. The South's method summed up in one word has been *segregation*. It needs to substitute for it *co-operation*.

Baltimore Md.

From Address by William Pickens, delivered today, June 26, at Toronto, Canada, before the National Conference of Social Work.

In the United States the Negro population is re-distributing itself. It is to be no longer a factor of a "section" but a national factor in every sense. The "race problem" is not now, if indeed it ever was, solely a problem of the South; it is a problem, and the most vital problem, of the United States of America.

I am a Southerner, and I want to confess that the chief thing the South has to teach the Nation in the matter of dealing with the Negro is **what not to do.** Now that the problem is moving out all over the Nation, a study of the Southern method of dealing with the problem for three hundred years will teach the rest of us what to avoid.

Race Problem Not Solved In South

The "race problem" has not been solved in the South; it has been developed there. Verily, then, we should not hope to solve the problem by Southern methods. We must seek other methods,—in some cases the opposite methods.

If the method used by the South could ever be reduced to one word, that word would be SEGREGATION. That involves for the Negro separate and inferior schools, "Jim Crow" cars, unconstitutional disfranchisement, lynch law for court processes, refusal of admission to or inferior accommodations in all shows and cultural entertainments, in many places no public parks or public libraries, and a general denial of equal accommodation in public places and equal human hood in the society of Man.

Intermarriage Is Not Necessary

This system has solved no problem. This system can never solve any problem. This system is the problem factory and will continue to be until the end of the system.

We must substitute for this system "community interests" for the Negro. We must cease the abortive effort to encyst him; we cannot successfully encyst him; we must assimilate him. Blood assimilation is not necessary,—not an end to be purposed, at any rate. But there must be full assimilation in civil culture and in civil processes; in industry, in economics, in education, in politics.

The minority race and the majority race occupying the same territory are indissolubly bound to the same destiny, and they have one set of interests, even if they are not friendly. Warfare between them is like the World War; everybody loses. The best interests of the ten or fifteen million Negroes in the United tSates will be found in the end of every effort to be identical with the best interests of the ninety or more millions of the white races there.

Race Superiority Cheap Buncombe

On a platform of justice and equality the two larger racial groups in this country, and all the minor groups, can afford to take their stand. Men speak volubly of maintaining racial superiority or hegemony, as if indeed it were wiser to pursue racal policy than to pursue human justice.

Nothing in human history indicates that a race or a nation or an individual must fear to do justice or that justice was ever poor policy for a people. But history is full of lessons that teach the folly of abandoning those wise policies and sound principles that were born of the collective experience of man. Some reason thus: We have to maintain a certain race stock: to maintain that stock we must segregate: and when segregation is inconsistent with justice we must do injustice.

All Races Are Mixed

But we cannot prove the soundness of this chain of reasoning. Even the first proposition is a mere assumption. For how do we know that it is the final, the best, the last and the greatest thing to maintain any of the race stocks as we know them today? All the races, as we know them, are but the resultants of former unions, combinations and crosses. If former unions have produced something so excellent, how do we know that further union may not produce something more excellent still?

But one thing we do know: that we of the present generation can combine our talents without uniting our blood. If we make civilization our common contribution, we will all have more civilization. God has endowed the Human Race with more talents than He gave to any one geographical race.

Civilization Thru Cooperation

Our talents vary: our powers may vary. The man of five talents has five talents and the fruits of two talents. But if these two men ever get wise and make a common cause, both will enjoy the fruits of seven talents.

The white American and the black American can have more civilization through cooperation than either one could have alone, whatever their respective talents may be. Segregation in public and industrial activities and life implies and breeds contempt and makes injustice inevitable. The private right of any citizen in a free country to exclude other private persons from his private domain with trial estates is indefensible, politically and economically. Segregation in public and industrial activities always be maintained; but racially and economically.

BROOKLYN N Y TIMES
MARCH 10, 1924

The Duty of Whites To Our Negroes

By WILLIAM H. BALDWIN.

Treasurer, Brooklyn Urban League.

THE Brooklynites who filled the opera house of the Academy of Music recently to hear Roland Hayes, the Negro tenor, sing not only the spirituals of his own race but famous songs of European composers (with a love song in Japanese for good measure), heard convincing evidence that the American Negro can no longer be thought of exclusively in terms of a child-like race on distant Southern farms.

Hayes joins that increasing group of Negroes whose achievements and reputation transcend any question of race. It is already too big a list to enumerate, but I can at least suggest such men as Tanner, the painter; Dr. George Cleveland Hall, the surgeon; Coleridge-Taylor and Dett, the composers ;Booker T. Washington and Robert R. Moton, educators and statesmen, and Paul Lawrence Dunbar, James Weldon Johnson, W. E. B. DuBois and Claude McKay, the writers and poets.

Negro Problems the Same As Those of Whites.

And this expanding group at the top reflects a tremendous rise in the plane of our 12,000,000 Negroes. The increasing colored population of Brooklyn, while it has as yet produced no Hayes or Tanner as a resident, numbers many able preachers, teachers, doctors, lawyers, civil service employes and skilled artisans as well as many thousands of unskilled workers. With the rest of Brooklyn's congested population they share the problems of housing, employment and the raising of their children as loyal and effective citizens. To lump their problems and ambitions into some obsolete conception of the Negro, which is held over from the days of their struggle to get a start, is not only an injustice to the group; it is short-sighted from the viewpoint of community welfare and progress.

The negro is coming to our Northern industrial centres not as a refugee but as a pioneer attracted by the opportunity to better himself. His introduction into our life is largely the same as that of the immigrant—through the factory and unskilled labor. He is needed by industry to fill the void created by our restrictive immigration problem, but if he is not understood and intelligently helped to adjust himself to our life, we shall soon be faced with a migrant problem every bit as serious as that developed by the immigrant. And failure to meet the negro halfway will be all the more tragic because of his eagerness to do his part and become, as a loyal American, the best citizen possible.

What the Urban League Seeks to Accomplish.

It is the function of the Brooklyn Urban League to promote mutual understanding and co-operation between the races and to do the practical things that will smooth out the points at which friction may easily develop This work can be vital and effecti e only so far as it wins the moral and financial support of both races in Brooklyn. Mr. Hayes, a transient visitor, thinks so highly of the Urban League point of view and program that he gave us a generous percentage of the receipts from his concert. We believe that there are many of both races living here, who will want to be proportionately as generous.

William H. Baldwin

Race Problem - 1924.
United States.

SUPERIORITY BUNK

By William Pickens

Being a "superior race" is some troublesome job—because the "inferior" fellows don't always "behave" according to the formulas. Negro VALEDICTORIANS in mixed schools are making a sight of trouble: Like that Colored girl in Darby, Pa., who insisted upon being BEST in the class in spite of the fact that she had been created UNEQUAL, etc. But a "superior race" always has other strings to its bow; since this brown girl just WOULD get the best marks in the studies, the one hundred percenters tried to maintain "superiority" by protests to the school authorities. They must think that school authorities vote the brains to the students. Once a rich man received a letter from his boy's teacher, saying that the boy had every equipment for the course except the "capacity to do the work." The rich father replied to the teacher, enclosing a fat check in the letter, and saying: "Let me know and I'll send more if this is not sufficient to buy him the best capacity in the market."

That's just what this "superior" race needs: It needs somebody to buy it an extra supply of "superiority." Or else the "inferiors" will have to be taught how to respect THEIR OWN LIMITATIONS. Isn't it funny? You don't have to compel submission upon any inferior animal except "inferior MEN." Dogs will stay dogs, cows will stay cows; but when it comes to inferior humans—they won't STAY it.

Then there was that brown lad in Alton, Illinois. He had to go and forget the "rule of order," and got himself into the place of valedictorian of his class. And, believe me, it was some violent disorder to the course of nature, for they had to get nine policemen to guard him while he spoke his little valedictorian speech at the graduation exercises. The apostles of "race superiority" had threatened to break up the meeting if this colored boy should be allowed to speak. Of course, you know that if he had not been allowed to speak, that would have proven forever and to the entire satisfaction of the one hundred percenters that he was "inferior." Just think of it—so easy if it could just be done: All it would have taken to establish THEIR superiority was just to prevent this boy from speaking his valedictory address. If only he held his tongue, the others would be proven "superior" in arithmetic, in grammar, in geometry, in Latin, and in everything else.

Now, the only thing in the way of complete demonstration of such "superiority" was the boy—and his teachers and a few other decently renegade white folks—and nine police officers.

I tell you what, this "superiority" job would be easy, if only it wasn't for the opposition of the "INFERIORS."

We "superior people" could take excellent care of our superiority, if it were not for the unaccountable and unaccommodating and disobliging behavior of the "inferior peoples."

Chicago Whip 7-5-24

Chicago

WHERE IS THE NEGRO'S PLACE?

THE Dearborn Independent, Henry Ford's weekly, in its issue of April 12, 1924, attempts to solve the Race problem by an editorial dealing with the conditions in Johnstown, Pennsylvania, and Winston-Salem, North Carolina. The editorial begins:

"In ordering 7,000 Negroes to leave his city, the mayor of Johnstown, Pennsylvania, acknowledged defeat in coping with the Negro problem, a pressing riddle that is forcing an issue in practically every city of the country at this time." A more insidious bit of propaganda could not be spread than that referring to the Negro problem as a pressing riddle in practically every city of the country. There was no problem at Johnstown, but there was a Negro hater in office in Johnstown who firmly believed that Negroes had no rights which he was bound to respect. He was mistaken. His overwhelming defeat at the polls in the following election was a just rebuke to his un-American practices. The Negroes of Johnstown never did and never will present the problem which the Ku Klux Klan presented there last week when alleged members of that organization shot up Lilly, a suburb.

The Dearborn Independent says further: "As in most places, it was conceded that the Negro was all right in his place, etc.," and referring to Winston-Salem and the conditions existing there two years ago, says, "The Negro was leaving the old, wretched quarters, among railroad tracks, factories, and warehouses, and procuring better, more modern and sanitary homes in the white section of the city. This meant, of course, among other things, that Negro children began to appear in hitherto exclusive white schools." Mr. Hanes, Mayor, is given credit by this publication for solving the "pressing riddle" by a "fifty-fifty solution," that is to say, by enforcing a complete system of segregation of the Negro to certain quarters and providing him with equal municipal advantages with the whites. Are we to believe that this whole program, comprising the short space of two years, has brought about the millennium in Winston-Salem?

The Negro problem, if we are to call it such, will never be solved by the Ghetto. Any attempt at solution which does not accord to him life, liberty and the pursuit of happiness is doomed to failure. Methods which were workable fifty years ago are entirely obsolete today. In the course of fifty years he has gained a fair appreciation of himself as an American citizen and demands every consideration that any other American citizen is entitled to receive. He is not content to dwell in shacks, along filthy alleys, be jim-crowed, have his children deprived of an education. He has learned that his money will buy a home anywhere. That his home is his castle and in it he can reign supreme.

Negroes in Winston-Salem are not the only ones moving into desirable residence localities. They are taking the same progressive steps in all the cities of the country. A $10,000 home among Negroes is quite common. Many Negroes are purchasing homes far in excess of this figure. This means that they are moving into neighborhoods hitherto uninhabited by colored families. They are enjoying the same rights and privileges that other Americans enjoy. They are fast rising in the scale of economic independence. If this is the "pressing riddle," then it will ever remain unsolved.

Chicago Whip 6-14-24

JUN 6 1924

THE NEGRO CONTRIBUTION

What has the Negro contributed to the South aside from his toil and labor in the fields and in the factories? This question has been asked thousands of times. Many answers have been suggested and statements made here and there of what he has done in art, literature, etc., but has he, the Negro, been given full credit for his contribution? Has the question been fully answered? Hundreds of thousands, and perhaps millions of people know but little about what the Negro has contributed to the South in many ways.

His spiritual songs, ofttimes referred to as "the distinct music of America" is one of his large contributions to the South as well as to the world of the musical art. These songs are known the world over, but nowhere except in the South will their home be found. Now and then a member of the Negro race goes to some other country and sings the songs, but as a rule he is a native of the Southland. While the music may be quaint and the English not so choice, the sentiment in the song has the spiritual emotion that has made the race's contribution of these spiritual and plantation songs a distinct one.

"Swing lo, sweet chariot, comin' fo' to
car'y me home.
Swing lo, sweet chariot, comin' fo' to
car'y me home.

I looked over Jordan, an' whut did I
see?
Comin' fo' to car'y me home.
A band of angels comin' after me.
Comin' fo' to car'y me home,

has never been reproduced except by the offsprings of the Southern slave Negro. Another song:

"Steal a-way, steal a-way,
Steal a-way to Jesus!
Steal a-way, Steal a-way home,
I ain't got long to stay here,"

My Lord calls me,
He calls me by the thunder,
The trumpet sounds within my soul,
I ain't got long to stay here."

is familiar and has been sung before the Crowned Heads of Europe as well as in remote sections of the United States. These songs, although a part of the race and their contribution to civilization, perhaps would have died out but for the fact that a Southern Negro who died just two years ago, made it possible for them to live. He had often said that out of the Southland there has come many traditions, many sayings, varied customs with a sentiment and feeling that to his mind would never be effected as long as it rolls on. The chivalry of the South is known throughout the world, and it was this section of the United States that has become famous for many things, but the music that originated on t heplantations and in the fields of hte South by the Negro is the American music.

The late R. H. Boyd, a Negro Baptist Preacher, who was born on the plantations of Mississippi, but who died in Nashville, Tennessee in August, 1922 at the age of about 80, is responsible for leaving these words with their music to his race. His desire was to help them preserve their native music and songs. He dedicated a book of these songs to his mother, whom he called "My Mammy."

It was while the late Dr. Boyd was thus at work that he claims that it came into his mind the desire to perpetuate these songs that have been sung to the delight of millions in the United States. The Southern white man, whether he be at home in his native city or state or abroad, never tires of listening to these melodies. This contribution therefore is claimed to be strictly that of the Negro to this section known as the Southland.

Dr. Boyd before his recent illness and death said: "I firmly believe that every man in the South or who has lived in the South, be he white or black, appreciates these songs and reveres their sacred memory for the people who served faithfully and well. That also promoted me to arange these selections and to produce this book so that they could be secured and handed down to the coming generations, because there is a peculiar relation between the white man of the South and the black man of the South that will never be changed. That relation has been cemented and will grow stronger and tendered when these songs are sung, no matter where, as it will be remembered that they are songs originated from the hearts and sung from the souls of people who were loyal to the government and to their country.

"When my mother used to sing 'Swing lo, sweet charit' or when she sang 'God is going to stop that long-ongue liar," she just put her whole soul into the song, opened her mouth and sang.

"She reminded me of Dunbar's poem when he described: 'When Malinda Sings.' I am hoping therefore, that the white people of the South, who themselves are religious, and most of whom I believe have a deep abiding interest in my race, will help us in perpetuating this music; hence, I have dedicated this book of the National Jubilee and Plantation Melodies to my mother who died at the age of 100 years, who was born in Richmond, Virginia, because in doing so I was mindful of the fact that she was a representative of the whole race to which she belonged.

"I believe that Negro music, especially the Jubilee and Plantation Songs, often called 'Spirituals,' will never die, as those of us who live in the South and love our section will do our part in perpetuating them by using them in our homes and in our churches."

KELLY MILLER SAYS

The National Negro Press Association recently went on record as opposing all forms of radicalism. The Press Association does not represent the press. The three largest colored weeklies and the three largest monthlies cannot be accused of timidity or conservatism and the small newspapers, North and South, are crying out constantly against conditions as they exist.

Negro Conservatives

The National Negro Press Association at its last annual session went on record as being opposed to all forms of radicalism.

It is seriously to be doubted if any intelligent group of suppressed peoples anywhere, at any time, in the history of human strivings ever adopted any such servile doctrine.

A conservative is one who is satisfied with existing conditions. Those who advocate change are liberals and radicals. The Negro Press Association, in this deliverance, does not represent the Negro press. The voice of the Negro cries aloud for righteousness and spares not. The Negro press almost without exception condemns without stint the outrages and wrongs to which the race is subjected, segregation and proscription on the grounds of race and color.

The Negro press of the South is not less outspoken on these points than the journals of the North. There were doubtless "conservative" slaves who descried all attempt to alter existing conditions. The slavish type of mind is always timid and thinks rather of enduring existing ills than of risking those they know not of. But no effective reform of present evil can come from those who are satisfied with their present lot.

During the war we were accustomed to hear of a type of radicalism which attempted to uproot existing social order for some untried social scheme. But the current use of that term today carries no such connotation. It merely means those who are dissatisfied with present conditions as affecting their own weal and who have the courage to advocate progressive change. The Negro will never get anywhere by supine acceptance of his inequitable lot. Those who lead must have courage and vision. They must urge their followers away from the flesh pots of Egypt towards the Promised Land of manly self respect.

The Press is the Nergo's chief organ of self expression. It must be free from exterior coercion or ulterior control. We must assume that those who drafted these resolutions were caught off guard and did not calculate carefully the full significance of their suggestion. No slothful, sluggish leadership which complaisantly yields to inequitable conditions will satisfy the ambitions and yearnings of the rising generation. The watchword is upward, onward, forward.

Refuting Examples

The Crisis, the Messenger and Opportunity, the three surviving Negro magazines, are progressive. The two former are regarded as radical to such an extent as to call for the attention of the espionage office of the Governmnet during the war.

Our three largest newspapers are the "Chicago Defender, the Pittsburg Courier and the Baltimore AFRO-AMERICAN. No one of these can be accused of approving the doctrine pronounced by the National Negro Press Association. It is even doubtful whether that ancient and honorable institution, the New York Age, would subscribe to this doctrine.

Economic Conservatism

Special mention was made of the alignment of the Negro in the issue between labor and capital. The Negro was urged to shun labor organizations. This in its very nature is a matter of policy to be determined by time, place and circumstances.

The Negro lacks at present economic and industrial self-determination. He is wholly dependent upon exterior controlling influences. While capital and labor are aligned in hostile array he must act with prudence and circumspection as to which side he will chose.

I maintain that his present interest lies in the main with capital which is friendly to him because he is profitable to it. Can he make more advantageous terms with capital or with white labor? His prudential alignment will depend upon the answer to this query. One may be cautious without being conservative, or prudent without being reactionary. But whatever the exigencies of time, place and circumstances, every right-minded Negro must be progressive and forward looking. The counsel of reaction is the counsel of folly.

Who Is White?

The Supreme Court of the United States will soon be forced to determine a question of ethnology. Already an East Indian and a Japanese have been adjudged not to belong to the Caucasian race by the highest tribunal in the land. The Nation, in its issue of March 26th, tells us that an Armenian is now undergoing the same test. To become an American citizen by naturalization one must be a Caucasian or an African.

This is the most curious exception to be found in American law. The race most deeply despised is a yoke fellow in privilege when it comes to citizenship eligibility. But in apportioning the privileges and advantatges of citizenship the Negro is set apart in a separate class. A majority of our States carry some form of legal distinction or discrimination on account of race or color.

If legal action is based on race there must needs be some legal discriminant to determine racial status. If a colored man may not ride in the same coach with a white man, or if white and colored persons may not intermarry. Then it should be known by sharp and unmistakable determination who is white and who is colored.

The Federal Government has studiously avoided establishing such a definition. There is no racial distinction in the Constitution. The founders had the forewisdom to see what intermniable trouble such attempted definition and distinction would produce. The Fifteenth Amendment mentions race and color merely to forbid basing distinction on such grounds.

Proportion of Blood

The Southern States which regu- the races by the proportion of Negro blood, without once attempting to define what is Negro blood. There has nowhere been established a color scheme by reason of which an individual can be given an exact chromatic rating.

In many States one fifteenth of Negro blood serves to determine the racial status. A college of the wisest ethnologist in the world can not isolate Negro blood to the sixteenth of a fraction. In such cases legal records of marriage do not exist. The evidence is wholly heresay.

Fred. Douglass and Booker T. Washington heard it whispered that their fathers were white men. Such evidence would not be taken in any court in Christendom. It is impossible to tell by superficial appearance. A mulatto may be lighter than an octoroon, or as dark as a full blooded Negro. I have known twin brothers to differ so widely in racial features that they would be assigned to separate cars in Virginia.

Science has established no blood test. In South Carolina racial alignment depends mainly on association and acceptance. In the Constitutional Convention it was not deemed prudent to fix the separatrix at the usual ratio of fifteen to one.

When legal distinctions are based on age, sex or nativity, the courts have easy determination of these distinctions that are decisive and indisputable. But no definition of race has yet been contrived that can stand the test of scientific or judicial finality.

True Americans

In a democracy like ours the only consistent proceedure is to permit no distinction among citizens. Those who consistently advocate the abolition of all distinction and discrimination in law are in truth and indeed the true Americans.

There can be no democracy where there exist racial differences recognized by law. The founders of the Government recognized this basic fact; the patriots who saved the union saw the danger and strove to avert it. Distinction in race should never be recognized in our Federal statutes.

Even if the States with an overwhelming Negro population feel that they must needs adopt some working formula of distinction this furnishes no excuse for the National Government which must deal with the people as a whole, and not according to local arrangements and provincial divisions. The non-white element constitutes only one-tenth of the total population and gives no color of excuse for a Federal formula of racial distinction.

Supreme Court

There are now passing through the Supreme Court numerous cases which involve the equal rights of the non-white element of American citizenship. This august tribunal strives to dodge the disagreeable task of establishing a definition of race. The day that it is forced to do so it will strike the most serious blow at democratic government that has been inflicted since the Dred Scott Decision.

Race Problem - 1924.

United States.

NEW LEADERSHIP IS PARAMOUNT TO RACIAL SUCCESS. NEW BLOOD NEEDED

The greatest menace to the Negro race today is its "professional political leaders." This group is more responsible for the present state of backwardness in politics which is so evident now than any other. For years this bunch of selfish and corrupt leaders have held a death-like grip on the throat of the aspiring and progressive Negro and have thwarted the ambition politically and economically of 15,000,000 of their own flesh and blood.

Washington Tribune

The net result of the activities of this group as shown by a review of achievements for a period covering 25 years or more, have been simply this: from a representative group of Negroes in Congress, we have lost all semblance of a voice in a Government we like to call our own; from elective offices which we won with ease two generations ago, we are today denied even the right to hold appointive offices that require Senatorial confirmation.

9-6-24

During this same period we have had our rights under the Civil Service abused and are denied positions of responsibility regardless of our ability to fill them.

As to political accomplishments during this same period, the Negro cannot point to a single thing. The race has simply suffered a series of losses without a single political gain. For such results there certainly should be some causes. The answer is plain and simple: "Professional Political leadership."

We apparently select our leaders for what they fail to do rather than for what they have accomplished, or perhaps we do not select at all, there by permitting our leaders, like Topsy, just to grow up.

Struggling under the handicap of ignorance, the masses of Negroes 25 years ago readily accepted as leaders those among them who were fortunate enough to have an education. This immediately threw the burden of leadership on our preachers, who were the first of the educated groups; school teachers, who were second; and our professional men who came third. These groups also stand in the same order in point of numbers. Therefore, when the vote was given the Negro, it was natural that out of these three groups we developed our present day "professional political leaders."

Professional Political Leaders

A professional political leader is a person, in most cases not elected to the position he holds and is without any real power with the masses of people but through his cunningness and trickery gets the white political leaders to recognize him and deal with his race only through him. In some cases these professional political leaders are selected for certain positions and because of the prominence of these positions, they take advantage of the situation and assume unto themselves the right to lead or represent the Negro race in any other endeavor they may find profitable.

Outwardly these leaders are working in the interest of their race, but inwardly they are working 24 hours a day for themselves and against what they know to be the best interest of the race. Through various schemes this class of leaders keep in with their own people. One effective way of keeping in used by these leaders is by having a retinue of henchmen who they place in jobs of various kind as a reward for doing their (the leaders') bidding. While at the same time they keep in with the whites by doing anything all the way from valet service to whatever else is demanded of them.

Since 1895 this professional group of leaders have grown in numbers and lost in character. The whites recognize these men as leaders because they play an important part in their plan to keep the Negro in his so-called place and prevent any rational demands being made for a proper share in the government.

One must not think however that all of our political leaders have been or now are corrupt. Indeed, we have had quite a few men as well as women who have labored in the interest of the race, but this type of leadership is fought very bitterly by certain classes of white because they are not anxious to see this type of leadership flourish. Therefore the professional political leaders have been given a clear field for practically the past 25 years.

Up to and including McKinley's administration, Negroes held many highly important offices, both in the Federal Government and in various states including several northern states. Federal office holding practically reached its peak under President McKinley.

Owing to the many deaths during the period between 1895 to 1902, the race lost many of its earlier leaders including the great Frederick Douglass. Therefore, practically a new leadership assumed charge. This leadership was not as courageous as that of the generation before. It lacked in many instances the ruggedness of character, the willingness to sacrifice for a principal and above all, it lacked honesty.

With the death of McKinley came Roosevelt. While many Negroes rank Roosevelt next to Lincoln, the results obtained by the leaders under his administration certainly do not justify the high rank given him. Unlike McKinley, Roosevelt refused to appoint Negroes to several important positions in the South.

From Georgia where the race held five big Federal offices, Roosevelt cut them down to two. In Louisianna, the race got only two important positions. In a few other southern states the race got one or two mostly minor positions. A a whole, the race began to lose out in both Federal and state jobs under Mr. Roosevelt's administration.

When Taft came in in 1909 he made his position clear that we would not appoint Negroes to Federal offices in the South where the appointment was objectional to the whites. This policy Mr. Taft carried out, but he did appoint Negroes to a number of places but the total number was less than what the race had been given before.

Although the race continued to suffer a loss in both prestige and positions, its leadership continued to urge the Negro to remain Republican. While it was evident that the G.O.P. had deserted most of the earlier policies of the party, the corrupt Negro leadership continued to urge the support of the party without reservation, because it was the party of Lincoln.

In the electio nof 1912 there was a mild revolt against the Republican Party because of its desertion of the Negro. A number of men advocated the supporting of Woodrow Wilson, the Democratic nominee. Mr. Wilson, during his campaign, made a bid for the Negro vote and received a delegation headed by William Monroe Trotter of Boston at his home in Princeton, N.J., and made promises to them. However, when he came into office, he quickly, for party reasons, forgot these solemn promises. During his administration the Negro got less recognition than under any President since the emancipation.

The only Federal office given Negroes under Wilson was the reappointment of Judge Robert H. Terrell in Washington and a Minister to the Republic of Liberia.

When Warren G. Harding came into office, the Negro leadership which was now disorganized because of the eight lean years, looked for a revival of conditions as they were under Roosevelt at least. But, Mr. Harding absolutely refused to give the race anything like due consideration. Under his administration the race reached its lowest ebb in prestige and office-holding under a Republican President.

Calvin Coolidge has now been in office over one year and there has been no change whatever from the Harding policy of isolation either in his attiutde or his actions.

While the race lost prestige and jobs each year since 1900, its leaders as a whole have always done all they could to keep the Negro cheerful so he would overlook the cheating hand that was robbing him of his very life's blood. These professional political leaders drummed into the heads of the Negro voters that the Rpublican party was the panacea for all their ills. They wore out the saying "don't change horses in the middle of the stream." Each new Republican President is hailed as a new Abraham Lincoln. Instead of urging the race to fight for its rights this leadership bids the Negro wait. This policy of waiting for some person or party to give the race economic relief instead of fighting for it like other races, is the main cause of the race losing so much ground during the past 25 years. As professional political leaders live on charity it is natural they should think a race can progress on charity.

The present plight of the race has awakened a large number of the thinking class to the danger that lies ahead unless a general house-cleaning is started and kept up until all the traitors have been banished.

With the race on the brink of economic slavery, we find today almost without exception ,every Negro leader in this country out to sell away his birthright if the Republican party will just let him get near the money pile.

These professional leaders are today frantically clamoring for recognition, not for the race, but for themselves. In this group of traitors, for that is what they are, we find some of our noted educators, brilliant lawyers, newspaper editors, business men, teachers and many prominent women.

To them the question is: give us recognition and we can keep the Negro vote in line this fall. They are not nearly as anxious about leading the race out of the maze of wilderness of segregation and economic decadence as they are in getting on the speaker's list or of getting a headquarter job or something through which they can establish themselves with the party leaders so if the ticket is victorious, they will be in line for a political appointment.

The fact that the Negro is just as much segregated in the Federal Government in all departments in every city as he was under Wilson, will not embarrass them on the stump where they are willing to advocate a man who is pledged to the continuance of such a policy.

These professional political leaders can boast of the number of years they have been Republicans and how many conventoins they have attended but they cannot point to a single achievement for the benefit of their race that they were instrumental in getting.

Not a law has been passed against wrongs now visited on the backs of 15,000,000 Negroes; during the past generation. The handling of the Dyer Anti-Lynching bill by an overwhelmed Republican Congress was an

insult to the Negro voters. The raping of Hayti by the U. S. Marines under Harding and Wilson and now under Coolidge is a blot on civilization. The Virgin Islanders are now crying for relief, and a Republican President sends a commission there who made a fine report which seemingly has been pigeonholed. Jim-crowism and the denial of the right of Negroes in the South have been winked at by three Republican Presidents. Segregation in the Government departments is more acute under Coolidge than it was under Wilson.

With all these facts thoroughly known to all of our professional leaders, still they are willing to overlook these insults if they are only permitted to get a plum out of the political pie.

The crying need of the masses today is relief from this insulting un-American oppression. If the present leadership cannot get this relief, then the race should repudiate this leadership by ignoring its advice and appeal.

"Race Loyalty" should be the slogan of every Negro in the coming campaign, regardless of which candidate he intends to support. We owe our first allegiance to our race.

The downward plunge of the Negro race in economic and political oblivion must be checked. If new hands are needed, let the race supply them for surely they cannot do any worse.

The Negro race must at least regain what it has lost during the last 25 years. New signs now appear on the horizon. We must heed them. Negroes must be elected to responsible offices; these men must be honest, 100 per cent Negro loyal and must be men who are not more concerned about fattening their own pockets than they are of liberating their race from economic and political slavery.

MIND READERS

UNDER THE CAPTION "Negro Shows Little Sympathy for Reds" Carroll Binder, writing in the Chicago Daily News, brings out the fact that our group here in America does not look to communism as a panacea for the injustices heaped upon us, but rather do we pin our faith in the efficacy of wealth and economic power as a weapon of advancement. To the white American, who was more or less fearful that the day would come when the under dog would join hands with other oppressed people sailing under whatever name they choose, in an effort to get full social, political and economic justice, this statement of a fact brings a great measure of mental relief.

Chicago Defender

NEARLY EVERY MOVEMENT that had for its object the betterment of our group as a whole has been eyed with suspicion, and the accusation indirectly made that outside radical forces were behind the movements, causing the unrest so patent among us and wielding an evil influence over us in general. Nothing could be further from the truth, and only a guilty conscience would prompt one to make such insinuations. This country, like all other countries, has its disgruntled elements, call them "Reds," "Bolshevists," "Communists," "Revolutionists" or what not. And it may be that there are a few members of our group among them.

THE GREAT OUTSTANDING FEATURE about the black American is his loyalty to his country whether it be in times of peace or in times of war. Our fight is not against our government or governmental institutions or laws, but we are fighting in a determined and legal way that narrow-minded, color-prejudiced, undemocratic minority who have kept us under their heel since we landed on American soil. We would be less than human did we not do this.

MR. BINDER gathered his information from all sources—the radical and the conservative, the rich and the poor, the hod carrier and the banker—and while all voiced the same grievances there was no current of disloyalty evidenced. Contrasting the rapid advancement of our group in America with the slow and painful upward movement of humanity as a whole, President Coolidge in a recent address said: "The black man's probation on this continent was a necessary part in a great plan by which the race was to be saved to the world for a service we now are able to vision." This is true, but it must be conceded that our probationary period was of long duration, made so that the white man's purse could be fattened. But the past is past, and we have no time to look back; the goal is within sight and we must be on our way.

9-6-24

The Unknown Negro

THOUGH the Negro forms one-tenth of the population of America, though he is a vital factor in our industrial life, though his economic and social emancipation is welded with aims similar to those of his white brethren, we are not permitted to know him.

World Tomorrow

During my six years in public school work, I have been able only once to discuss Negro problems with an intelligent colored student, and the young lady in question became so suspicious of my interest in her race and her contacts with the white children of the school that she caused a relative to present me with a questionnaire which contained a request to know if I were a member of the Ku Klux Klan bent upon school segregation. In my entire teaching career I have heard no Negro lecture from the school platform, although I have listened to a Negro quartette, a colored glee club, and an atrocious boys' band from a southern orphanage. From such associations only did my students secure their impressions of the Negro race in America. In my formal duties as student or teacher, over a period of twenty-five years, I have not met the Negro.

November 1924

New York City

Not until I joined the National Association for the Advancement of Colored People did I begin to learn what the black man was seeking, the true extent of the ridiculous color barrier in the United States, the real tragedy of being born a Negro among hostile whites. Even of greater importance was my astonishment at securing a glimpse of the cultural and economic level to which these children of slaves had risen.

Every public school in the United States should enable its students to become acquainted with the Negro race. The weekly assembly can well devote an occasional hour during the school year to listen to an intelligent Negro discuss the problems of his race. Children are receptive and they instinctively welcome fair play. A systematic effort to reduce color prejudice through the schools would be fraught with enormous potentialities.

To act upon the foregoing suggestion involves an increased willingness upon the part of white educators to give the Negro a hearing. It requires that the progressive Negro be upon the alert to take advantage of every opportunity for securing a healthy contact with the white race.

When a Negro porter addressed a class at Dartmouth College, the news was heralded from the first page of our dailies. The incident should have been as commonplace as lectures to the Rotary Club by the favorite town pastor. It should be impossible in the United States to be able to devote twenty-five years, a decade, or even a single year, to the cause of public education and not secure a solitary idea concerning the Negro from the lips of the Negro himself.

Race Problem—1924

United States.

1.

A SURVEY

THE TRUE BASIS OF GREATNESS

J. B. LEHMAN

The superficial man thinks if he could only get a good lot of wealth he would be able to get all that is worth getting in the world. But there never was a greater mistake. Wealth for wealth's sake is a curse rather than a blessing. True greatness rests on a foundation which can not be found in wealth. The life of Abraham is a good illustration. He was well to do, as such things were counted in his day, but that was incidental, it was the things that Christ said will be added unto us if we seek first his righteousness. Abraham's greatness rested in his ideal which could not show any fruit at all for four hundreds years, and could not be in full fruitage within from forty to a hundred centuries. But a man with his rugged faith could look ahead and rejoice as though he himself could realize all in his day. Real greatness must have a long time for maturing.

Now if this is true, may we not learn a lesson for the American Negroes? Of course we are not talking in terms of forty centuries for any people. Abraham's ideal was set for the blessing of all minkind and no people need now get such an ideal. But the fundamental law in it applies to all people and the quicker they learn it the better for them. Then let us see how this applies.

1. No nation or people can be much till they become an integral part of the foundation principles of the civilization in which they live. The fundamental education of the children must hold this before them. But this principle was violated by both colored and white people. In place of wanting to grapple with the fundamental principles of a civilized society they wanted to get away from it. Education was a thing to aid in getting away from work rather than eliminate the Negro in the land of his nativity. Because neither landlord nor tenant wanted to restore the land; it was worn out and both began to run away from it. Of course we are not contending that educated Negroes should all be farmers and supply none of the professions. We are contending that the fundamental education should be such as to reverse our ideas on these things. If the Negro in the Gulf States could get a vision of these things, such as Abraham had, that would make him feel that he is destined to be a blessing to these states and the nation, he would reach his goal, no matter how long he would have to wait. What if it should take till the year 2024? A hundred years are not long in God's plan.

2. No people can become great until they begin to feel a responsibility for all other people. As long as the Abraham and other Jewish prophets held forth the idea that they were set to bless all mankind, the nation grew and prospered, but when they crucified their great Teacher who gave them a program to carry out, they were made wanderers among the nations of the earth. The same fate will overtake all other nations who do as they did. Spain was a world power three hundred years ago, but they had no vision of service. They wanted to plunder nations, not help them. Spain is now a little withered country with no power left. Unless a prophet arises among the Germans to lead them out they will suffer the same fate. In America there is a conflict of opinion. The political element is wickedly grasping for selfish ends, the missionary element is trying hard to put the nation behind the program of saving the nations. Our fate will be determined by the outcome of the contest. There is no possible chance of greatness coming to the Negro unless the ideals of the great mass of them is changed. They need a prophet among them who will show them how they are to bless all the nations of the earth. Until he comes their success must be partial.

3. We are attempting the accomplishment of an entirely new thing; that is, no nation ever attempted it. It is the sense of the educated and refined element of both Negroes and white people that we should maintain race integrity. The vicious element of both races is trying to break that down. If the former prevails, we will have here different races working harmoniously together; if the latter prevails then we must have a mixed race in which the identity of the original is lost, and with it we must have all kinds of turmoil. We believe the Christian element will prevail and we will succeed in maintaining race integrity but it will establish a new order of Christian co-operation. This will be something new under the sun. No nation before ever attempted such a thing. But Christianity contemplates just such things. It was the possibility of such problems that Christ had in mind when he gave his intensive parables. He said, if his disciples had strong enough faith, they could say to a sycamine tree that it should be plucked up and it would be done. He talked of removing mountains. God separated the people of the earth into three great families and many lesser families. Must these nations all amalgamate before the great age predicted by the prophets can come? If not, and good people think not, then we must set ourselves to the task of finding a just working basis in which we will be helpful to each other. This task is now on God's big program. Will we consummate it? Yes, or our children must. What is on God's program must be accomplished, either by our faithfully worker—Matt. 7:7-12.

Tuesday, Sept. 9th—By Training—Matt. 4:19.

Wednesday, Sept. 10th—By Teaching—Matt. 18:1-6.

Thursday, Sept. 11th—By Visitation—Jas. 1:22-27.

Friday, Sept. 12th—By Friendliness—Phil. 2:5-11.

Saturday, Sept. 13th—By Support—Heb. 23:25.

C. B. TARRANCE.

Gospel Pleaer Sept. 6, 1924

Edward Mis

Kelly Miller Says:

The race would never make any headway if it remained satisfied indefinitely with the restrained limits of official recognition of a generation ago.

As we increase in intelligence and substance and become of greater weight in the governmental equation, we ought of right to demand wider and wider areas of recognition until our full quota has been reached.

The race needs a political referee who is upright, unselfish, unafraid, loyal to the race to the care of his nature, with comprehensive vision and statesmanship.

Let us all hope Mr. Matthews is such a man.

Mr. William C. Matthews, the leader of the Negro reinforcements of the Republican army, has filed the claims of his following under seventeen specific demands.

These claims were evidently elaborated with great care and submitted to the entire staff of regular supporters of the Coolidge-Dawes candidacy. One would also surmise that they must have been submitted to the Pan-Dixies [illegible] to the party managers for preliminary approval before they were proclaimed to the country.

A number of Negro editors entered into agreement to support the Republican ticket with the appendage of a bill of specific grievances. It is to be taken for granted that the party managers gave the implied understanding that these just complaints would be heeded if victory came to their cause.

Victors and Spoils

Mr. Matthews belongs to that brand of leadership which believes in concrete reward for party fealty. Promises and professions of racial friendship butter no parsnips. The new leader is from Missouri. He believes that to the victor belongs the spoils. That is what they all believe—whatever they may say.

The only way that any element can make sure of appreciation of its support and assistance is to be accorded its fair quota of the offices. William H. Lewis, the indomnitable leader of the defeated forces of Davis, says that our government is conducted through parties. Parties maintain their ascendency by the proper placement of patronage among its supporters. In final analysis government means jobs.

If the Negro is not given his share of the jobs it is because he is not considered an essential part of the game. This is the practical theory of politics, which is sound as far as it goes. Here Lewis and Matthews are as one.

The rival Boston leaders of the embattled political hosts can strike hands when it comes to the division of the spoils. Mr. Lewis quit Coolidge because he would not accord the race a fair allotment of jobs. Let us hope that Mr. Matthews will have better luck.

New Type Leader

Mr. Matthews today stands before the public as a new type of political leadership. Hs is the recognized leader of Negro Republicans. He was chosen by Mr. Butler, the campaign manager, as the chieftain of the colored auxiliaries after wide conference and consultation with the varied rival factions that threatened serious trouble.

Matthews was hit upon as a happy compromise and placed at the head of the table. He differs from all other political leaders in that he has a program of broad racial recognition. He does not center his fire on a single place for himself, but asks for merited recognition of his group.

The boldness of his program will be startling to the overcautious and timid; but on careful analysis, it proves to be moderate and restrained. It does not limit itself to the inadequate recognition hitherto accorded the race, but goes beyond and extends to wider and higher reaches of recognition.

Demands New Ground

Mr. Matthews not only asks for the restoration of lost ground but boldly demands new ground. The race would never make any headway if it remained satisfied indefinitely with the restricted limits of official recognition of a generation ago.

As we increase in intelligence and substance and become of greater weight in the governmental equation, we ought of right to demand wider and wider areas of recognition until our full quota has been reached. Mr. Matthews frankly hypothecates his program upon his leadership of the host of Negro Reublicans. In such capacity his demands are above criticism. But after all, his program bears the stamp of the limitations of a practical politician.

Abandons Southern Negro

It does not fulfill the complete measure of race statesmanship. The demands are mainly for jobs rather than for justice. No account is taken of the betterment of the condition of the race in the South, who by the very circumstances of the case are excluded from sharing in the fruits of his program.

One is lead to feel that Mr. Matthews' view is limited to the Negro in the North, where the right of franchise is unrestricted. No hope is held out to the Negro in Georgia or South Carolina, who wishes to exercise all of the functions of good citizenship.

Forgets Fourteenth Amendment

Does Mr. Matthews' program express the full advantage which the race can hope to secure from the

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Republican party if so the prospect is gloomy indeed. Does this mean that the Negro has given up all hope of inducing the Grand Old Party to enforce the Fourteenth and Fifteenth Amendments? Have we grown too timid even to ask it?

Mr. Matthews may gain wide renown and great esteem as vote manipulator and as a job procurer; but he will fail utterly to attain the highest peak of distinction if he neglects the high ground of right and justice for the lower level of practical expediency.

Is Negro Party Program

Our new leader has, indeed, given a program for the Negro Republican politician, but not for the Negro race. He has, however, done well within the limits set for himself, and infinitely better than any of his predecessors in power have done. Let us hope that he will succeed with the immediate practicable task laid out, only as a better basis for the things that are of more vital and permanent importance.

One cannot fail to notice his failure to include the appointment of an interracial commission to study the entire fabric of race relations with a view of presenting to congress some feasible plan of legislation. President Coolidge is already committed to this measure, which makes its omission all the more noticeable.

The Dyer Bill

Mr. Matthews' mind is evidently of the concrete type. In dealing with general principles he is vague and indefinite; it is only in things palpable that he is definite and clear. He wishes something done to check the crime of lynching but leaves the method undetermined. Does our Boston leader favor the Dyer bill or does he not?

As my readers will bear me out, I have been trying for more than a year to arouse interest in the shameless practice of the government in cheating the Negro out of his just dues under the civil service. I have written an open letter to the chairman of the Civil Service Reform League.

I have written to President Coolidge calling the matter directly to his attention. I have spread the complaint through the Associated Press, and frequently appealed thru the colored press for redress of this great racial wrong. I have placed the matter before the National Association for the Advancement of Colored People, and other Civil Rights organizations.

I have taken the matter up with our practical politicians who claim to be in touch with the secret springs of power. But so far no substantial relief has come.

I have always, and do still, regard this question as of purely a non-political character. Our case would be just as strong whoever might happen to occupy the White House.

The charge is against the government for cheating its citizens. I do not see how any government can stand this charge when brought to the full light of public attention. This wrong I feel sure will be righted.

Makes Bold Stroke

But now comes Mr. Matthews with his bold concrete program that far transcends any conception of mine, and demands the appointment of a Negro Civil Service Commissioner. Now that he has suggested it, the claim does not seem unreasonable.

We have a number of men well qualified for the post. Such an appointment would in the very nature of the case put an end to race discrimination in appointments to the civil service, and would transcend in racial importance any of the other seventeen points which Mr. Matthews brings forth.

Mr. Matthews urges the abolition of segregation as a policy of the Federal Government. This again is a non-political demand. We recall with what dramatic effect William Monroe Trotter forced this matter upon the attention of President Wilson.

The matter has repeatedly been brought to the attention of Harding and Coolidge without any appreciable improvement. Let us again hope that Mr. Matthews will be more persuasive than all previous efforts have proved to be.

Racial Referee Needed

I have always maintained that the race needed a political leader or a racial referee in political matters. Booker T. Washington served in this capacity under President Roosevelt, when the race reached the high water mark of public recognition and favor.

The race is so scattered and distributed among the several states where it constitutes a subordinated factor, that statal autonomy, such as prevails among white political leaders, merely means political fratricide.

One state will kill off the other for every important post, unless some local white boss takes the bit in his teeth and lands his favorite colored man.

The race needs a political referee who is upright, unselfish, unafraid, loyal to the race to the core of his nature, with comprehensive vision and statesmanship. He should be presented by the race and approved by the powers in control. Let us all hope that Mr. Matthews is such a man.

NEW YORK CITY TIMES
AUGUST 8, 1924

COLORED FREE STATE HERE IS PREDICTED

British Scientist Looks Forward 100 Years to That Outcome of the Negro Problem.

EXPECTS A MIXED RACE

Says Immigration Will Change Character of South and Force New Political Arrangement.

"HALL OF MAN" ATTACKED

New York Museum All Wrong About the Descent of Human Beings, Another Scientist Declares.

Special to The New York Times.

TORONTO, Aug. 7.—Calling "the color line" the problem of the present century, President J. W. Gregory of the Geographical Section of the British Association for the Advancement of Science made a prediction today of the development of the race problem in the United States in the next hundred years.

Immigration from Southeastern Europe will replace negro labor in the South in occupations requiring skill, will mix freely with the negro, and form a new type of population which will demand and obtain full political rights, according to the British scientist. In order to avoid giving the balance of power to this population, the other sections of this country will probably make a special political division of the section with the South European and negro mixture, allowing its partial self-government and lessening its national influence, according to Professor Gregory. He reckoned that the change which he foresaw would require about 100 years before his anticipation of a kind of colored Free State in America will be fulfilled.

The fundamental color problems in all continents were discussed by Dr. Gregory in his paper, which was one of many important contributions to today's sessions of the British Association, which is meeting here with the members of the American Association for the Advancement of Science, as its guests.

Other speakers described among other things a new method of taking nitrogen from the air, a new theory about how the human race acquired the ability to talk, recent evidence as to the manner in which sap runs up hill, sometimes hundreds of feet, in defiance of the law of gravitation, and a presentation of evidence that the civilized human being is gaining in physique and longevity over his remote ancestors.

Charles Hill-Tout, an English anthropologist, criticized the Hall of Man exhibit of the American Museum of Natural History in New York, saying that the series of primitive and apelike skulls shown there give a wholly erroneous pedigree to the human race. He said that the human skull retains a close resemblance to the skull of its remote ancestor, and that the skulls of the gorilla, Pithecanthropus erectus, Heidelberg and Neanderthal men shown at the Museum belong to creatures which have lost that original type of skull and developed along other lines.

PROBLEM OF THE COLOR LINE.

"The problem of the present century, according to many observers, is the problem of the color line," said Professor Gregory in his presidential address. "We are warned from one side of the peril to civilization from the rising tide of color, and from the other of the peril to humanity from the rising tide of color prejudice.

"The effort to foresee the future progress of the world raises two contrasting visions. The increase in the wealth and prosperity of all the continents by the influence of the European race may be continued, either by colonization, as in America and Australia, or by administration, as in Asia and Africa Asia by improved industrial methods and Africa, relieved from the slave trade, may continue to advance in cooperation with the European race instead of under its government; and European control may be voluntarily withdrawn as sympathetic alliance replaces the older systems of servitude. If those developments take place the twentieth century, will be indeed a golden age.

"The alternative picture is darker. Europe, during the past fifty years, like Portugal in the sixteenth century, may have taken on tasks beyond its power. The drain on the manhood of Portugal by its vast colonial empire reduced the home population by half, the land went out of cultivation, the country was stricken by famine and negroes were introduced to till the derelict farms and then absorbed into the nation. The dilution of the Portuguese by negro blood is often regarded as one of the main causes in the fall of Portugal from its former political, scientific and intellectual pre-eminence. Has Europe been led into the same enterprising but disastrous error? Has it undertaken the administration of larger areas than it had the personnel to maintain? Will, for example, the African troops in France have a similarly demoralizing effect as the negroes in Portugal and the slaves carried into Italy during the decline of the Roman Empire?"

The last available figures on population, according to Dr. Gregory, show that the white race numbers 520,000,000, the Mongolian 420,000,000, the brown race 370,000,000 and the negro race 520,000,000, or a total of 1,700,000,000, the colored races being in a majority of two to one.

Dependence on Asia and Africa.

"The danger to the white race comes from its dependence on trade with Asia and Africa, which would be jeopardized by the restoration of the political conditions that held before those continents fell under European influence," the speaker continued. "The maintenance of Europan dominion lays a heavy burden on the white race, as it is responsible for the government of eight-ninths of the habitable land of the globe. One-third of the inhabitants of the world rules eight-ninths of it; the remaining two-thirds of the people control only one-ninth of the land.

"This condition is modern. A thousand years ago the whites held only part of Europe, for Spain was then ruled by the Moors and Southeastern Europe by the Asiatics. Four centuries ago the white race had secured nearly all Europe, but the colored races still ruled the rest of the world. The formula of Asia for the Asiatics and Africa for the Africans was then accepted, as well as America for the red Indians. Even at the beginning of the last century only the coastal belts of North America and a few small settlements in Africa and Asia were occupied by the whites. During the last century, and especially since the development of railway and steam navigation after 1840, the whole of America, all Africa except Abyssinia and Liberia, all Australia and all Asia, with the exception of China, Japan and Siam, have fallen under the control of European peoples. Since 1900 European influence has, however, suffered extensive reductions in Asia and Africa, which have advertised the relative decrease in the number of white people. During the past half century the unprecedented increase in the white race has been exceeded by that of the colored people. Increased disparity in numbers means, in a democratic age, an inevitable transfer of power, while the former prestige of the white man has been undermined by his own beneficent rule. Alike in war and peace, the personal authority which the white man held in 1900 has undergone a momentous decline."

Four possible lines of settling the color problem were indicated by Dr. Gregory as follows:

Amalgamation by miscegenation; coexistence without fusion and with complete social separation; the disfranchisement of the colored population as State wards, or the segregation of the different races in separate countries or communities.

Dr. Gregory quoted some authorities as anticipating the betterment of the human race by interracial fusion, but said that modern students of eugenics supported the view that "the interbreeding of widely different types produces weak, inferior offspring with a chaotic constitution." He quoted from a recent detailed study to show that the children of Lapp-Norwegian (Mongolian-Caucasian) unions were inferior physically and mentally to both parents.

"This doctrine," he said, "cannot be regarded as established, but the strongest intellectual aversion to such unions among the Teutonic people will doubtless prevent the adoption of race amalgamation between the negro and whites in North America and Northern Europe."

Outcome in the United States.

After denying that disfranchisement or segregation or deportation was possible, he discussed the color problem in the United States as follows:

"If, therefore, of the three constructive policies absorption is rejected, as it would make the United States a nation of octoroons, permanent distinct citizenship would be impossible, and segregation would be impracticable, what development is possible? No single measure that could be imposed on the country by the Legislature appears to be available, but some solution may be reached by a process of drift. It is for the geographer to search for the factors that are likely to guide this drift.

"One of the most significant movements in the Southern States is for much of the agricultural work to pass into the hands of immigrants from Southern Europe, while the negroes, through the restlessness which is the weakest element in their character, tend to settle in the towns. Stone, a representative Southerner, remarks that planters must seek more reliable labor than that of the negro who has already been replaced in tobacco cultivation in Kentucky. Booker Washington repeatedly called attention to the seriousness of the danger that the negro would be driven from the skilled occupation. The recent agreement between Italy and Mexico for the settlement of 500,000 Italians in Mexico would provide an additional source for Italian inflow into the Southern States. The feeling against interracial marriage is not so strong among the people of Southern Europe as it is with the Teutons; hence extensive South-European immigration into the cotton districts may lead to their future occupation by a hybrid race similar to that of tropical South America.

Race Problem — 1924 II.

United States.

He said that in Africa as a whole the whites had no chance as colonists, but that recent studies had proved that there was no bar to colonization by whites elsewhere in the tropics. Careful investigation tended to disprove the theories, he said, that the whites went to pieces in the tropics because of the effect of actinic rays on unpigmented skin.

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White children born in the tropics showed no deterioration, he said, and then gave examples of groups of white colonists who had been established for centuries near the Equator and had yet shown no signs of decay.

"HALL OF MAN" CRITICIZED.

The evidence offered by Charles Hill-Tout that the American Museum was wrong in its indication of the genealogy of the human race was the comparison of the skulls of infant human beings, infant chimpanzees and fossilized infant skulls from ancient deposits. It is a well-established byo-genetic law, he said, that the young of any animal will resemble the early ancestral form from which it descended, the late evolutionary changes making their appearance in the adult. His photographs showed that the skull forms of the infants of modern man, of the gorilla and the chimpanzee and of primitive races like the Neanderthal were all very much alike. In man the infant skull grows larger without much change, but in the anthropoids and semi-humans the skull development between birth and maturity results in radical alterations.

There is not one iota of evidence, according to Mr. Hill-Tout, that the ancestors of the human race were creatures with projecting brows, flattened skulls and other striking differences from the modern type. Those things are all departures from the ancestral type, representing late changes due to special modes of life developed by different branches. While man developed along a straight line, in accordance with the ancestral stock, the gorilla fell by the wayside, relied on muscle alone, and his skull was totally changed, developing great ridges which were necessary for the support of its tremendous jaw and neck muscles. These ridges do not appear on infant gorilla skulls. He showed pictures of a baby gorilla which were round and ridgeless, approximating those of the human infant.

Eoanthropos, or the Piltdown man, did have a rounded, smooth skull and is a remote human ancestor or the nearest of the ancient relatives of man yet known, according to the speaker.

The black skins and hairy bodies of the apes are late developments which the human race avoided, according to the speaker. Pointing out that embryologists had found that chimpanzees were white and hairless and almost identical with the human type until a short time before birth, he said that the human race had in some way become fixed at that period in its development, while the apes and near-human things had proceeded to annex the additional characteristics which differentiated them from the human stock.

Mr. Hill-Tout said that theories which he was sketching were generally held by English anthropologists and he reproached American anthropologists for being slow to accept them. Their division of opinion, he said, was likely to give laymen the impression that they were split into two hostile camps over the fundamentals of their science. Referring to the exaggeration which had resulted from a similar difference of opinion among biologists, he continued:

"The result was that an influential politician on the other side of the border took advantage of this difference and made a campaign to stop the teaching of evolution, and that Alfred McCann wrote that terrible book 'God or Gorilla—You Can Have Your Choice.' Oh, yes, it's all very well for us to laugh at these men, but they have great influence."

Mr. Hill-Tout said there was no doubt that the campaign against the teaching of evolution had been gaining momentum and was a very serious thing.

Dr. Ales Hrdlicka, the noted American anthropologist, said that it was demonstrable that many characteristics of the human being were more primitive than the characteristics of the apes and that the characteristics of the white race were more primitive than those of the negro and the Australian—indicating that the white race of today retained many resemblances to the ancient human stock which had been lost by the negro and Australian and retained still more ancestral traits which had been lost by the anthropoids.

MAN NOT DETERIORATING.

Dr. F. C. Shrubsall, President of the Anthropological section, read a paper refuting the current theory that civilized man had deteriorated in health and physique. Summarizing a mass of evidence relating specially to England, he said:

"Stature and weight are not less than in the days of the making of England, of Agincourt or of Waterloo."

He admitted that over crowding and the factory system had reduced physiques in given localities, an effect which is now being counteracted.

Comparing the man of today with men of ancient civilizations and with prehistoric man, he reported an immense advantage in expectation of life on the part of modern man. The great predominance of the bones of persons of early age in fossil beds indicated, he said, that early man did not live much beyond early adult life. He said that it had been possible to construct a rough life table from the data on mummy cases in Egypt during the period of Roman occupation. These indicated that an Egyptian child of five years had an expectation of living to be thirty-five year old, whereas a child of five years living in London, has an expectation of living to be sixty-four years old. Another rough table, constructed for the City of Rome under the empire, from the Corpus Inscriptionum Latinarum's showed, according to Dr. Shrubsall, that a five-year-old child of Rome under the Caesars would on the average live to be but twenty-nine years old.

Dr. Shrubsall said that war records showed that the English-born man dwelling in the United States was distinctly taller than the average Englishman.

"This is probably to be explained," he said, "by the greater tendency of the taller stock, the Nordic, to emigrate to fresh fields."

"England is being injured by the loss of Nordics," he said. "The emigrants have been largely of 'Nordic' and 'prospector' stocks, seeking a wider scope for their energies, and the result will in the end seriously modify the racial composition of some parts of the British Isles, particularly Scotland."

Tracing the steady decline in the size of families for 150 years, Dr. Shrubsall suggested several explanations and continued:

"Another view would ascribe the decline in fertility to a gradual subordination of the sex-instinct with the spread of culture and education."

PROGRESS OF CHEMOTHERAPY.

Dr. H. H. Dale, President of the Physiology Section, read a paper on "The Progress and Prospects of Chemotherapy," or the treatment of disease by the administration of chemicals by hypodermic injection or otherwise, such as the use of quinine for malaria and "Bayer 205" for sleeping sickness.

Dr. Dale gave a new account of the process by which such chemicals attacked disease. The prevalent theory has been that the chemical killed the infecting organism without hurting the patient. Ehrlich, the greatest worker in the field, compared the effects of certain chemical treatments to magic bullets which went straight toward their specific objectives without permitting anything to turn them aside. But the real action of these chemicals has been shown to be much more indirect and complex, according to Dr. Dale, who said that the mode of action presented many "attractive obscurities." For instance, it was found that certain chemicals would cure disease in a human being, but would not kill the disease-causing organism when it was isolated and grown apart from human blood.

Another puzzle was presented by "Bayer 205," the cure for sleeping sickness. "Bayer 205' has a big molecule, which breaks up and dissipates quickly, and it is hard to understand, according to Dr. Dale, how this evanescent substance would not only cure sleeping sickness but would render a person immune for months from infection by the sleeping sickness organism. He continued:

"At first sight the wonder is that these properties should persist in the body for such a period, and to suggest that the action must be due to its stimulation of the body to form its own protective substances. This possibility, however, seems to be excluded by the fact that the serum of the protected animal does not lose its curative properties if heated. On the other hand, there have recently appeared, some of them only in preliminary abstract, a series of highly suggestive observations, indicating that "205" has properties of entering into a combination of some kind with the serum proteins. After standing for an hour or two in serum, "205" no longer passes into an ultrafiltrate through collodion, and if the proteins are coagulated by heat is not to be found in the filtrate. The proteins of the blood, moreover, are stated to lose many of their characteristic properties by entering into this combination, the blood losing its normal power of clotting, and the serum proteins not being precipitated by mercury salts of tannin.

"It would be both useless and presumptuous for a mere onlooker to speculate in detail on the significance for the curative action of '205' of properties which are only now beginning to be investigated. One conclusion, however, I think we are entitled to draw. It is sufficiently evident that here is no question of a substance curing simply on account of its affinity for parasites and lack of affinity for the host's tissues. What direct action of the parasite '205' itself may possess has still to be demonstrated; we may feel reasonably certain, on the other hand, that its affinities for the constituents of the host's blood and tissues play an important part in its remarkable and peculiar curative properties."

Germans' Secret Learned by French.

Germany has been reported to be seeking African colonial concessions in exchange for "Bayer 205," on the ground that this secret formula is the only thing in the world that can render some parts of Africa habitable, but the secret of "Bayer 205" has been apparently unraveled, according to Dr. Dale.

"There is a reasonable probability," he said, "that its identity has now been settled by the recent work of Fourneau and his co-workers in the Pasteur Institute, who have made and investigated an extensive series of compounds of this general type and found one, which they numbered 309, which conspicuously excelled all others, even those closely related to it. At least it may be said that if M. Fourneau has not identified 'Bayer 205' he has discovered another compound having very similar and perhaps as valuable properties."

In contrast with the discoverers of "Bayer 205," M. Fourneau has made known the formula of "309."

Summing up a quarter of a century's achievements in chemotherapy, Dr. Dale said:

"As the biological complexity of the problem is realized, it becomes increasingly a matter for wonder and admiration that so much of practical value has already been achieved—the treatment of the spirochaetal infections, syphilis, yaws and relapsing fever, revolutionized; leishmania infections, kala-azar and Bagdad boils and bilharzia infections, which crippled the health of whole populations in countries such as Egypt, now made definitely curable; trypanosome infections, such as the deadly African sleeping-sickness, after years of alternating promise and disappointment brought now at last within the range of effective treatment. And if such results have already been attained in a period during which practice has often and inevitably outrun theory, we may well be hopeful for a future in which fuller understanding should make for more orderly progress.

ORIGIN OF SPEECH.

Sir Richard Paget analyzed the processes involved in the articulation of human speech, and from the manner in which he talked today he built up his theory of the origin of human speech. The main use of the vocal cords, he said, was to give carrying power to the voice. He continued:

"If we compare the English words 'seal' and 'zeal,' or 'sink' and 'zinc,' the sound in each case is not a hum but a kind of whistle, made by the passage of the air at fairly high pressure through the gaps between our teeth and into the little cavity formed by our lips. Actually the 's' sound is a whistled note of very high pitch.

"The only difference between the words 'seal' and 'zeal' is that in the latter case we begin humming at once, and in this way the 's,' when a hum is added to it, becomes changed to a 'z.' This was illustrated by attaching the tube to the reed mechanism of an organ pipe, so that the air was forced through the tube in little puffs instead of in a steady stream. When the tube was pinched as before and the air applied, the 'z' sound resulted, thereby showing the connection between the 'unvoiced' 's' sound and the corresponding 'voiced' 'z' sound. Similar relations exist between other letters and can be demonstrated by means of similar appliances. Corresponding to the whispered or unvoiced sound, 'th' as in 'thigh,' or 'f' as in 'fine,' are the voiced equivalents in 'thy' and 'vine.' The 'sh' sound in the French word 'champ' becomes 'Jean' when voiced."

In the early days, according to Sir Richard, man used his larynx to roar or grunt with, and at the same time he communicated his ideas to others by grimaces and the movement of tongue and lips. The next step was the discovery that, by blowing air through the mouth while he was grimacing, the movements of his tongue and lips produced changes of whispered sounds so that the various grimaces could be recognized even when his back was turned.

"The last stage in the great invention of speech came when our primitive ancestors discovered that by roaring and grunting at the same time as they whispered, the audible grimace became recognizable ten or twenty times further off than before.

"They also found that they could vary the note of their roars and grunts without interfering with the recognition of the grimace, and so they invented the art of song. This history of the development of speech is more or less hypothetical. Whether it is true or not, it brings out the relation which exists between the voiced and unvoiced sounds of human speech."

Sir Richard then demonstrated an artificial speaking machine invented by him, which reproduces the human mechanism of speech. By blowing into it and fingering stops, he produced words and sentences.

NITROGEN FROM THE AIR.

Professor W. A. Bone told of his new method of taking nitrogen from the air, but pointed out that it works only on a laboratory scale.

The process is simply that of exploding air and carbon monoxide, the combination known as "fire damp," under high pressure in the inside of steel bombs. The effect is to shake nitrogen out of the lethargy which normally prevents it from entering into chemical combinations, and after the explosion the nitrogen is found united with carbon.

What emotion is and where it comes from were questions discussed by Professor J. W. Bridges of McGill University.

"Probably when instinct is thwarted energy is diverted into other channels and appeals as emotion," he said.

Dr. D. T. McDougal, inventor of the lendrograph, which records minute contractions and expansions of tree trunks and inventor of the artificial cell, which has demonstrated the action of certain protoplasmic cells in absorbing nutriment, came from California to take part in a discussion on the process by which sap ascends to such heights against gravity. He told of experiments in tracing the upward movement of sap by injecting dyes in the trunk. It was found that the dye was carried upward chiefly by the outside layers of wood formed within the two previous years.

The upper, growing parts of the tree needing water and the dissolved chemicals, draw the sap upward in continuous columns, which run upward like wires and develop a tremendous lifting strength, according to Professor H. H. Dixon of the University of Dublin.

Professor O. F. Curtis of Cornell said that the food and nutriments in the sap travel upward chiefly through the inside layer of the bark.

A. D. Peacock of Armstrong College, Newcastle, told of experiments showing that the saw fly does not need a father. In nature there are male and female saw flies, which appear to reproduce in ordinary fashion, but in the laboratory it was found possible to dispense with fathers entirely and still raise multitudes of young saw flies. The fatherless generation consists almost entirely of females. The scientist said that there was some doubt whether the male parent was of much value under natural conditions. The pairing instinct seems to be dying out in this species. He said that the males showed a small amount of interest in the females, but that the females ignored the males.

Professor A. B. MacCallum of McGill University told of researches as to the manner in which food materials circulating in the blood are used for building up tissue.

He finds, on feeding undiluted egg yolk to guinea pigs, that the tips of the cells of the intestinal wall absorb the protein and soon become "ballooned" or raised to a height several times the long diameter of the normal cells. After prolonged absorption, the protein can be seen to be transferred to the small lymph vessels in the intestinal wall which also become enlarged. The cells themselves become gorged with protein and finally burst.

"This of course is not normal, but it illustrates the feature of these experiments which I wish to emphasize," said Professor Macallum. "In the transference of material from the blood to the tissues the cells and vessels perform work against the forces commonly thought to be functioning. The protein passes from a low to a high concentration, which corresponds to making water run up hill."

The theory that the presence of food in the stomach releases chemical messengers or hormones, which start the flow of gastric juice, was assailed in a paper by A. C. Ivy, R. K. S. Lim and J. E. McCarthy of the University of Chicago. They found that gastric juice was induced to flow by distending the stomachs of dogs by purely mechanical

PRESIDENT ASKS HELP AND ENCOURAGEMENT FOR RACE IN SPEECH

Says Negro Is Gradually Working Out His Own Destiny—Scores Lynching Evil and Urges That Race Become American Citizens in Fullest Sense.

WASHINGTON, D. C., Dec. 3.—Abandoning the custom revived by Woodrow Wilson, followed by Harding and adopted by himself when he first entered the White House, President Coolidge sent his message to the Capitol to be read this afternoon in the House and Senate.

Economy Keynote

The President reported to the Congress that the present state of the Union may be regarded with encouragement and satisfaction by every American. The public debt is being paid, the high cost of government is being diminished, and the heavy burden of taxation is being reduced.

He emphasized a system of rigid economy in public expenditure. Such a policy he believes would permit a further reduction of taxes for the next fiscal year. He is opposed to the making public of the amounts assessed against different income-tax payers. He favors the sale of Muscle Shoals for the production of commercial nitrogen for agricultural use. He believes that the railways should be consolidated into larger systems.

He expressed the opinion that the national laws governing the choice of members of the Congress should be extended to include appropriate representation of the respective parties at the ballot box and equality of representation on the various boards.

The Negro

The Negro, he reported, is working out his own peculiar problem. He favors according him his full constitutional rights. That part of his message dealing with the Negro is as follows:

"It is gratifying to report that the progress of industry, the enormous increase in individual productivity through laborsaving devices, and the high rate of wages have all combined to furnish our people in general with such an abundance not only of the necessaries but of the conveniencies of life that we are by a natural evolution solving our problems of economic and social justice.

"These developments have brought about a very remarkable improvement in the condition of the Negro race. Gradually, but surely, with the almost universal sympathy of those among whom they live, the colored people are working out their own destiny. I firmly believe that it is better for all concerned that they should be protected from all of those impositions to which, from their position, they naturally fall a prey, especially from the crime of lynching, and that they should receive every encouragement to become full partakers in all the blessings of our common American citizenship."

Civil Service

He favors the merit system as the correct basis for employment in the civil service and would have first, second and third class postmasters brought within the classified service by statute law. His message contained no reference to the substitution of the finger-print method identification for the photograph. He may do this, however, by executive order.

He favors reorganization of the various departments of the Government. With regard to foreign relations, he believes that the nations must work out their own destiny. He is opposed to membership in the League of Nations. He favors adherence to the international court upon certain conditions as outlined by the Senate. He would like to see the work of the Washington disarmament conference supplemented by further agreements. He believes that this country should support efforts toward the conification of international law. He would outlaw aggressive war.

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Helpful to Negro

Such a law, it is believed, would be beneficial to the Negro, particularly in those states where disfranchisement is in effect, notwithstanding the fourteenth and fifteenth amendments to the Constitution.

"Nothing is so fundamental," said the Coolidge message, "to the integrity of a Republican form of government as honesty in all that relates to the conduct of elections. I am of the opinion that the national laws governing the choice of members of the Congress should be extended to include appropriate representation of the respective parties at the ballot box and equality of representation on the various registration boards, wherever they exist."

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He sees the African mind in operation in a camp meeting with its accompanying emotional display. But I remember one summer returning to my home town in Ohio to find the whole Protestant population, with the exception of one minister, of whom his entire congregation disapproved, holding revival meetings. At great expense a huge tabernacle had been erected, where nightly they watched some redeemed souls "hit the sawdust trail for Christ," as the revivalist vividly termed it. Filled with the zeal of his misson, he divested himself first of his tie, then his collar, then his coat, and finally his waistcoat, as he danced about on the platform, mounting and dismounting from a chair in his fiery ardour. The audience moaned and groaned with him over the lost souls, and shouted for joy when one was saved.

I saw no difference whatever between this and Negro camp meetings in the South, except that the Negro singing was better. Yet the Ohio meetings were composed, not of "damned foreigners," as my townspeople like to call those American descendants of Central and Southern Europeans, but of Teutons and Celts. I had hoped that Mr. Huxley would tell us just what the biological differences between the races are. For surely until this is definitely known there is little scientific value in mere opinions.

Mr. Huxley wisely dismissed all of the solutions to this vexing problem he put forward. But none of his solutions took into account one psychological phase of the situation which is very clear and evident, and which may, perhaps, be the determinant factor in its outcome. Place a group of people in the midst of a larger one. By legal process, social organization and public opinion deny them the simple rights and opportunities inherent in their citizenship. The result is hate. I think history will bear me out when I say there is no group in the world so powerful that it can afford to foster the hatred of even so small a percentage as one-tenth of its population. "Slavery has indeed brought its own Nemesis."

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authenticated cases of *pure* blacks rising to any eminence. At once he brought forward as evidence to the contrary such men as Dr. R. R. Moton, Booker Washington's successor at the great Negro Educational Institution at Tuskegee; Dr. George Carver, who is a member of the British Royal Society and a scientific investigator of the first rank; Bishop Vernon, late Registrar of the U.S.A. Treasury and now Bishop of the African Methodist Episcopal Church in the States; and Dr. Kelly Miller, of Howard University, Washington.

PRESIDENT ASKS HELP AND ENCOURAGEMENT FOR RACE IN SPEECH

Says Negro Is Gradually Working Out His Own Destiny—Scores Lynching Evil and Urges That Race Become American Citizens in Fullest Sense.

WASHINGTON, D. C., Dec. 3.—Abandoning the custom revived by Woodrow Wilson, followed by Harding and adopted by himself when he first entered the White House, President Coolidge sent his message to the Capitol to be read this afternoon in the House and Senate.

Economy Keynote

The President reported to the Congress that the present state of the Union may be regarded with encouragement and satisfaction by every American. The public debt is being paid, the high cost of government is being diminished, and the heavy burden of taxation is being reduced.

He emphasized a system of rigid economy in public expenditure. Such a policy he believes would permit a further reduction of taxes for the next fiscal year. He is opposed to the making public of the amounts assessed against different income-tax payers. He favors the sale of Muscle Shoals for the production of commercial nitrogen for agricultural use. He believes that the railways should be consolidated into larger systems.

He expressed the opinion that the national laws governing the choice of members of the Congress should be extended to include appropriate representation of the respective parties at the ballot box and equality of representation on the various boards.

The Negro

The Negro, he reported, is working out his own peculiar problem. He favors according him his full constitutional rights. That part of his message dealing with the Negro is as follows:

"It is gratifying to report that the progress of industry, the enormous increase in individual productivity through laborsaving devices, and the high rate of wages have all combined to furnish our people in general with such an abundance not only of the necessaries but of the conveniencies of life that we are by a natural evolution solving our problems of economic and social justice.

"These developments have brought about a very remarkable improvement in the condition of the Negro race. Gradually, but surely, with the almost universal sympathy of those among whom they live, the colored people are working out their own destiny. I firmly believe that it is better for all concerned that they should be protected from all of those impositions to which, from their position, they naturally fall a prey, especially from the crime of lynching, and that they should receive every encouragement to become full partakers in all the blessings of our common American citizenship."

Civil Service

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Detroit Free Press Dec 3, 1924

The Spectator Dec 31, 1924

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25 *Reddons Road, Beckenham, Kent.*

Race Problem—1924

United States.

CAMDEN N.J. TELEGRAM
AUGUST 8. 1924

The Negro "Problem" in Northern Cities

Some of the Northern cities are agitated over the influx of negroes from the South. Trenton is an example. There the Director of Public Safety has given special orders to the police to hold in check an alleged disorderly and lawless element among the newcomers. Perhaps this evidence of official zeal is not unconnected with the Ku Klux Klan's activities, the Director having refused a permit for the hooded society to parade through the streets, on the ground that his police might not be able to prevent disorder and rioting.

The peaceful, law-abiding industrious negro doesn't present a "problem" to the municipal authorities; it is the swaggering, quarrelsome, law-defying individual who makes trouble, and he is not confined to the negro race.

The clashing of races where they are compelled to live in the close propinquity of city life presents no new problem. Municipal authorities have had to deal with it ever since mankind began to herd in communities. It is a a hard problem which for its solution calls for an understanding of human nature and race characteristics, as well as for patience and firmness and, above all, justice.

HOUSTON TEX POST
JULY 18, 1924

Solving the Race Problem Again

Ignorance never parades itself quite so conspicuously as when a group of Northern uplifters get together to solve the negro problem in the South.

In the National conference of social workers which met recently in session in Toronto, Canada, it was solemnly declared that the negro migration to the North was due to the lack of opportunity for the negro in the South, and to the "Jim Crow" laws.

This discovery was contradicted by speakers who in the next breath complained that the people in the North were not receiving the negroes kindly, and that the immigrants were faring badly in many of the centers, after they had generously gone Northt to help out in a labor shortage crisis.

The average negro who has lived both in the South and the North could have told the conference that for real opportunity to become economically independent and a worthwhile citizen, the opportunity for the negro in the South is several times greater than it is in the North. For proof, he would have needed to cite only the fact brought out at the conference, that the Northern people are unfriendly toward the negro, and reluctant to co-operate with him.

In contrast, the negro in the South who is worthy, industrious, and who manifests a desire to live peacefully with his white neighbors never lacks for assistance from white friends in improving his lot. In the South there is not that prejudice against seeing the negro get ahead economically that is found in the North.

As for the "Jim Crow" canard, the negro who objects to that usually hails from the North, where the uplifters fail to distinguish between the terms segregation and discrimination.

These conferences to settle the race problem in the South would be more fruitful if they were to meet on Southern soil, where the social reformers could get first hand knowledge of conditions, and of the relations that exist between the races in this section.

NEGRO ADVANCE IN ALABAMA

The greater progress of the negro in the South compared with the condition of the race in Northern centres where they have been colonized by industry, has been dealt with in these columns before. In the Northern cities where the negro has been encouraged to enter trade and the professions, the successful negro stands out above his fellows and the grouping of interests is not as pronounced as in the South, although there is a strong business association of the race in the North and South, combining leaders from many cities, of which Dr. R. R. Moton, principal of Tuskegee Industrial Institute in Alabama, is president.

In no single State can the negro point to the same racial advance that he has attained in Alabama, where the advance is measured by educational facilities, business success, industrial opportunity, religious growth and fraternal organization. In this last phase the report of the grand lodge meeting of negro Masons held in Birmingham last week, contains some surprising figures, including an affiliation of 950 subordinate lodges and an endowment income of $856,992 in its insurance department. It was shown that this department has paid death claims of $367,789 and operating expenses of $36,487, leaving a net surplus of $454,715, the cost of operation of the department being 4 1-2 per cent. The woman's side of the organization showed receipts of $42,200 for one year.

Part of the endowment fund surplus has been put into the construction of a negro Masonic temple, at Birmingham, which has cost $657,704 and is said to be the finest and most expensive building owned entirely by negroes in the United States. The structure is of brick, stone and marble, seven stories high, with an auditorium seating 2,000 persons, four lodge rooms and 154 offices. The number of offices for rental exclusively to negroes, indicates the professional and business progress of the race in Birmingham.

Perhaps no other accomplishment better describes negro development in the State than the erection of the Masonic building in Birmingham. The great Industrial Institute at Tuskegee—the largest of its kind in the world—was built with the money of white sympathizers and is partly operated with the help of the State, but the structure just completed in Alabama's chief industrial city, is entirely the work of negroes, is a further credit to the race and well describes the development possible where the white man and the negro understand each other while at the same time observing the integrity of each race in a mutually recognized social separation.

JUL 13 1924

IF PRESIDENT HOLLIDAY IS ENTIRELY RIGHT HISTORY IS ENTIRELY WRONG.

Under the captoin entitled "The Negro Problem," on Sunday, July 6, President R. H. Holiday of Oxford College writes one of the most lengthy as well as one of the most interesting articles on the "Negro" that we have observed for some time, and while we must be fran gto admit that there is a great deal of truth in a great deal of this lengthy essay there is some error if history and scholastic records kept on especially the American Negro can be considered true. In the treatment of his subject he said:

"The survival of the fittest is not always the most fit. The white man could not long survive the tropical heat, the assault of the mosquitoes and the deadly attack of Malaria of Africa in which the Negro lives most comfortably. Development and struggle are hand maidens. To follow the lines of least resistance stultifies the best there is in the human race. For thousands of years the Negro has existed under tropical conditions that impeded the evolutionary process toward the higher stages of mankind. He evoluted, however, but not along the lines that the Englishman, the Frenchman, and the American did. His evolution was toward a more perfect adaptation to his tropical surroundings. Unmolested by outsiders, the Ethiopian would probably never have developed into a highly civilized race comparable to that of Europe or the United States. His intellect never would have been very highly developed, for a keen mental acumen was not essential to his sustenance.

"Natural selection is no longer a theory. It is an established fact, just as much so as artificial selection. Natural selection is slow, while artificial selection usually works very rapidly, doing in two or three generations what it would take nature several hundred years to do. Those best suited to survive will survive. Nature prepared the Negro just as it did the other branches of the human family—just as it did the various species of the lower animals and plants of the vegetable kingdom."

To this we place our O. K. Most certainly the Negro would never have developed into a highly civilized race had he been left in Africa out of contact with civilization.

The majority of Mr. Holliday's article follows.

"Take for instance the rabbit, with his brown coat which almost conceals him from the eye, especially in the fall when the earth has on its autumn coat. This brown coat of the rabbit serves as a shield to protect him from the deadly aim of the hunter or animal of prey. His brother, however, in the more frigid zone where snow is perpetual, has a snow white coat. The little brown coated bunny of the temperate zone would not long survive in the land of perpetual snow for the contrast would be so great that his conspicuousness would make him an easy prey.

"These few illustrations will serve to demonstrate the fact that nature makes certain demands upon its creatures which must be conformed to, and these rules not only operate on vegetables and animals but upon man as well. Although nature is rigid in her demands, she is missionary in spirit, building

around the mostvital organs of her creatures a sort of bulwark.

"These illustrations indicate the rigid rules of nature that the various branches of the human family had to conform to when they wandered away from their original birth place. They were born into surroundings which they could not alter, but for which they had been prepared long before birth as the essential traits of adaptation are inherited. When they left their original homes seeking new environment these qualities were put to a severe test for radical modifications were requisite. The different temperaments and other traits shown by the races are the traits that nature demanded of them. This accounts for the difference between the English, Chinese, and Negro.

"The predominant characteristics which he—the Negro of today—did not cultivate and for which he cannot be held responsible. He inherited them. Human nature cannot be changed over night, nor in several generations. Human nature as such has not been changed one iota in the last thirty thousand years, and inherited racial quality cannot be effaced from the depths of his biological fabrication. It can be repressed, however, there to lie dormant to some extent. The Negro has been with us three hundred years and the unadulterated members of the race still show marks of the jungles, and yet he lives in the presence of the highest civilization known to man. He is still an imitator, depending upon some one else to do his thinking. He lacks initiative. He is unskilled and uneducated. His assimilative capacity is not very great. He lacks a hereditary background. Although he is in the presence of the acme of civilization, he has not the thousands of years of struggle, achievement and culture behind him that the white race has. He is exposed to civilization as old as the hills while he is yet but a babe in the scale of evolutionary progress. Its intricate maze is too complex for his rudimetary mind.

"The Negro race must pay the price for his civilization, even though it is handed to him on a platter ready made. Hundreds of battles were fought on various fields of battle—the bower of the race was sacrificed many times o'er for this culture to which he is being daily exposed, however cruel and heartless it may appear to him.

"Japan, when Peary literally forced her to open her doors, was regarded as a dark nation. It was a race about which he knew practically nothing. Since 1853 Japan has become one of the leading nations of the world. She opened her doors whole-heartedly and absorbed like a sponge what the leading nations of the world had to offer. She sent her young men into all the leading nations, there to study in their colleges and universities—study their government and garner ideals from whatever source possible with the view of applying them to home conditions and they did it with amazing success. Japan was a sleeping nation until 1853 but they were sleeping upon one of the oldest cultures in the world. Japan had a culture that had served its day but it was truly a culture, rich in literature and tradition.

"The Negro did not have a culture—not even a language. The Anglo-Saxon did not have a foundation upon which to erect its superstructure. Civilization is a growth—a growth arrived at only through the orderly processes of evolution.

"The Negro problem will solve itself in time just as all the other complicated social, industrial, and political questions solve themselves. No amount of law will change the relationship existing between the white and the Negro. Much has been written concerning lynching and the disfranchising of the Negro in the south. There was recently passed in the lower house on anti-lynching law making lynching a matter of federal concern rather than of state. No decent American citizen condones lawlessness and certainly every law abiding citizen looks on mob rule with disfavor, or an impassioned mob taking the life of a human being. This anti-lynching law was bitterly assailed by the southern Democrats for two main reasons: First, it was denying the state one of their constitutional rights, as this sort of crime rightly and justly falls within the province of the state. The anti-lynching law, if passed, will defeat one of the fundamental principles upon which our government was founded—local self government and self rights. Second, its primary motive was political. It was introduced and fostered by the Republican party and was a bid of course for the Negro vote. No doubt Senator Fess of Ohio was speaking to his colored constituency in his most bitter tirades of the Negro conditions in the south in his advocacy of this law Any man who places Robert E. Lee in a catagory with Benedict Arnold does not deserve a serious consideration by the American public. It is unfortunate that any man, especially a member of the congress, should let his prejudice and personal bias and political aspirations so cloud his judgment of men and of affairs. The Republican party does not represent the only group of American people who is sympathetic with human conditions and whose ear is quickest turned toward a judicial demand of succor.

"The southerner is not inimical to the Negro and his progressive development. He does not oppose the unlimited right of the Negro to the ballot purely as a racial prejudice. His predilections are not due to any fear that the solid south will be broken. The southerner is confronted with conditions that certain sections of the United States do not appreciate. In some of the southern states the Negroes [illegible] ippi for instance 56 per cent of the populatio[illegible] he counties they number 20 to one. There is [illegible] h there are not a number of counties which h[illegible] an white. What the white man fears in these [illegible] e or a majority but Negrorule. To appreciat[illegible] ition will obtain one will have to study two co[illegible] among many others. First, the Negro himself; and second, the conditions of the south during the reconstruction period of Negro rule.

"The Negro race as a whole is uteerly unfit for self government. He is ignorant and supertitious. He does not understand the principles of self government and would abuse its powers were he in control. One of the banes of a Democracy is ignorance. The bed rock of a Democracy is an intelligent people. In Mississippi if the Negro were allowed the free use of the ballot, he would control every office in the state and consequently all of the appointive powers that go along with these offices. Besides this every office in quite a large number of the offices in the counties would be under his control. The governor, lieutenant-governor, state superintendent of education, the judges, and hundreds of other officers would be Negroes. It is useless to say that the togas of the highest places of honor would become a thing of barter and that the demagogue playing upon the emotions of its illiterate constituency would soon reduce the state to a hopeless state of chaos.

"The abuses of the power of office during reconstruction still linger in the mind of every southerner. These thoughts are emphasized once a year when he receives his tax notices, for many of the southern states are still paying taxes on debts accumulated by the carpet-baggers and Negro misrule during reconstruction. To give the readers of this article some idea of the conditions obtaining during this period of misrule, I will cite only one instance—South Carolina.

"From 1868 to 1874 about three-fourths of the state legislature of South Carolina were Negroes. During these six years the public debt was increased about $14,000,000, and the total valuation of the property decreased from $490,000,000 to $141,000,000.

"In refurnishing the state house the legislature replaced $5.00 clocks by $600.00; $4.00 looking glasses by $600.00 mirrors; $1.00 chairs by $60 chairs; $4.00 spittoons by $14.00 imported china cuspidors. A free restaurant and a bar for the use of members and their friends was kept open day and night, while included in legislative supplies were such items as baskets of champagne, hams, oysters, suspenders, perfumes, bonnets, corsets, palpitators, shimmies, garters, and a mettallic coffin. These were some of the petty steals. State bonds, the public printing, railroad charters, and public lands figured in the larger ones. During these years the public printing bill exceeded the total cost of printing for the seventy-eight preceding years by $717,589.00, while the total taxes paid by all members of one of the legislators is said to have been only $634.00 annually. Sixty-seven of the 98 Negro members paid none at all.

"The Negro is not yet ready for the ballot. When he becomes more completely disseminated, the problem will be quite different. As the matter of the cotton field is literally plowed with gullies.

"The Negro should be and must be educated before he becomes a functioning part of the government. It appears, however, that the system of education prepared for him is fundamentally wrong. At present he is offered the same curriculum as that of the white people. This system is entirely unsuited to his rudimentary mind. He has not moved far enough up the scale of evolution to fully comprehend its significance. He is exposed to the same course of study that white people are who have a traditional culture thousands of years old. In the language of Booker T. Washington, he should be taught how to use the saw and the hammer before he undertakes the study of liberal arts. He needs to be taught in the trades—a profession. Only in the mastery of the trades will he find any degree of economic freedom. Economic independnece is necessary to political freedom. He should be taught frugality—the necessity of a bank account.

"Their leaders should admonish thrift. Those thoughts which prejudice his mind against the white man should not be dwelt upon. It is nothing but right for them, through their periodicals and other sources, to condemn lynching and mistreatment, but they should too try to correct the cause leading now stands 90 per cent of the Negroes are congested into a few southern states, hence making the Negro more particularly the problem of these states. He is, however, rapidly becoming the problem to the nation, for in the last seven or eight years more than a million have migrated from the south. This migration has and will for some time work a hardship upon the southern people, for a major part of the industries of the south are either directly or indirectly built around the Negro. It will entail considerable vicissitudes upon the people of Dixie Land during the period of readjustment but it will be the salvation of this section. It will result in a diversification of the crops, a more scientific method of farming and the use of machinery. One of the greatest drawbacks to the south, especially of the cotton growing states, is that they depend too much upon one crop—cotton. As a consequence when there is a derth in this particular crop there is untold hardship The present method of farming is very expensive as well as uncertain. The tenant is not an intelligent farmer. He takes no care of the land and son sequently the soil is soon washed away and in the course of a few years

REEL 21

around the mostvital organs of her creatures a sort of bulwark.

"These illustrations indicate the rigid rules of nature that the various branches of the human family had to conform to when they wandered away from their original birth place. They were born into surroundings which they could not alter, but for which they had been prepared long before birth as the essential traits of adaptation are inherited. When they left their original homes seeking new environment these qualities were put to a severe test for radical modifications were requisite. The different temperaments and other traits shown by the races are the traits that nature demanded of them. This accounts for the difference between the English, Chinese, and Negro.

"The predominant characteristics which he—the Negro of today—did not cultivate and for which he cannot be held responsible. He inherited them. Human nature cannot be changed over night, nor in several generations. Human nature as such has not been changed one iota in the last thirty thousand years, and inherited racial quality cannot be effaced from the depths of his biological fabrication. It can be repressed, however, there to lie dormant to some extent. The Negro has been with us three hundred years and the unadulterated members of the race still show marks of the jungles, and yet he lives in the presence of the highest civilization known to man. He is still an imitator, depending upon some one else to do his thinking. He lacks initiative. He is unskilled and uneducated. His assimilative capacity is not very great. He lacks a hereditary background. Although he is in the presence of the acme of civilization, he has not the thousands of years of struggle, achievement and culture behind him that the white race has. He is exposed to civilization as old as the hills while he is yet but a babe in the scale of evolutionary progress. Its intricate maze is too complex for his rudimetary mind.

"The Negro race must pay the price for his civilization, even though it is handed to him on a platter ready made. Hundreds of battles were fought on various fields of battle—the bower of the race was sacrificed many times o'er for this culture to which he is being daily exposed, however cruel and heartless it may appear to him.

"Japan, when Peary literally forced her to open her doors, was regarded as a dark nation. It was a race about which he knew practically nothing. Since 1853 Japan has become one of the leading nations of the world. She opened her doors whole-heartedly and absorbed like a sponge what the leading nations of the world had to offer. She sent her young men into all the leading nations, there to study in their colleges and universities—study their government and garner ideals from whatever source possible with the view of applying them to home conditions and they did it with amazing success. Japan was a sleeping nation until 1853 but they were sleeping upon one of the oldest cultures in the world. Japan had a culture that had served its day but it was truly a culture, rich in literature and tradition.

"The Negro did not have a culture—not even a language. The Anglo-Saxon did not have a foundation upon which to erect its superstructure. Civilization is a growth—a growth arrived at only through the orderly processes of evolution.

"The Negro problem will solve itself in time just as all the other complicated social, industrial, and political questions solve themselves. No amount of law will change the relationship existing between the white and the Negro. Much has been written concerning lynching and the disfranchising of the Negro in the south. There was recently passed in the lower house on anti-lynching law making lynching a matter of federal concern rather than of state. No decent American citizen condones lawlessness and certainly every law abiding citizen looks on mob rule with disfavor, or an impassioned mob taking the life of a human being. This anti-lynching law was bitterly assailed by the southern Democrats for two main reasons: First, it was denying the state one of their constitutional rights, as this sort of crime rightly and justly falls within the province of the state. The anti-lynching law, if passed, will defeat one of the fundamental principles upon which our government was founded—local self government and self rights. Second, its primary motive was political. It was introduced and fostered by the Republican party and was a bid of course for the Negro vote. No doubt Senator Fess of Ohio was speaking to his colored constituency in his most bitter tirades of the Negro conditions in the south in his advocacy of this law Any man who places Robert E. Lee in a catagory with Benedict Arnold does not deserve a serious consideration by the American public. It is unfortunate that any man, especially a member of the congress, should let his prejudice and personal bias and political aspirations so cloud his judgment of men and of affairs. The Republican party does not represent the only group of American people who is sympathetic with human conditions and whose ear is quickest turned toward a judicial demand of succor.

"The southerner is not inimical to the Negro and his progressive development. He does not oppose the unlimited right of the Negro to the ballot purely as a racial prejudice. His predilections are not due to any fear that the solid south will be broken. The southerner is confronted with conditions that certain sections of the United States do not appreciate. In some of the southern states the Negroes [illegible] ippi for instance 56 per cent of the populatio[illegible] he counties they number 20 to one. There is [illegible] h there are not a number of counties which [illegible] an white. What the white man fears in these [illegible] e or a majority but Negrorule. To appreciat[illegible] ition will obtain one will have to study two co[illegible] among many others. First, the Negro himself; and second, the conditions of the south during the reconstruction period of Negro rule.

"The Negro race as a whole is uteerly unfit for self government. He is ignorant and supertitious. He does not understand the principles of self government and would abuse its powers were he in control. One of the banes of a Democracy is ignorance. The bed rock of a Democracy is an intelligent people. In Mississippi if the Negro were allowed the free use of the ballot, he would control every office in the state and consequently all of the appointive powers that go along with these offices. Besides this every office in quite a large number of the offices in the counties would be under his control. The governor, lieutenant-governor, state superintendent of education, the judges, and hundreds of other officers would be Negroes. It is useless to say that the togas of the highest places of honor would become a thing of barter and that the demagogue playing upon the emotions of its illiterate constituency would soon reduce the state to a hopeless state of chaos.

"The abuses of the power of office during reconstruction still linger in the mind of every southerner. These thoughts are emphasized once a year when he receives his tax notices, for many of the southern states are still paying taxes on debts accumulated by the carpet-baggers and Negro misrule during reconstruction. To give the readers of this article some idea of the conditions obtaining during this period of misrule, I will cite only one instance—South Carolina.

"From 1868 to 1874 about three-fourths of the state legislature of South Carolina were Negroes. During these six years the public debt was increased about $14,000,000, and the total valuation of the property decreased from $490,000,000 to $141,000,000.

"In refurnishing the state house the legislature replaced $5.00 clocks by $600.00; $4.00 looking glasses by $600.00 mirrors; $1.00 chairs by $60 chairs; $4.00 spittoons by $14.00 imported china cuspidors. A free restaurant and a bar for the use of members and their friends was kept open day and night, while included in legislative supplies were such items as baskets of champagne, hams, oysters, suspenders, perfumes, bonnets, corsets, palpitators, shimmies, garters, and a mettallic coffin. These were some of the petty steals. State bonds, the public printing, railroad charters, and public lands figured in the larger ones. During these years the public printing bill exceeded the total cost of printing for the seventy-eight preceding years by $717,589.00, while the total taxes paid by all members of one of the legislators is said to have been only $634.00 annually. Sixty-seven of the 98 Negro members paid none at all.

"The Negro is not yet ready for the ballot. When he becomes more

completely dissimminated, the problem will be quite different. As the matter the cotton field is literally plowed with gullies.

"The Negro should be and must be educated before he becomes a function of the government. It appears, however, that the system of education prepared for him is fundamentally wrong. At present he is offered the the same curriculum as that of the white people. This system is entirely unsuited to his rudimentary mind. He has not moved far enough up the scale of evolution to fully comprehend its significance. He is exposed to the same course of study that white people are who have a traditional culture thousands of years old. In the language of Booker T. Washington, he should be taught how to use the saw and the hammer before he undertakes the study of liberal arts. He needs to be taught in the trades—a profession. Only in the mastery of the trades will he find any degree of economic freedom. Economic independnece is necessary to political freedom. He should be taught frugality—the necessity of a bank account.

"Their leaders should admonish thrift. Those thoughts which prejudice his mind against the white man should not be dwelt upon. It is nothing but right for them, through their periodicals and other sources, to condemn lynching and mistreatment, but they should too try to correct the cause leading

now stands 90 per cent of the Negroes are congested into a few southern states, hence making the Negro more particularly the problem of these states. He is, however, rapidly becoming the problem to the nation, for in the last seven or eight years more than a million have migrated from the south. This migration has and will for some time work a hardship upon the southern people, for a major part of the industries of the south are either directly or indirectly built around the Negro. It will entail considerable vicissitudes upon the people of Dixie Land during the period of readjustment but it will be the salvation of this section. It will result in a diversification of the crops, a more scientific method of farming and the use of machinery. One of the greatest drawbacks to the south, especially of the cotton growing states, is that they depend too much upon one crop—cotton. As a consequence when there is a derth in this particular crop there is untold hardship. The present method of farming is very expensive as well as uncertain. The tenant is not an intelligent farmer. He takes no care of the land and consequently the soil is soon washed away and in the course of a few years

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United States.

to lynching. The emphasis should be placed upon causes rather than upon effect, and this has been woefully neglected by both Negro sympathizers and by the vast majority of the Negro leaders themselves.

Durham, N.C. Times 7-18-24

"An illiterate and incompetent Negro lowers the standard of living of the white man for a certain class of white workers are thrown directly in competition with him. There is a certain grade of work which the Negro can do as well as the white man, and the employer will certainly not pay the white man more when he can get the Negro to do it for less. It is to the interest of the white laboring man to have a more skillful Negro people for only as the Negroes demand more pay can the white man expect an increase in wages.

"The argument that the Negro will ultimately disappear through the racaging attack of disease seems to be unsound. It is evident, however, that he does not easily adjust himself to city life and they are flocking to the cities in large numbers and for some time yet in these centers he will die in large numbers. In proportion to their number, there are fewer in the various industries than any other segment of the population of the United Sttaes. He finds himself unsuited to city life and the colder climate of the northern states. In the cities the death rate far exceeds the birth rate. This is due mainly to the unsanitary conditions in which he lives and the colder climate which by nature he is not adapted to, consequently they succumb in large numbers to tuberclusosis and other diseases. The Negroes and the whites are mixing considerably now. In the towns and cities it is more prevalent than in the rural districts. If the Negro were more intelligent and more competent in the trades and professions it is hard to predict to just what extent the two races would blend. There is that prejudice that a people holds against a once subject race and the difference in color which is difficult to overcome. These two things will militate against a happy blending of the two races if not forever for hundreds of years to come, but intermarrying however is slowly going on today and there is some ground for the argument that sometimes the Negro race will be totally absorbed by the white race. If such do occur it will not materially affect the status of the nation as the crossing and amalgamating will take place with a strata of the white race that is not militantly a part of our social and political system. The remedy of the problem lies in a thorough education and a more comlpete dissimmination. Not an education in the classics but in the trades; not how to become President, governor, or senator; but the duties and responsibilities of citizenship. He should be taught how to vote and the power of the ballot. He should be taught industry, thrift and the value of clean living.

"The Negro is a creature of a traditional and hereditary circumstance that only time will correct and it will be corrected only through the processes of evolution ably seconded by education."

There is a great deal of truth and excellent reasoning in the foregoing, but if we can believe history the civilization that America and all other civilized nations had its birth among the ancestry of the black American, and while the President's article is, in spirit, we believe fair, we believe that American should "Render unto Caesar the Things that are Caesar's."

In Bellvue, Pa., last week the High School of that borough held its graduation exercises. A young Negro sat quietly and waited to hear his name proclaimed as valedictorian. The ceremonies came to a close, the prizes had been awarded and the young man had been mentioned only as one of the graduation class. Yet this boy, Charles James Slifer Lewis, had made honor grades all through his High School course. The principal has since explained that owing to his position he could not afford to name a Negro as leader of his class. Poor man! His position must, indeed, be doubtful.

Charles Lewis, however, was fully repaid for his disappointment when a few days after the exercises he received a notice from the Commonwealth of Pennsylvania, Department of Public Instruction, at Harrisburg, that as a result of the competitive examination held May 2, 1924, he had won the scholarship for the Fortieth District, Allegheny County. The scholarship is good in any of the approved colleges of Pennsylvania for a four-year course leading to a B. A. or B. S. degree. He has sent his credentials to the registrar of the University of Pittsburgh and on June 24 received a formal notice that he had fiilled all requirements and is eligible to enter next September as a freshman. He is 17 years old and lives with his parents, Mr. and Mrs. Charles Lewis, in Bellevue.

This is only one of many such cases common to America. The following was given out through the Pittsburgh Courier from the Indianapolis Sunday Star recently, and it might be well for us to compare two white men's opinion of the Negro literary status in America. Rev. Earnest Fremont (white), on "The Negro's Pace," wrote the following:

"I remember reading some time ago a statement made by Prof. Commons of the University of Wisconsin to the effect that the Teutonic race, until 500 years after Christ. were exceedingly primitive in their civilization, yet had mental qualities which made it possible for them to absorb the highest Roman cicilization. And I was particularly impressed with the assertain that, 'Could their babies have been taken out of the forest 2,000 years ago and transplanted to the homes and schools of modern America, they would have covered in one generation the progress of twenty centuries.'

"Well, you say, that may have been possible in the case of the Teutonic race, but it is by no means possible in the case of the Negro race. You might say that if you did not know Blooah.

"Glancing through a pamphlet published by Garrett Biblical Institute, I read with great surprise that the father of one of its students had been a 'village warrior.' I learned later that this student was a young African named Blooah; and that he had a perfectly fascinating lecture entitled 'From Cocoanut Tree to College;' and that this lecture was the perfectly true story of his own life. For he was, quite literally, up in a cocoanut tree when he caught sight of the first white man whom either he or any member of his tribe had ever seen; and today he is doing post graduate work in an American theological school.

"Blooah, a native African, as black as midnight, has actually done what Prof. Commons conjectured the natives of the Teutonic race might have done had they been taken out of the forests 2,000 years ago and transplanted to the home and schools of modern America. He has actually covered in one generation the progress of twenty centuries.

"How impatient we are with the Negro. Only sixty years out of slavery; yet we expect him to measure up to the very highest standards of white world culture. And because he sometimes fails to do this, we jump to the conclusion that he is an inherently and therefore permanently inefrior being, who must be tolerated only if he 'Keeps His Place.'

"What is the Negro's 'place'?

"The youngest student, ever to receive the degree of Ph. D. from the University of Pennsylvania was Harris F. Blackstone, a Negro.

"In 1922, second on the list of 200 young medical students examined for internships at Cook County Hospital, was Dr. Walter S. Grant, a Negro.

"In 1922, as the result of four years study, Smith College granted both the A. B. and M. A. degrees to Miss Eunice Hunton, a Negro.

"In 1921, the prize for the best French novel for the year was granted to Rene Maran, a Negro.

"In 1921, the Drama League of America selected as one of the persons who during the year had contributed most to the art of the theatre, Charles S. Gilipin, a Negro.

"The United State Patent Office has granted fifty-seven patents to Elijah McCoy, a Negro.

See Back of Card for Beginning

whole question is an absurdity: that is, it can proceed no further and has no chart to follow race evolution and induration back to their origin, because the race crosses have been so many as to destroy the main line. The crossing of the White, Red, Yellow and Black races in the United States, which has already taken place, and is following the usual process in amalgamation, the way races have always been made, it will be seen, we already have the ground work of a new race in the United States, and we have. That's all.

"And there is Scott, the mural painter; and Tanner, the painter of religious subjects; and Charles W. Chestnut, the novelist, and W. E. Burghardt DuBois, the brillian savant; and William Stanley Barthwaite, the widely read literary critic, and Paul Lawrence Dunbar, the poet whose

'Yay me down beneaf de willers in the grass,
Whah de branch'll go a singing' as it pass,
An' ween I's layin' low,
I kin hyeah it as it go
Singin' sleep, my honey, tek yur res' as it pass.'

has made the whole world of sensitive spirits his debtors.

"What then is the Negro's place?

"We men and women of the white race have treated the Negro badly enough, God knows. We have laid violent hands upon him and taken him from his home in Africa to serve us here as a hewer of wood and a drawer of water in America. We have debauched his women folks and then branded him an unmoral. We have in many instances kept him in ignorance, and then pronounced him hopelessly stupid. President Moton of Tuskegee is autearity for the statement that for 2,000,000 Negro children in the United States, there are, even yet, no educational facilities provided. We have treated the Negro badly enough. Has not the time now come for us to give him a fair chance?

"In his eloquent volume, "The Souls of Black Folk," Burghadt DuBois says that through all the sorrow of the Negro's songs there breathes hope, a faith in the ultimate justice of things. Some times it is a faith of life Sometimes a faith of death. Sometimes an assurance of boundless justice in some fair world boynd. But, whatever it is, the meaning is always clear—that some time, some where, men will judge men by their souls and may not by their skins.

"Has not the time come for us to judge the Negro by his sould—his demonstrated capacity for cultural achievements—and give him a chance to reveal what his true 'Place' is in the future of civilization."

AMERICAN LITERATURE IS ALRIGHT.

The facts brought out by the white gentleman of Indiana and thousands of others such and even more startling records of the Negro's progress in America's literature and art go to show that the President errors in his suggestion that the Negro is subjected to a system of education that is fundamentally wrong. The truth is that he has not had enough of it. He has the right kind but not the right quantity. Many of the race have absolutely none—others have quite a little. Think of it—even now in certain sections of our country our teachers are paid only from $70 to $80 per month and are expected to deliver the best goods, as to the data given of the reconstruction period following the Civil War, we admit it—but we also admit that that was then, not now. Negroes now know how to do real business. We have thousands of Negroes fitted for entry to any law-making body and who are just as conservative and safe as those of any race, but certainly not so numerous are they as can be found among the whites. We need only to refer to Durham, N. C., to demonstrate the Negro's ability to handle big business and Durham Negroes are not alone in possession of this ability, but if they were, this alone would disprove the President's theory. The Negro must, as the President said, he educated, but it would not be wise to change the system or kind. Just give him more of it, better schools, better facilities for education everywhere, instead of in only certain sections as we now have it. If every section of this country would follow North Carolina in this instance things would be some different. The Negro needs education in the trades, but in the classics as well.

There's But One Way the Negro Will Disappear.

If the Negro ever disappears as suggested by the writer it will be through the process of amalgamation and even this can never be. Notwithstanding the fact that the races are now badly crossed and mived up there's no use talking of the entire extinction of the Negro. This cross only ads to his problematic status. Nearly all Negroes now have some far or near white relatives who have the same mentality and ambitions of the purely white American. This, to my mind has added more to making the Negro a so-called "problem" for America than any other one thing. So the only fair thing for America to do is to render unto Ceasar the things that are Ceasar's and let the world roll on.

OBJECTS TO STATE TEXT BOOK

Birmingham Reporter 10-25-24

In the Birmingham Age-Herald of October 21, is published a letter from Mr. E. G. Garrison. Mr. Garrison seems to be moved because of some expressions about a Negro, Wendel Phillips and John Brown, all martyrs and patriots and he makes his larger contention, perhaps on the expression made about Toussaint L'Ouverture a Negro. Mr. Garrison is evidently prejudiced to the Negro, and fails to recognize the finer and sensible comparison of the persons mentioned. George Washington, the father of his country, was born with a silver spoon in his mouth, with opportunity within his grasp. He died owning 128 slaves. He was a great man and none can take from him a single achievement or a bit of his worth to humanity, regardless of what kind of comparison is made.

Birmingham Ledger

Toussaint L'Ouverture was born a slave. Never saw a soldier until he was thirty. He fought against the mother country, freed himself and established a nation for his people and became independent. Here is Mr. Garrison' letter to the Age-Herald:

"There is now in use in the fourth year of our high school, a "Practical English Composition, Book IV," by Edwin L. Miller, principal of the Northern High School, Detroit, Mich. which book appears so partisan that its use, it would seem, should be discontinued, although it is one of the text books selected for use in our State schools. A reading of the selections in this book shows that its author is either a partisan, or has very poor judgment in making his selections from authors and speakers, by which to illustrate his various subjects. I call attention to part of one selection only, which is taken from a lecture of the noted abolitionist, Wendell Phillips, on Touissant L'Ouverture, the Negro founder of the Republic of Hayti. It reads as follows:

"But fifty years hence the muse of history will put Phocion for the Greek, and Brutus for Rome, Hampden for England, Fayette for France choose Washington as the bright consummate flower of our earlier civilization, and John Brown as the ripe fruit of our noonday. Then dipping her pen in the sunlight, she will write in the clear blue above them all, the name of the soldier, the statesman the martyr Touissant L'Ouverture."

"It seems to me that a text book carrying such a statement as the foregoing should not be used in any school Young pupils will most surely misconstrue such a statement. Many of them do not know that John Brown openly headed an insurrection and rebellion against organized government, and to free slaves, and that he was tried and convicted for murder and treason. Then the statement placing the Negro Touissant L'Ouverture ahead of Washington is enough to condemn the book altogether. If the author of such a book can find no better selection than the above from Wendell Phillips, it would be better to use none whatever. The school authorities should discontinue the use of the book in our schools."

E. J. GARRISON,

Ashland, Ala., October 17, 1924.

There will come a time in our Southern life when men will be glad to respect Negroes who have achieved and are achieving. The weakness of our practice is that the better elements of both races are not quite willing to have the children know the worth while deeds of other people. It is impossible for a child to get the wrong conception of literary expressions such as are complained of in Mr. Garrison's letter if they are presented by men and women of intelligence, heart and soul culture and we are quite willing to affirm the facts that we have those kind of teachers in our school rooms in Birmingham, and Jefferson County. We have another weakness, we are too willing to cry "Wolf, Wolf," when there is nothing disturbing the flock.

The Making of Races Cannot Be Regulated by Law

Norfolk Leader 6-14-24

The action of the Congress in shutting out the Japanese entirely, as being "undesirables" and "unassimilables" in the new immigration law, and the signing of the bill carrying the exclusion by the President, and the bad feeling created between the United States and Japan as protested by Ambassador Hanihara, about which we may be long in hearing the last, and the claims of certain alleged 100-per cent Americans of "Nordic purity of blood and supremacy in the conduct of the affairs of the world," all make for interest in the discussion of the origin of races and how races are made and what really constitutes a race.

In the *American Mercury* for June there are two articles discussing the race problem which are timely and informing. In "The American as the purist Norse a hundred years away from Scandinavia, from millions of Americans never came and know nothing about.

Prof. Melville J. Herskovits, in the Krap of Columbia University, finds that "In one very important respect the Negro is not a foreigner and an outcast; his language is finally and completely English." Given the language, the habit and the religion, which the Negro undoubtedly has in the United States, and we have the three elements which go to the making of a homogenious race, according to a great Italian publicist, and which is borne out and sustained by a common sense view of the matter. The Negro lives and thinks and talks in the English language, and he has the religion, a heap of it, of the time and place; all this makes him as much an English of the Negro," Prof. George Philip so freely assumed, and to such practical problems as those of immigration and racial discrimination, we may well ask ourselves how all the current assumptions can be made in the face of this anthropological bewilderment.

How, indeed, can we speak so confidently of a psychological differences between the Nordic has not been and the Mediterranean when even the physical can be set- it can be set- cal differences between the two have not been when the in- established? How can we talk about the superior blondness of the Nordic when the left something perior blondness of the Nordic when the group as it has amount of black pigmentation in many whites come to type? is known to be greater than that in many Negroes? How can we speak of a "pure" strain when even the most arbitrary classification of the long- according to selected traits does not show special fit- purity anywhere?"

Prof. Herskovits reaches the following conclusion:

"In returning to the question of the Nordic, whose purity and spirit for the culture of the United States are

And Prof. Herskovits has reduced the

Continued on Page 3, Col. 2.

"And there is Scott, the mural painter; and Tanner, the painter of religious subjects; and Charles W. Chestnut, the novelist, and W. E. Burghardt DuBois, the brillian savant; and William Stanley Barthwaite, the widely read literary critic, and Paul Lawrence Dunbar, the poet whose

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Toussaint L'Ouverture was born a slave. Never saw a soldier until he was thirty. He fought against the mother country, freed himself and established a nation for his people and became independent. Here is Mr. Garrison' letter to the Age-Herald:

"There is now in use in the fourth year of our high school, a "Practical English Composition, Book IV," by Edwin L. Miller, principal of the Northern High School, Detroit, Mich. which book appears so partisan that its use, it would seem, should be discontinued, although it is one of the text books selected for use in our State schools. A reading of the selections in this book shows that its author is either a partisan, or has very poor judgment in making his selections from authors and speakers, by which to illustrate his various subjects. I call attention to part of one selection only, which is taken from a lecture of the noted abolitionist, Wendell Phillips, on Touissant L'Ouverture, the Negro founder of the Republic of Hayti. It reads as follows:

"But fifty years hence the muse of history will put Phocion for the Greek, and Brutus for Rome, Hampden for England, Fayette for France choose Washington as the bright consummate flower of our earlier civilization, and John Brown as the ripe fruit of our noonday. Then dipping her pen in the sunlight, she will write in the clear blue above them all, the name of the soldier, the statesman the martyr Touissant L'Ouverture."

"It seems to me that a text book carrying such a statement as the fore going should not be used in any school Young pupils will most surely misconstrue such a statement. Many of them do not know that John Brown openly headed an insurrection and rebellion against organized government, and to free slaves, and that he was tried and convicted for murder and treason. Then the statement placing the Negro Touissant L'Ouverture ahead of Washington is enough to condemn the book altogether. If the author of such a book can find no better selection than the above from Wendell Phillips, it would be better to use none whatever. The school authorities should discontinue the use of the book in our schools."

E. J. GARRISON,

Ashland, Ala., October 17, 1924.

There will come a time in our Southern life when men will be glad to respect Negroes who have achieved and are achieving. The weakness of our practice is that the better elements of both races are not quite willing to have the children know the worth while deeds of other people. It is impossible for a child to get the wrong conception of literary expressions such as are complained of in Mr. Garrison's letter if they are presented by men and women of intelligence, heart and soul culture and we are quite willing to affirm the facts that we have those kind of teachers in our school rooms in Birmingham, and Jefferson County. We have another weakness, we are too willing to cry "Wolf, Wolf," when there is nothing disturbing the flock.

The Making of Races Cannot Be Regulated by Law

The action of the Congress in shutting out the Japanese entirely, as being "undesirables" and "unassimilables," in the new immigration law, and the signing of the bill carrying the exclusion by the President, and the bad feeling created between the United States and Japan as pronounced by Ambassador Hanihara, about which we may be long in hearing the last, and the claims of certain alleged 100-per cent Americans of "Nordic purity of blood and premacy in the conduct of the affairs of the world," all make for interest in the discussion of the origin of races and how races are made and what really constitutes a race.

In the *American Mercury* for June there are two articles discussing the race problem which are timely and informing. In "The American as the purest Norse a hundred years away from Scandinavia, from which millions of Americans never came and know nothing about.

Prof. Melville J. Herskovits, in the same writing on "What is a psychological differences between the Nordic the question has not been and the Mediterranean when even the physidoubts if it can be set- cal differences between the two have not been can it be, when the in- established? How can we talk about the suraces have left something perior blondness of the Nordic when the ace and group as it has amount of black pigmentation in many whites ages and come to type? is known to be greater than that in many Neches the following con- groes? How can we speak of a "pure" strain when even the most arbitrary classification according to selected traits does not show

Prof. George Philip Krap of Columbia University, finds that "In the question of the long- one very important respect the Negro is not issue of the *Mercury*, according to respect the Negro is not a foreigner and an outcast; his language is Race," admits that the question of the long- a foreigner and an outcast; his language is Race," admits that the question has not been finally and completely English." Very good definitely settled, and doubts if it can be set- Given the language, the habit and the religion, which the Negro undoubtedly has in the finite crossings of the races United States, and we have the three elements of each with each race and which go to the making of a homogenious race evolved through the ages according to a great Italian publicist, and Prof. Herskovits reaches which is borne out and sustained by a commonclusion:

"In returning to the question of the long- which is borne out and sustained by a commonclusion: according to selected traits does not show sense view of the matter. The Negro lives purity and special fitness for the culture of the and thinks and talks in the English language, spoaded Nordic, whose purity anywhere?" United States and we have the three elements of each with each race and and he has the religion, a heap of it, of the culture of the United States are and place; all this makes him as much an

And Prof. Herskovits has reduced the

Continued on Page 5 Col. 4.

Birmingham Reporter 10-23-24

Birmingham Ala Age Herald

Norfolk Journal & Guide 6-14-24

Race Problem — 1924.
United States.

'ESSENTIALS OF RACE LEADERSHIP,' BY DR. A. H. MALONE

A Book Which Every Negro Ought to Read—Scholarly Analysis of the Negro Problem—Old Leadership Must Give Way to New—Building of an Empire in Africa the Only Solution

By N. G. G. T.

It has been our privilege to read "Some Essentials of Race Leadership," a new book by Dr. Arthur Hamilton Maloney, M. A., S. T. D., professor of psychology at Wilberforce University, Ohio.

Negro World

Striking in its logic, rich in phrase artistry, careful and methodical in its array of thoughts, remarkable in its candor, unique in its appropriateness in the light of the needs of the hour, "Race Leadership" is at once a critique and an inspiration, a diagnosis and a prescription, a volume which should occupy an honored place on the book shelf of all thinking people. Its adder stings, its remorseless vivisection, its disturbing indictments are not the handiwork of the pessimist. Its preachments do not carry the taint of the pedant or the too self-assertive pedagogue. It is an able, masterful appeal to the Negro race, to the masses and to the Intelligentsia, couched in terms which may throw the one into ecstasy and the other into dismay, but which both must, when the shock has passed, clearly comprehend and conscience willing it, heartily hail.

2-23-24

Dr. Maloney is a new Negro—the kind of a Negro that is not content to cavort in the byways and alleys of the world. That much we deduce from a perusal of his book. He knows that the Negro's inherent potentialities are as strong as any other race's, and he lets all and sundry know that he knows this. He knows it and would have his race show it. He believes "white is white and black is black and never the twain will merge." He believes that the Negro repelling every obstacle should "move forward as one solid phalanx toward the goal of racial hegemony." He feels it is far easier for black men to regain empire in Africa than for white men to "drive out the sense of difference from their consciousness." He wants to see Negroes of the New World and Negroes of the Old in a fervent handclasp, their hearts attuned. He despairs of the old type of leadership and rejoices that the awakened masses are hearkening to the new voice. Let bucket be let down where we are and the logical alternative to racial, economic and social serfdom is miscegenation, he declares. But then—"The Negro will be the loser all along the line, for while the caldron boils he suffers and when the chemistry ends he will not be." He feels that Marcus Garvey is to peoples of African lineage what De Valera is to Irishmen, what Gandhi is to Indians, what Sun Yat Sen is to China, what Okuma was to Japan what Stoddard is to the white world Only cowards, he adds, will side-step the challenge.

"Race Leadership" is attractively printed. There are twenty chapters and three appendices. Appendix 1 is the reprint of a letter by the author to the "Pittsburgh Courier" which was inspired, we are told, by Prof. Kelly Miller's letter criticizing the conduct of members of our race on Thanksgiving night in Washington after the Howard-Lincoln game. The second is a thoughtful racial questionnaire, and the last is a concise review of the report of the Commission of Investigation sent a year ago from the British Colonial Office to the West Indies and British Guiana. The captions of the various chapters, each chapter a complete essay in itself, but each whetting the reader's appetite for the succeeding one, are illuminating. They are: "Types of Racial Leadership," "The Negro Faces the World," "Leadership That Inspires," "Movements and Personalities," "The Rising Tide of Race Consciousness," "The Tragedy of Being Black," "It Can Be Done," "Economic Pressure," "Religion and Prejudice," "The Negro's Political Fate," "The Crucial Race Question," "Face to Face with 'The Right of Might,'" "The Need of Imagination," "The Cry for a Larger Life," "A Plea for Unity of the Negro Church," "Harmony and Efficiency," "Christ in Texas," "Internationalizing the Negro Problem," "Logic and Equality," "The Re-birth of a Race," and "The Victory That Overcometh."

We confess that the chapter on "Christ in Texas" halted us in our reading. We were compelled to read and re-read. Christ in Texas! We shall read this chapter again, and not do prospective readers the injustice of attempting to reveal it here.

Negroes, new Negroes, old Negroes, stand-patters and progressives, get this book and read and digest it. In his preface Dr. Maloney says: "The thoughts set forth in this book had their birth in a fervent desire to help unravel the tangled condition of the race due to superficial and uncritical thinking on the part of those who have taken unto themselves the serious task, and more serious responsibility, of leadership." We think the learned doctor has succeeded admirably. In presenting his "Essentials of Race Leadership" to the public, he has done the Negro race, and especially those of the race domiciled in these United States, an estimable service.

Y C-REVIEW
MARCH 1, 1924

AS TO MISCEGENATION

MRS. ANNIE NATHAN MEYER takes vigorous exception to part of the remarks made in this paper last week, deploring that a white girl had consented to play the wife of a Negro, and play it with a Negro, in a forthcoming production at the Provincetown Theatre. Says Mrs. Meyer:

"The Editor The New York Review.

"Sir:

"You end your article on Eugene O'Neill's play All God's Chillun Got Wings with the statement that

> "miscegenation is something which the vast majority of Americans are not yet ready to stomach, in real life, or on the stage.'

"On the contrary, the vast majority of Americans have been stomaching miscegenation for centuries, as the millions of mulattoes bear witness, but what the vast majority of Americans cannot stomach is the truth. We have become the greatest nation of 'side-steppers' and bunk worshippers on the earth. Miscegenation is defined by the Century Dictionary as 'mixture or amalgamation of races, applied especially to sexual union between individuals of the black and white races.'

"No, it is not 'miscegenation' that so stirs up the passions of the Klu-Klux minded, but the suggestion that the white woman can possibly be sexually interested in the black man. The white man must have full liberty to roam where his fancies take him, but the white woman must be kept rigidly within bounds. Is this a wholesome dread of miscegenation, a noble determination to retain the purity of the white race, as is so often claimed, or is it but one more evidence of the blind and unreasoning egoism of the white man?

"By the way, of course O'Neill's play does not encourage miscegenation. A play from his hands is always full of spiritual meat, and to the true lovers of the theatre an event of high moment. It is most fervently to be hoped that there may continue to be one small corner of this great city where beautiful, significant plays may be performed beautifully and significantly without the hue and cry of those who are fast throttling the artistic and spiritual life of the Nation."

Notwithstanding the foregoing, we stick to our original assertion: Miscegenation, in its generally accepted sense of pertaining to the white and black races, is repellant to the vast majority of Americans. The presence of a great number of mulattoes does not alter the fact, because the vast majority of Americans have had no part in the creation of these mulattos; only a small minority was concerned in their propogation.

Mrs. Meyer is quite right when she says that what arouses the greatest indignation in the present case is the suggestion that a white woman should be sexually interested in a black man. That idea is particularly revolting ,and not because of any desire to claim special privileges for white men, but because of admiration and respect for white women. Despite the claim of women nowadays to equal privileges with men in all things, men do desire to keep them in some ways on a pedestal and safely out of mire into which they themselves have fallen. In their struggle for equality why should women choose to assume men's baser privileges or habits? There is "no

blind and unreasoning egoism" on the part of men in such an attitude, but rather a recognition of their own shortcomings.

So far as the O'Neill play is concerned we believe it would be indefensible to have a white woman play in it with a Negro man. It would be bad enough if the man's part were taken by a Caucasian blacked up, because the idea would be the same, but this would be slightly less objectionable, because the audiences, at least, would know that the intimate scenes were being played by persons of the same race and color. Of course much abused "art" is called upon to justify full realism in this matter—art which would render the repellant idea "beautiful and significant." But all the art in the world is not going to make marriage between white women and black men beautiful in the eyes of real Americans.

NEW YORK WORLD
April 4, 1924

AN ILL-ADVISED PERFORMANCE.

The marriage of white with Negro persons, defined as miscegenation, is illegal and punishable as a crime in more than half the States of the Union: in all Southern and border States, of course, and in such great Northern and Western States as Indiana, California, Colorado, Nebraska, Montana. Even in States where such marriages are legal, as in New York, they are condemned by the nearly unanimous sentiment of both races, desirous of protecting their racial integrity.

A play dealing with such a marriage of a white woman and a colored man is in rehearsal in New York City, the parts of the principals being played by persons of the sex and races indicated. That is to say, an act which is illegal in more than half the Nation and is disapproved in the entire country is to be represented in a manner indicating approval in a public theatre.

No one will accuse The World of lacking friendship for the Negro race. We are in complete accord with the leaders of that race in deprecating needless challenges to racial disputes, and possibly racial conflicts. The dramatic production in question is needlessly offensive, perhaps dangerous. It can serve no artistic or moral purpose. Without inquiring too curiously into the police powers of the State as affecting such ill-advised performances, the managers who have this play in preparation should withdraw it and cancel the production.

ERE THE COCK CROW

"Ere the cock crow thou shalt deny me thrice."

Two thousand years ago the lowly Nazarene hurled this stinging prophecy into the teeth of his disciples, and that same challenge has rung down through history with an application to Black People today.

Chicago Whip

Two widely heralded conventions ended their sessions in Chicago last week. Aside from a general scramble for the spotlight and the usual quest for the "bubble reputation," nothing of lasting benefit to Black People appears to have been accomplished. Long sessions were given over to empty and windy discussions, each speaker intent upon focusing on himself, if only for a moment, the attention of the public.

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One of these conventions, long recognized as a convocation of political birds of prey, ended its sessions by taking up the well known collection "to defray expenses." The other, born of a brilliant idea, and for which much was hoped, ended in a wild scramble for popular recognition.

They go back to their homes with no problems solved, no definite plan for extrication from myriads of ever present evils, no intelligent program or line of action. As they return they will still be jimcrowed, disfranchised, beaten, burned and mobbed, their glorious heights of eloquence in Chicago to the contrary notwithstanding.

Their failure to accomplish a single thing, however, does not shame them. They have returned to their homes pompous and self-important with their newly gained pseudo importance. And the selling-out season will soon begin.

Listen for the crowing of the cock, and we may know that some self-appointed "Race" leader has sold us to the highest bidder.

Ere the cock has crowed again, another will have sold us to a Ku Klux Klansman and used our votes to help elect him to office.

Watch for the wily politician with pockets full of money, who colors his speeches to suit the complexion of his audiences, whose record his friends discuss in whispers. The influential "Race leader" who sponsors him is the same one who harangued so vehemently at one of the big meetings last week. The cock will soon crow on him, too.

Like prowling hyenas, or vultures hovering over carrion, these political adventurers lie in wait for the slightest opportunity to spring upon the prostrate form of the bleeding Black Man. Under the guise of lending assistance, they gnaw out his vitals.

These self-appointed and bombastic "leaders" are the mercenary warriors in a race's battle for existence. They have no cause, no loyalties, neither do they recognize friend nor foe. Their fight is for the highest bidder.

The puny prominence they attain in conventions such as assembled in Chicago last week is utilized as a master key with which to open the doors of opportunity, not for racial betterment, but to bargain away the rights of their unsuspecting fellows.

Listen for the crowing of the cock, and know that the opportunists and adventurers who harangued so bravely yesterday are today stalking through the land, seeking the slightest opportunity to deny a race.

SPARTANBURG S C JOURNAL
MAY 2, 1924

A LEVEL-HEADED NEGRO.

In our opinion, Booker Washington had more hard common sense than any Negro we have ever known. He exhausted much of his physical endurance in trying to educate his race out of the narrowness of their thinking and acting by the outside volunteer enthusiasts who have sought by all the appeals they could make to natural racial prejudices and resentment and by all the bayonets of "this great country of Bibles and Sabbaths" to alienate the Negroes in the South from the white folks in the South. Booker Washington is dead. Everybody who knew him regrets that he could not have been spared a little longer that he might keep his people in the paths that lead to pleasantness and peace.

Well-wishers of the Negro, particularly in the South, have been hoping that some worthy successor would be found for Booker Washington. The other day the New York World told about a new light that has appeared on the racial sky—Alain LeRoy Locke, Professor of Physiology in Howard University at Washington, District of Columbia. The World said:

"Prof. Locke, a Negro, is a Harvard honor student and former Rhodes scholar to Oxford. His message to his people is to stop making counter assertions against white superiority contentions and to devote themselves to acquiring innate sense of capacity and self-respect.

"'The greatest burden the Negro carries,' Prof. Locke said, 'is his acceptance of the white man's view of his ultimate worth. Counter assertions against the whites will only generate more prejudice. You must ignore it and get down to the practical job of working into the American standard of living according to our separate capacities.'"

There is a lot of common sense in that way of putting the case. Possibly Professor Locke may be the successor of Booker Washington and the leader of his people.

Race Problem - 1924.

United States.

NEW YORK CITY SUN
AUGUST 7, 1924

SIZE OF HEAD NO TEST OF BRAIN

Prof. Todd So Tells British Science Association.

WHY WE EAT MORE IN WINTER

Negro Problem in America Is Also Discussed.

TORONTO, Ont., Aug. 7 (Associated Press).—You can't judge a man's brain by the size of his head. This is the conclusion of Prof. T. Wingate Todd of Western Reserve Medical School, Cleveland, who has made a study of cranial capacity. He reported his researches to the anthropology section of the British Association for the Advancement of Science to-day, and explained that four types of male white crania have been recognized upon a basis of relation of capacity to linear dimensions. "Unfortunately the only individuals whose cranial capacity can be completely studied are those social ineffectives who have so completely failed in life that they are ultimately found in the dissecting rooms," Prof. Todd said. "The proportion of representatives from the four types varies from year to year and thus the average cranial capacity varies also.

"In periods of depression, as from 1919 to 1921, the dissecting room population is swelled by the addition of large brained men with well filled crania," the speaker explained. "In years of prosperity, like 1918, but big brained people do not appear, but the dissecting room population is composed of smaller folk with ill filled crania."

The amount of brain contained in any cranium influences contours more than linear dimensions. Thus the shape of a man's head would appear a more accurate index of his intellectual capacity than its size.

Why We Eat More in Winter.

In cold weather, when our furnaces of iron require constant attention, regulation of the fuel supply and the closing and opening of dampers, the body fires flare up and die down with changes of external temperature automatically, according to Prof. W. B. Cannon and Dr. A. Querido of Harvard University. The sensitive value of this finely adapted mechanism, the investigators declared, which regulates the human fuel supply and the height of the fires, is a chemical secreted into the blood by the adrenal gland, which lies on top of the kidney.

In certain extremities, as when animals or men are poorly protected by clothing in cold weather, the metabolism or the burning of the body fire may be increased as much as 25 per cent. If this defense is inadequate, or when, as in certain pathological conditions, it is absent, the body starts to shiver. It is on this account, in a sense to prevent continual shivering, that we usually eat more in winter than in summer. The dampers are wide open and more fuel is required to maintain the fires burning briskly. It is the internal secretion of the adrenal glands which is responsible for the physical manifestations of blushing or paling, quickening of the heart, the tightening of the muscles and the other features of the human reaction to emotional stress.

The Negro Problem.

The question whether white and colored races can associate profitably was among those raised by Prof. J. W. Gregory of Glasgow University. The white race, the speaker pointed out, governs eight-ninths of the habitable land of the globe, and its responsibility is becoming an almost dangerous burden. This because the colored races are increasing in numbers more rapidly than the whites, and the personal authority which the white man held at the end of the last century has suffered a momentous decline.

Considering next interracial relations, Dr. Gregory suggested that in countries where white and colored races lived side by side four policies might be followed: (1) Amalgamation by intermarriage, (2) coresidence with complete social separation, (3) disfranchisement of the colored population, or (4) the segregation of the different races in separate countries in communities.

The policy of coresidence with social separation it on its trial at the present day in the United States. There, in spite of all efforts to promote good feeling and cooperation between the two races, the negro question remains a continual menace, an apparently unsolvable problem. To cope with this alarming situation Dr Gregory said that three drastic proposals have been put forward, disfranchisement of the negro population, exile and segregation, all of which proposals he proceeded to rule out of court. He suggested that the present tendency for the agricultural work in the Southern States to pass into the hands of south European immigrants might lead to the formation of a hybrid race there, to which in course of time some measure of home rule might be granted.

BURNING OF SCHOOL RECALLS MURDER

Racial Feeling May Be Shown in Destruction of House in Georgia.

Moultrie, Ga., Aug. 22.—A Negro schoolhouse in the southern part of Colquitt county was destroyed by fire late last night in what county authorities said today seemed to have been a flare up of racial feeling aroused three years ago by the slaying of a 13 year old white girl, for which a Negro was burned at the stake by a mob.

It was the second Negro school building to be burned within a year at the same spot.

8-23-24

Officers are conducting an intensive search for the supposed incendiaries and rewards totaling $200 have been offered for their capture.

The murder of the girl, Lorena Wilkes, was one of the most brutal crimes ever perpetrated in this section. At least 3,000 persons were in the mob that seized John Henry Williams, the Negro slayer, and burned him at the stake just after he had been convicted and sentenced to hang at the earliest possible date.

Shortly afterward, it was recalled today, a Negro church, lodge and school building were destroyed by fire.

SOLVING THE NEGRO PROBLEM

Often it is difficult to determine who is doing most to "exterminate" the American Negro—members of the race or whites who lynch, burn and destroy Negroes otherwise. Negroes are exceeding the limit in killing each other. They are proceeding at a fearful rate. Certainly they are helping the mobs to kill Negroes with such a venegeance.

Savannah

Some philanthropic Negro should offer a grand prize for the best method proposed for ending this evil. From east to west, from north to south all sorts of Negroes seem to have a killing fever. Associations engaged in handling other big problems concerning the welfare of the race might make inquiry into this growing habit among American Negroes.

7-31-24

The lowest type of Negro manifests his murderous instinct by taking the life of his victim. The higher type exercises his desire to kill by proceeding vigorously to pull down and hinder every Negro whose head appears above the crowd. These killers must be dealt with if the American Negro is to escape the disgrace and cowardice of self-destruction.—American.

1. Segregation Personified.

2. The Veteran Telegrapher.

3. Negro Migration Closes Silk Mill.

PRESIDENT J. W. GREGORY, of the Geographical Section of the British Association for the Advancement of Science, in his recent address at Toronto, Canada, has stepped right squarely upon the gas accelerator of imagination by saying that a colored free state in America is what is needed to solve the so-called racial problem. The learned scientist, after stating that the betterment of the human race could be made possible by fusion, but that modern students of eugenics are emphatic in their belief that a weak, inferior offspring of undesirable tendencies would accrue from such a practice, pointed out that a "southeastern state" of Negroes might be formed, with a special measure of home rule under some department of federal jurisdiction. In such a state, so the discourse of the scientist asserts, the Negro race might dwell in peace and harmony, in agriculture and industry, quarantined, as it were, from the other races of the good old U. S. A.

Had the learned sociologist not previously sounded the warning that the 520,000,000 Negro people of the globe are engaging in reproduction more rapidly than the whites, we might have been moved by his discourse; but his allusions to the rising tide of color were apparently veneered by a thin layer of fear. This may have been due to the fact that upon reflection it is recalled that of the world population of 1,700,000,000 persons, 1,300,000,000 of them, or about 77 per cent, constitute the dark races. To imagine the remainder, or 23 per cent of white peoples, attempting to segregate the 77 per cent is almost a dream proposition.

However, the echoes of the doctor's sociological voice had scarcely ended before Dr. Hubert Harrison, a Negro educator and lecturer, rose and seconded Dr. Gregory's motion, through a press release ascribed to Dr. Harrison, in support of a Negro free state; and this, rather than what the Britisher said, has caused us to unscrew the cap of our trusty fountain pen and record our objections.

A free colored state in the U. S. A., or anywhere else, for that matter, upon a segregation basis, would place in mourning all the elements of democracy which we have ever been wont to revere. A cage may be all right for ferae naturae (animals wild by nature), but a geographical cage for American people and American institutions would be a liberal burial ground for the hopes of a nation.

What is there in our political history which prescribes such personified segregation? Are the Constitution and the laws of both God and of man to be entirely scrapped by science and an aborted civilization? What need is there for geographical walls? In fact, what need is there to segregate the interests of the peoples of free America? If the theory of freedom is becoming an impracticable one, then it is for America's populace to examine their hearts and be born again. A review of world history of the segregation type might open the eyes of all proponents of the separate free state idea. The baneful effects of the segregated school, the segregated railway coach, the segregated city areas, the segregated churches and the segregated graveyards, and the dream, perhaps, of a segregated heaven are far more eloquent than the advocacies of these two scientists. With additional proof that Jesus Christ may have been of the dark races, if segregation were put in practice thereafter might be as lonesome for the whites as a ship which the rats have deserted.

Away with such fanciful dreams, and on with Joseph's coat of many colors, beautiful to behold and worn by the one being, the one nation, the children of God Himself, whom we shall worship here below; and whose mysteries of races and color and habitat, which we cannot, yea, which we need not understand, are insignificant when compared with Christian devotion and brotherly love.

Quotation

Review

7-27-24

8-23-24

TRENTON NEWS
JULY 24, 1924

STUDY NEGRO PROBLEM.

In view of the serious problems in health and finance which are now confronting Trenton, and doubtless many other cities, too, by reason of the influx of Negro immigrants from the South, it would seem that the time is at hand when some authority or agency should have the right in each community or municipality to say who may or may not enter. This would not be much more radical or autocratic than the position taken by the Federal government, which sets up drastic immigration barriers and excludes whom it will.

Certain it is that the taxpayers of Trenton should not be called upon to contribute to the support of idle Negroes who come from the South, where labor is needed, and who find here only limited opportunities for employment. Possibly some employers or selfish employment agencies are to blame, or misguided friends of the southern immigrants may be unduly enthusiastic in inviting them here. At any rate some steps should be taken to admit only those who have promises of employment or their own living and a living for who may otherwise be decently self-supporting.

expense without being compelled to support strangers who might earn their own living and a living for their dependents if they would re-

Trenton has enough sources of pain where work is to be had.

It is none too soon for serious consideration of existing conditions to the end that there may be found relief from the pressing health and finance problems.

WITHOUT FELLOW FEELING

The unfortunate automobile accident to Dr. L. A. Lewis and family Sunday near Kirklin, Indiana on their return from Idlewild and the inhuman attitude of at least nineteen car loads of white autoists toward this stricken family illustrates the need of better feelings upon the part of white people towards the colored people in their midst as well as the brutality of racial hate propaganda. Here was a prominent Negro physician, an honor man in College and professional training, a surgeon of distinction, bruised, with an artery in one arm cut, holding himself with the other hand to prevent bleeding to death; his wife with a jaw broken, prostrate upon the ground beside an upturned car; his two small children hurt and frightened into spasms. Auto after another of white fellow travelers heeded not the pleading for help and the obvious distress.

What is the explanation of this ugly spirit? This family was made up of Negroes. Upon investigation it was learned that they were in a strong Ku Klux Klan community where 100 per cent Americanism consists of racial and religious hate. We could wish for some other explanation, but have none. We talk about the inhumanity of the South toward the Negro. Under inflamed conditions, the indictment is true. Such mistreatment as Dr. Lewis and his family received under the circumstances would never be duplicated anywhere in the South. Surely the condition of this unhappy family was enough to melt the heart of stone. These white citizens, many of them, doubtless professed disciples of the Man of Sorrows, and contributors to the missionary enterprise to heathenism, were blind and heartless where a respectable Negro family is prostrated.

North or South, can any one acquainted with the American Negro imagine him treating a distressed white family in any such way? It is unthinkable that nineteen car loads of colored people would pass by on the other side and leave a white family so stricken and dangerously wounded without taking the part of the Good Samaritan. The Negro, thank God, has a heart. We are hoping that he will never change. Implacable hate and wicked envy are not parts of his natural make-up. He will go the extra mile. He will turn the other cheek. We are proud to belong to a race in whose very nature are in-written the virtues of kindness, sympathy, mercy, self-denial, consideration and love.

The Chronicle
Aug. 2, 1924

BROOKLYN N. Y. EAGLE
AUGUST 7, 1924

Discusses Negro Question

That many negroes are just as much opposed to interracial marriages as the white man, and that they come North the more freely to exercise the rights to which they are entitled, was the opinion expressed by Isaac Roberts in a discussion on "Is it a Good Thing for the Negro to Move North?" which was the topic placed before the Timely Topics Speaking Club by its chairman, E. Phillip Bjork, on the roof of the Central Y. M. C. A. last night.

Following the discussion, H. C. Ostrander delivered an illustrated lecture entitled "A Journey on a Magic Carpet," in which he gave interesting descriptions of many different lands.

The Negro—North and South.

While in Columbus the white people erect a monument to a negro citizen who sacrificed his life in an effort to save others and where white men act as pallbearers at the funeral of faithful and honest negro servants, and while in Columbia, South Carolina, throughout the entire city, all business ceases for a period of thirty minutes while the funeral of an upright negro is being conducted; and while Savannah and Macon military companies take an active part in the funeral services of negro men who had for many years been connected with them in one way or another; and while throughout the South we find instances, similar to these, frequently enacted, what do we find in the more Northerly and more Westerly cities and states of this country?

By way of reply the ENQUIRER-SUN reproduces the following excerpt from an editorial appearing in the Augusta Chronicle a few days ago showing how the negroes who have gone from the South to the North and West, and how some who have been there all of their lives, are treated by the white people of those sections:

> In Camden, N. J., last week a small group of men in big priced machines rode into the negro settlement there and left written notices for the colored inhabitants to vacate immediately. Reports are to the effect that virtually the entire settlement moved out.
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> From Niagara Falls, a former resident of Augusta, who is thoroughly in touch with conditions among colored people there and here, writes that he is coming back to Augusta just as quickly as he can make the trip. He states that he will have to stop once or twice to make his way here, but he is leaving a community that is dangerous for him, or any other colored people to live in and he is hastening away.
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> East St. Louis, Ill., is one place where official reports indicate that the negroes are really in a deplorable condition owing to lack of employment. This condition is so general there until mayors throughout this section have been asked to warn colored citizens against coming to that point.
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> In New York a protest has been filed with the President asking that he use his influence to prevent a negro politician from seeking office.
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> In Detroit and Chicago instances have been reported where leading colored professional men have been excluded from desirable residential sections.

The foregoing does not cover all the ground, but it is sufficient to show in no unmistakable manner that the while people of those other sections of the country do not want the negro in their communities. Negroes who are now in those sections will be very fortunate indeed if they can get back home before the cold weather season arrives, for if they remain there the probabilities are that they will pass through much suffering and many of them may not survive.

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Race Problem—1924.
United States.

N. Y. World
OCTOBER 17, 1924

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"You seem to invite the student to depend on mysticism and the subjective and to throw away history as 'materialistic.' The mysticism is necessary, but it should come second (in order, though not in importance) to the claim of actual fact. 'This really happened just so'—by that claim the church must stand or fall. Christ had hardly ascended when there was a rush of heresies, making Him out to be a merely spiritual phenomenon. While He was still on earth, St. Thomas, not content with the risen body, demanded marks of nails and spear, and Christ, honoring this scientific spirit of certification, actually showed them to him. In fact, the whole charm and meaning and truth of the Incarnation depend on just this bold combination of the material humdrum actual with the evanescent spiritual. This homely, intimate, historical fleshiness (Christ's talking to or about characters as fleshily real to history as Grover Cleveland, Henry Clay or Benedict Arnold—that is Tiberius, Pilate and Herod) is the 'kick' in the whole story. It is the element that is absent from the reports about Osiris and Krishna. I rejoice that the world has always known that the thing could happen; I rejoice the more that it finally did."

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"All my life I have been puzzled as you have by Southern psychology, but I have been even more puzzled by the sycophantic readiness of the North to truckle to and ape this psychology. We have a superstitious reverence for the prejudices of the white Southerner. He tells us he 'knows the Negro,' and we listen respectfully. Why? Time and again I have seen groups of apparently intelligent Northerners absorbing misinformation about 'the' Negro from some professional Southerner with the most abject credulity. They not only get practically all their information about Negroes from such sources but, which is far more serious, accept as uncritically the Southern standard of behavior toward Negroes.

"I have been present when a Southerner set such a group to chuckling delightedly over what seemed to me a thoroughly degraded and disgusting story, one of the 'You-black-rascal-what-do-you-mean-by-coming-to-the-front-door,' 'Praise-de-Lawd-I-done-met-a-Su'then-Gen'leman' variety. The professional Southerner is used to this attitude and counts on it. His propaganda is unceasing. And he has met in this with almost no opposition from the rest of us, but with flattery and encouragement.

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The editorial also quotes a list of happenings taken from an article published in the Augusta (Ga.) Chronicle. Among them is a statement supposed to have been made by a member of the Race of that burg, who has been North for some time; he is said to have written home that the part of the North he is in is too dangerous for him and that, despite the fact that he knows he will have to linger a couple of times on the way, he will make it back to Augusta or bust. We hope he does both.

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The writer of this article would like to be told why, if the weather gets so cold in the North during the winter months, the whites are always so anxious to turn on the heat while the weather is still warm in the South? The question is inspired by the following article which appeared in a big daily newspaper three days after the editorial first mentioned came out. Read it, and adjustments made in all cases and of the manner in which the president made the bird who sent him the letter, crawl into his hole and pull the hole in behind him by declaring that the candidate was as good as any white man and had the same right to aspire for office. No, he never mentioned that. The entire harangue wound up with the declaration that whole communities in the North will be up against it when the cold weather arrives.

This would appear awful simple if it did get the story in all its details, which makes it simply awful. The fact that the slain policeman, always a notorious "Negro baiter," was bumped off while overriding his authority after a series of outbreaks of the kind, was twisted to justify the second murder, that of the misguided young boy who paid a horrible penalty for ridding Jasper of a tyrant.

Take our advice, friends; those of this newspaper had not received a you who are North, remain North; those of you who are South—well—you all know, so use your own judgment.

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Defender 5-31-24

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AUG 11 1924

A SENSIBLE ASSURANCE.

For several years the motor traveler, whether on business or pleasure bent, has steered clear of Cumming and Forsyth county if forsooth he should have a negro chauffeur driving his car, as most southerners have.

The reason has been a general understanding that any person of black skin had better keep out of that county, or the hobgoblins or something else would get him.

And this report has not been without foundation, for in the years past negroes have been molested for no other offense than entering the county and in more recent times negro chauffeurs who have been carried into the county by their employers, innocently enough, have been warned to "beat it;" and it is a matter of record that business men and professional men, and even politicians who have been "indiscreet" enough to carry negro chauffeurs into Cumming, have found it expedient to "beat it" even before the business was transacted, or the political speeches properly concluded.

Anyway this intolerance, ill-advised and senseless, has cost Forsyth county in dollars and cents, and in good esteem, more than can be readily computed, for thousands of travelers into the northeast Georgia mountains who have negro chauffeurs have cut the very beautiful Roswell, Cumming, Alpharetta and Dawsonville route out of their calculations.

It has not only cost Forsyth a great deal, but it has unjustly penalized neighboring counties, for there is not a more beautiful route into the northeast Georgia mountains than this one that is now less frequently used than it deserves.

The Constitution's highway department has had hundreds of inquiries regarding this matter, and it became of such important concern that the issue was taken up with leading men of Cumming and of Forsyth county.

Elsewhere in today's paper we publish assurances which clearly and convincingly set Forsyth county straight in this matter. There is no prejudice in Forsyth today against the negro chauffeur, and he is just as free from embarrassment or molestation, so long as he behaves himself, as he would be on the streets of Atlanta, or on the Fulton county roads.

So that settles it. The people of Forsyth are to be commended for the sane, sensible view taken of the situation, and all motorists who may want to go into the mountains by this beautiful route, or into Cumming for business or on visit, should know that the fact that they are driven by a negro chauffeur will not in the slightest degree militate against the serenity of their visit.

AUG 11 1924

NO BAR AGAINST NEGRO CHAUFFEURS IN FORSYTH COUNTY

The Constitution has of late received many inquiries from motorists who are on their way to the north Georgia and North Carolina mountains asking if it is "safe" to pass through Forsyth county, of which Cumming is the county seat. In each instance the inquirer stated that he had received reports that this county would not permit the passage of automobiles with negro chauffeurs.

The fact that these inquiries were coming in such numbers induced the automobile department of The Constitution to make investigation accordingly, and a communication was addressed to The Constitution's correspondent at Cumming, J. E. Puett, asking that he consult the people of the county, sending such information as would enable The Constitution to publish the facts.

Mr. Puett consulted prominent citizens of Cumming and Forsyth county, asking for an expression from them on the subject, and our correspondent's reply as follows explains itself:

Can Pass Without Molestation.

Editor Automobile Dept., The Constitution.

Dear Sir: Referring to your letter of July 28, 1924, I beg to advise that I have talked with city and county officials, and also with quite a number of citizens of different parts of the county, and the opinion is almost unanimous that it is entirely safe for tourists with negro chauffeurs to pass through Cumming and Forsyth county with no fear of being harmed or intimidated.

For years past no harm has been done negroes going through the county, though in one or two instances small boys have jeered them, etc.

The good people of Cumming and Forsyth county regret exceedingly the impression that has gone out regarding our present attitude towards the colored people, and it is our purpose to do everything possible to see to it that every courtesy is shown tourists with or without colored drivers.

We have a splendid highway via Cumming to the mountains and we bid every traveler a hearty welcome.

You may give this statement the publicity which you think it deserves through The Constitution.

Very truly yours,

J. E. PUETT.

Cumming, Ga., August 9, 1924.

NEW ORLEANS LA. ITEM
AUGUST 9, 1924

The Negro's African Background and Place in the States

THE NEGRO FROM AFRICA TO AMERICA, by W. D. Weatherford, with an introduction by Dr. James H. Dillard, President of the Jeanes Board. Octavo, cloth, 487 pages; the George H. Doran Company, N. Y., $5.

THE author of "Negro Life in the South" and "Present Forces in Negro Progress," now gives us a great mass of information that will serve as a reference book for students of the problem and may much annoy those among us who think our personal experiences and observations have completed our education. These will find here a revelation and a corrective lecture. The only thesis advanced by Dr. Weatherford is that the more we know about the subject the better for all concerned.

So he worked long to gather and arrange all the important and and many of the minor considerations essential to an opinion or a program based on fact. His book is so written as not to weary the general reader, and not to prejudice him one way or the other. The colored longshoreman who got through the high school and Dr. William Benjamin Smith, author of "The Color Line," will both find it worth while.

"This book had to be written," says Dr. Dillard—long an Orleanian—"and I know of no one better fitted to do the work than Dr. Weatherford. Dr. Weatherford is one of a growing group of Southern white men who are intelligently active in showing white and colored people how many vital interests they have in common. He has been a pioneer in this group."

DR. WEATHERFORD begins with a brief demonstration that both races must better understand each other before their relations will approach the best possible status. He then gets into the subject as its real beginning, the African background of the negro, and the religious and social life of Africa. The wide popularity of such books as Robinson's "Mind in the Making" is a confession that the white man realizes his inheritance of mental and physical characteristics from the Savages that started his pedigree. He wishes to understand them.

We whites got out of the forests thousands of years before the negroes got out. We retain many jungle habits, and most of us are beginning to know it. Yet most of us attempt to "know all about" the colored man without knowing anything about life in the jungle. Dr. Weatherford points out the futility of this and gives us some information on that phase of the subject.

After reviewing the slave trade and slavery in the West Indies, the author deals with slavery in the Southern States and related matters, such as the free negroes. These chapters gloss over none of the iniquities and neglect none of the pleasant and romantic phases of the ante-bellum relations of whites and blacks. He tells of the brutality of some slave-holders, along with the genuine philanthropy and broad humanity of others. As an instance: John McDonogh made it more than practicable—he made it easy—for his slaves to buy their freedom and eighty of them sailed for Liberia in 1842. Here in Louisiana we had "—a large number of free colored planters," some of whom owned slaves.

THE needless sale of a slave lowered the social status of the planter who sold him or her. The avoidable separation of colored families was a serious offense against the standards of most slave-holders. Many of them accepted financial sacrifice rather than break up colored families. These are generalizations of pages in which they are presented in detail, with numerous quotations from the sources of his information.

The slavery was an economic failure is well known to even the most cursory reader of the history of the South before the war. Dr. Weatherford shows his readers that many Southerners knew this before the war. Many of them would have been glad to be rid of slavery by any process that would not entail the suffering or sudden economic desolations. The chapter on this plan of the subject tells more about it in that space than anything I have read elsewhere. It inferentially condemns every "peonage" law or attempted law of the present generation and the numerous plantation rules intended to make serfs of the negroes. The remainder of the book, more than half if it, deals with the situation since the Civil War and closes with a review of constructive movements now in progress.

The test is well supported by documents. It also includes a "Review of Sources," with a comment on each. Only a few such records as Hoffman's health statistics and mathematical measurements of racial differences are omitted. But Dr. William Benjamin Smith's "The Color Line," largely based on Hoffman's work, is included. So are several works by Dr. Ulrich S. Phillips, formerly at Tulane.

He who reads Dr. Weatherford with the microscope of the chronic fault-finder will not uncover much to criticise. It is impracticable to put such a mass of data together without minor errors, just as no typographically perfect book has ever been printed.

However, it seems to me that Dr. Weatherford does not sufficiently emphasize some indications of broad aspects to the matter. He does not point out one great evidence of what most of us know to be true: that the slaves as a whole were well treated, as is proved by the fact that there was no trouble with the negroes during the Civil War and none after it until the "carpet baggers" appeared. Nor does he even mention what many of us have assumed as proved that most of the cruelty to slaves was by northern men who came South to make a fortune in a hurry and then go back home. One interesting thing he proves: That very few of us here in New Orleans know so much as we think we do on this subject.

Race Problem — 1924
United States.

RACIAL CLASH IN JERSEY CAPITAL CAUSES ANXIETY

Police Ordered To 'Shoot To Kill'

FEELING FLARES UP

Trouble Blamed On Migration From South

TRENTON, N. J., Aug. 22.—As a result of a series of clashes between city police and negroes in which there have been a number of fatalities, Police Commissioner LaBarre has ordered policemen to "shoot to kill" when dealing with disorderly negroes.

The racial antagonism in Trenton, capital of New Jersey, has reached such a stage that leaders of both races have combined to form an interracial commission in an effort to adjust the situation that is admittedly becoming aggravated and dangerous.

Police say that most of their troubles have been with negroes from the south who have been brought here to work in local steel plants. Before the war Trenton had a negro population of 4,000 which was concentrated in two wards. Since the migration, the negro population of Trenton has doubled and negroes have spread to other wards.

This has aroused much antagonism among the whites and ward clubs have been formed to prevent encroachments without a great deal of success.

Activities of the Ku Kluk Klan has aroused widespread resentment among the negroes, the pastor of the Galilee church being warned to leave Trenton in 10 days. He has ignored the warning and so far has not been molested.

An incident that has done much to inflame public sentiment was of comparatively little consequence except in its results. This was a fight between Howard Dangerfield, physical director of the local negro schools and a white man over Dangerfield swimming in a pool that had been used for white people.

He was arrested and fined $25, altho he testified he had been using the pool all summer.

Now a bitter controversy is raging over whether or not he shall be retained in his school position and prospects are that he will be ousted.

As a result of a conference between LaBarre and officials of the National Association for the Advancement of Colored People, establishment of a recreatinonal center for negroes is planned in an effort to get the negroes off the streets and away from Trenton's numerous blind tigers.

LaBarre's "shoot to kill" order came after it was reported to him that a large number of negroes were arming themselves. In addition to this he ordered the arrest of every man found carrying a revolver and a number have been taken into custody.

In spite of the widespread comments caused by his order, LaBarre has declined to modify it. City officials and racial leaders are fearful of further trouble as a result, especially if the Ku Klux Klan should further arouse the negroes.

SOME IDEAS FOR RACE ARBITERS

The leaders of the so-called interracial movement in the South are doing their best to impress the world with the fact that they have the racial situation in the South well in hand. This movement is made up of committees of white people who supposedly represent the best people of the South. In each community there is a separate committee of our people which meets from time to time with the white committee. The weakness of the movement as far as we are concerned, lies in the fact that most of the members from our group are men who cannot afford to take a very strong stand as long as they live in the South. Many of them are mere hirelings dependent upon the bounty and goodwill of the white people who control their jobs.

Many others have business interests in the community which must be protected at all hazards so that they must be temperate in what they say and careful of positions they take. Therefore, at its very foundation the movement is weak and not truly or fairly representative. All the members of the Race who know anything at all about the South, whether they are members of these committees or not, know that what needs to be done is as plain as a pikestaff. If the white members of this movement are as influential and as sincere as they are represented to be they would at once abolish all Jim Crow street cars and railroad accommodations. They would take down the Jim Crow signs in the public parks and throw the public schools open to all of our children. School trustees would stop humiliating our men by sending notes by them to our school teachers who hold their jobs because of friendship and familiarity of some poor southern white man who keeps her in her job.

If these white people really mean what they say let them change the laws of the southern states to make it possible for all men and women to live and carry themselves as real men. They know that southern whites can come North and find it possible to ride and eat where we eat as long as they know there is no law to back up their stupid prejudices. They manage to live in the North with us and like it. It can be done in the South if these white people really mean for it to be done. We are afraid that this movement is but another one of those smoke screen pat you on the back be patient movements with which white people are accustomed to quiet us when they think we are unduly restless.

We think the readers of this paper know that the way to test the sincerity of southern whites is to put the job up to them as it is and not be led off by a lot of high-sounding phrases and meaningless prayers by hypocritical white people. White people know that the only way to solve this problem is to make it possible for a man or woman to be what they are without apology for their color and with no special privileges given to any man because of his color.

Chicago Defender 5-31-24

BAPTISTS IN THE SOUTH TALK RACE PROBLEM

Whole Issue of Missionary Magazine Given Over To Discussion

MULATTO CONDEMNED

Mixed Blood Called Less Than White Man and Less Than Negro

The two million colored people classed as mulattoes by the U. S. Census are less than Negro and less than whites, according to the "Home and Foreign Fields," organ of the Southern Baptist Convention. 8-15-24

Chicago Defender

The current issue of this magazine devotes its entire number to a discussion of the Negro articles being written by leading colored authors including Dr. L. K. Williams, head of colored Baptists; Rev. Sutton E. Griggs and a number of white Baptists.

Mixed Breed Under Fire

In an editorial which declares love and brotherhood alone will solve the race problem. G. S. Dobbins, white editor, goes on to cast a stone at mulattoes. He says:

Social equality is not the solution. The dread of social equality is the source of greatest bitterness toward the Negro on the part of multitudes of white people. The thought of inter-marriage and consequent negroid progeny is utterly repugnant to any right-thinking white man.

Mixing Races Worst Sin

One has only to go to certain Latin-American countries where this has occurred to be convinced of the terrible disaster which is involved. The standards of both races are lowered, the purity of the racial stock is destroyed, and irreparable harm done to both peoples.

No catastrophe to the human race could be quite comparable to the loss of racial integrity on the part of the American white people so terrible is the contemplation of this contingency that it drives the average white man into an unreasoning rage if he dwells upon it as even a remote possibility. Rather than risk such disaster he often closes his mind and heart against the Negro altogether, placing him almost beyond the pale of consideration as a fellow human, to say nothing of him as a neighbor, a fellow citizen, and a Christian brother.

Chicago Defender 8-23-24

Mulatto Is Condemned

But is not this bugbear of social equality hopelessly exaggerated in such a view? The fact is that, with rare exceptions, the Negro has never wanted social equality, and he desires it less and less as he comes into possession of racial consciousness and pride. **The mullatto is less than a white man—and less than a Negro.** What can the Negro conceivably gain by the sort of social equality" which is usually meant by the phrase? Has not the Negro as much right to genuine pride in his Ethiopian inheritance and racial purity as the Caucasian has in his?

The greatest shame and obloquy the black race in America has suffered is not the fact of their slavry, but that their women have been debauched by white men, **resulting in a host of mulattoes who often combine the worst traits of both races.** As the Negro becomes increasingly intelligent he revolts against this scarcely less than the white man revolts against the thought of Negro intermarriage. Thus the "social equality" phobia is seen to be utterly without rational ground. The Negro does not want it and the white man is bitterly opposed to the very thought of it.

Only the jimgoist and demagogus can succeed in making an issue of this imaginary menace. The misguided negrophile who would break down the **sacred, God-given barriers of racial purity** is at once the Negro's most dangerous enemy and the white man's best example of fanatical fool. We shall solve no problems of happy living together by stirring up thi shornet's nest of "social equality."

What About Booker T. Washington?

Arguments such as the above indicate what Southern Baptists think of mulattoes like Booker T. Washington, Frederick Douglass, W. E. B. DuBois, Harry Burleigh, Henry O. Tanner, and many others who had the misfortune to be of mixed blood.

NEGROES TRYING TO BRING ABOUT SOCIAL EQUALITY

Would Have Negro Teachers In White Free Public Schools.

(Special to The American Forum)

CHICAGO, Ill.—That many negro leaders are striving to bring about social equality between white Americans and negroes was evidenced here last week. The following report is from Victor Lawson's pro-negro "Chicago Daily News:"

"Advocacy by Miss Roberta Dunbar, Rhode Island teacher of mixed schools, where negro and white children have the same classroom and the same teacher created a lively discussion at the fourteenth biennial meeing of the National Association of Colored Women at the Wendell Phillips high school. Certain southern delegates argued in favor of separate schools for negro children on the ground that trained negro teachers would be denied employment if the mixed school prevailed.

"Colored boys and girls must become acquainted with other American boys and girls and the best way to form acquaintance and friendly relations between the races is to mingle freely in such democratic institutions as the public schools," Miss Dunbar declared. "Mutual respect and tolerance is obained through competition in scholastic and athletic events. Those who do not care to live as free Americans will, of course, stay where un-American conditions prevail. Negro teachers should prepare themselves to enter the public school system as teachers, not as negroes, and ask for asignment irrespective of the character of he school."

SPARTANBURG S. C.
MAY 2 - 1924

TWO CONSTITUTIONAL AMENDMENTS.

James W. Johnson wrote as follows to the New York World on a subject that must continue to be of rather vital interest for a good many years. Johnson says to the Editor of The World:

"Frank admission of lawlessness in the South and outspoken contempt for the United States Constitution have never been more boldly given utterance than in an editorial of the Greensboro (N. C.) Daily News of April 15. For the benefit of your readers who may wish to know how one Southern editor respects the Constitution permit me to quote from this editorial, which is entitled 'Free Speech for Senators':

"'Governor Pinchot is quoted as saying, in reference to a speech by Senator Watson, 'Every self-respecting, law-abiding American must resent the spectacle of . Senator of the United States publicly confessing that he does not expect the Constitution to be obeyed.'

"'Indeed? Well, if that is true we must not be self-respecting, law-abiding Americans down here in the South. At any rate, we have not resented, and we do not resent, the spectacle of Southern Senators publicly confessing that they do not expect the Constitution to be obeyed. The Constitution, remember, endeavors to put Negroes on precisely the same political footing as whites. In that respect it has not been obeyed since the Reconstruction Governments of the Southern States were overthrown, and there is no indication that it is likely to be obeyed at any time within the near future. . . .

"'Therefore, for a Southern Senator to confess publicly that he does not expect the Constitution to be obeyed is simply to confess that he expects common sense to prevail over the rules laid down by honest but mistaken theorists. Is there anything in that for self-respecting, law-abiding Americans to resent?'

"I should like to leave it to your readers to answer the question put by the editor of the Greensboro Daily News. Possibly the very fact of an American editor's putting such a question as that will illumine the condition which causes us Americans to be known as 'a Nation of law-breakers.'"

It might be just as well to suggest that there was a great difference between the conditions under which the two amendments in question were adopted. The amendment "to put Negroes on precisely the same political footing as whites" was driven through at the point of the bayonet and for the political purposes of the most corrupt political party the country has ever known. The other amendment to which allusion is made was passed by the vote of the people acting without fear of violence from armed men at the voting places. This is a distinction with a difference.

GRAVE MONUMENT WARNS AGAINST RACE EQUALITY

Miami, Fla., July 29.—Overnight there appeared on the sidewalk on a section of the Miami business district a monument of the style used in cemeteries but made of galvanized iron and painted to imitate marble. On one side was this inscription in black: "On this spot a few years ago a white man was found who had been tarred and feathered because he preached social equality to negroes." On the reverse side was the legend: "If you are a reckless negro or a white man who believes in social equality be advised Dade county don't need you."

The "monument" attracted a crowd of curiosity seekers, but none appeared who could or would give any idea as to its origin and occasion of its exhibition.

The incident of a few years ago referred to apparently was that of the tarring and feathering of Rev. P. S. Irwin, white minister of a church in Colored Town, who left the city immediately afterward.

NEW YORK CITY TIMES
AUGUST 17, 1924

GROWING NEGRO POPULATION.

To the Editor of the New York Times:

Your editorial, "One Vision of the Negro," appearing in THE TIMES yesterday, has been brought to my attention. I am at present preparing a paper for the consideration of the "Population and Related Problems Group" of the Institute of Politics on "The Relation of Immigration to the Growth of Negro Population in the United States," and I feel that an examination of the subject will indicate that with the reduction of immigration we will see a great increase in our negro population.

In the first place, the crude figures that tend to indicate that the whites are showing a much greater proportionate increase than the blacks have never taken into consideration the increase of white population through immigration and through the greater fertility of immigrant women for the first and sometimes second generation. Such a consideration would show that the native whites were not increasing to an extent greater than the negro.

Secondly, there is much ground to believe that much of the work that was done by the Southern European would have been done by the negro, with its corollary that the further economic opportunity given to the negro would have meant a proportionate increase, perhaps greater than the native white race. Limits of space and the knowledge of the old saw that there are three kinds of liars—plain liars, damn liars and people who offer statistics—make me refrain from quoting figures from a recent commerce report that would tend to indicate that in many fields the decrease of foreigners or children of foreigners in various industries has been made up by the increased activity of negroes in those industries.

Thirdly, that the negro and the foreigner have been unrecognized potential economic competitors may be indicated from the fact that in a very great number of instances there has been an inverse ratio between the negro and foreign populations of localities. That there is some relationship between the number of foreigners and negroes is possibly further indicated by a report on the "Predicted Growth of the Population of New York," by Drs. Pearl and Reed of Johns Hopkins University, which indicates that from 1860 to 2000 the percentage of foreign-born whites (without the present immigration restriction) will decrease from 45 to 26.93, while the negro population will increase in that period from 1.434 to 5.083.

We seem to be facing a period of exclusion of Southern Europeans, and a greatly decreased immigration. It seems that the negro will be called on, for economic reasons, to do many tasks formerly performed by those immigrants. I think that it is a universally accepted fact that the population will grow as opportunity for its sustenance grows. The relationship of blacks and whites in any population will be governed by the economic use by the industries of members of each race. The blacks, I think, will be called on in ever-increasing numbers if the cheaper labor of the lower standard Europeans is removed from the market. Such a tendency is already evident.

Two other factors, usually regarded as factors of safety against a more rapid negro increase, should be considered. First, the greater mortality of the negroes, and second, that with increased opportunity will come increased standards of living, and a resultant decrease in the negro birth rate. Many may have overlooked the fact that a tremendous part of the negro mortality occurs during the first year of the baby's life. With the increase of pre and post-natal care it is inevitable that the negro mortality rate must be greatly decreased. These factors, combined with greater economic opportunity, may cause a negro population that will demand a settlement of the racial problem long before we are ready for such a settlement.

An examination of the expected decreased negro birth rate, caused by increased standards of living that must result from increased opportunity, reveals the fact that to maintain the present relationship by a lower negro birth rate would mean that the negro would have to approach the native American standard of living. Since the negro's is at present lower than the white man's, and as we have every reason to believe that the native white American's standard of living will continue to advance, to catch up with the new standard that will be set the negro's standard of living will have to advance at a rate more rapid than the white man's. That I do not imagine is probable in the next century.

The removal of the great economic check by the recent immigration legislation will, I imagine, cause a growth of negro population that may call for a solution of the race problem not less drastic than that suggested at Toronto.

JESSE BIENEFELD.

Williamstown, Mass., Aug. 10, 1924.

RACE SITUATION IN TRENTON, NEW JERSEY, IS TENSE

(Special to Norfolk Journal and Guide)

Trenton, N. J., Aug. 27—The gravity of the race situation here which for some time has been aggravated is believed to have been heightened by the issuance of a drastic order by Police Commissioner George B. LeBarre to his police force to "shoot to kill" in connection with the state affairs.

Influx of migrants from the South into the city which doubled in Negro population since the war has contributed toward the present serious situation. This increase necessitated the providing of shelter for the new-comers who were working in the Roebling Wire Works, John L. Mott Iron Works American Stell and Wire Company and the pottery and rubber industries.

IN FILTHY HOUSES

The Negroes were obliged to live under terrible conditions, in the most miserable shacks, without the slightest pretense to sanitation or comfort. This situation was made more acute by the fact that the black and white workers were becoming rivals for jobs, the employers splitting the ranks by dividing the workers according to race.

The first sign of trouble came with what is said to have been the unusual purchase of firearms by the migrants because of the shooting of a colored minister, Rev. Banks, who got into a quarrel with a white, and the police were then given instructions to arrest anyone carrying concealed weapons.

The racial antagonism has been aggravated also by a Ku Klux Klan agitation and by numerous encounters between whites and colored. A Negro physical instructor in the public schools, Howard Dangerfield, soundly thrashed a white man who attempted to prevent him from using a certain diving plank in a public pool which Dangerfield had used for some time before. Elements are now active in an attempt to have the professor expelled from the school while the colored people are determined upon his retention.

UNEMPLOYMENT INCREASE DANGEROUS

The laying off of many workers in the local industries has not helped the situation since the jobless are empty-handed and there is a possibility that a sudden incident may be the spark to arouse the fire.

Race Problem - 1924
United States.

NEW YORK CITY TRIBUNE
SEPTEMBER 21, 1924

The Negro Brings His Gifts

THE GIFT OF BLACK FOLK. By W. E. Burghardt DuBois. The Stratford Company. Boston.

Reviewed by
WALTER WHITE

THERE is both a sound and an unsound idea back of the Knights of Columbus series reciting the various contributions which have been made by Jews, Catholics negroes and foreign born to that which passes for civilization in the United States. Obviously those who are behind this movement to give America intelligently written and convincing recitals of these various gifts are seeking to offset the pernicious propaganda of the Ku-Klux Klan and other Nordic ballyhoo orders. To a certain extent; that is, to the degree that these volumes are brought to the attention of what Mr. Mencken calls the "civilized minority," this effort will not be in vain, but doubtless will do some good.

On the other hand, if perchance any considerable percentage of the Kleagles and other Nordic fanatics, both within and without the Klan, read this series and comprehend its simple language, there will probably be an immediate increase in the membership of the Klan. From time immemorial, in Greece, Rome, France, prior to the Revolution, the weaker the foundations of ruling classes became the more vigorous and determined became the efforts of that class to bolster their declining strength. So to-day the Klan is on the rampage — not because Jews, Catholics or negroes are dangerous to civilization, but solely because the growing strength of these proscribed groups is threatening to displace what remains of Nordic dominance. Even a child of ten knows that if Jews, Catholics and negroes, had remained weak, disorganized, powerless, there would be no Klan, but in its stead philanthropic organizations to give succor to these "poor, backward people." These volumes ought, therefore, to serve as powerful recruiting textbooks for the roping in of more Klan morons at $10 a head.

Casting aside such considerations, however, Dr. DuBois has given us a compact, direct, readable recital of the negro's contributions to America as laborer, artist, soldier and citizen. In his foreword he gives in a few words not only the raison d'etre of his own book, but of all in the series of which his is by long odds the best written:

. . . the North being unable to free the slave let him try to free himself. And he did, and this was his greatest gift to this nation.

"The Gift of Black Folk" is not so comprehensive nor is it as exhaustive a study as Brawley's "Social History of the American Negro," nor is it intended to be. One regrets that there was not more space, however, for Dr. DuBois to devote more time to the present status of the negro as a result of the struggles given at length, and to point out more clearly the prospects, immediate and future, of the negro in America, and particularly his relations to the other racial groups as a result of the gifts he has made and the progress he has achieved. It is, however, almost ungrateful to point out faults or omissions or errors (many of them due to careless proof reading, such as that on Page 55, where it is stated that in 1910 in the South 29.8 per cent of the population was negro, while ten years later the percentage had dropped alarmingly to 2.61; or when on Page 293 so well known an enemy of the negro is called Thomas "Dixson"). The book reads at times as thrillingly as a novel; it is never uninteresting or dull. If there were some way by which every citizen of these United States could be made to read and comprehend it sympathetically most of the myths about racial superiority and inferiority would evaporate overnight.

BOOK CHAT.

By Mary White Ovington.

(Chairman, Board of Directors of the National Association for the Advancement of Colored People.)

"There Is Confusion" Again.

In reviewing Miss Jessie Fauset's novel, "There Is Confusion," I asked for opinions regarding the correctness of her picture of the colored world. I confess to having been disappointed at the scarcity of answers. It makes me wonder whether any one reads Book Chat!

Those who gave their opinions were generally in agreement with Miss Fauset.

"A clear presentation of colored life," one says. From Washington, we hear, "It is remarkable how she gets in every phase of race prejudice and all without spoiling the story." From California comes the criticism, "There is too much obtrusion of race prejudice into the story. We, at least the younger generation, do not think much about race prejudice. We know that it exists and occansionally we meet it but it does not greatly effect our lives. St. Louis writes: "I think the picture a true one. As to what you say regarding the lack of the spiritual element perhaps that is because the book is dealing with the young generation. There was a yearning, a desire for spiritual things among the older generation that we don't see so much now. The younger generation are ambitious but their ambition is for material things. They want lots of dancing and pretty clothes and good times. They are not as serious as their fathers and mothers were at that age."

To me the most interesting letter came from one of the N. A. A. C. P. staff, Miss Richetta G. Randolph, of New York. I quote it in full:

"You will remember that some months ago, in discussing with you 'Birthright' by Stribling and 'White and Black' by Shands, I said to you that up to that time I had been so disappointed by the fact that the books about colored people which I had read seemed only to deal with the 'problem' and that each of the authors treated the subject as a pack of cards, that is, each handled the same pack, only shuffling the cards differently. In most of these books, too, it seems to me, the authors have had in mind that colored people are 'different.'

"Miss Fauset's book, 'There Is Confusion,' has certainly relieved my disappointment. Her characters have been just people and not colored people—that is, not so colored that alomst every sentence suggests a contrast between the races. Miss Fauset simply admits the prejudice which we all know exists in this country and then goes about her business of writing an interesting story.

"Of course, there are so many characters that one does become confused. I got terribly confused on the various generations of the Byes and had to turn back several times to get straightened out, but this made it interesting for me—just the idea of having to work out something in a book if this kind. With the other authors there was nothing to puzzle me, but perhaps this was because I myself am a part of the 'problem' and know it so well."

Reading this letter one sees a future of remarkable stories. Or will they be remarkable? Is there sufficient local color to make a story of the Negro interesting without much reference to his relation to the white race? This is a question that new stories alone will solve.

New Race Novel Proves Neither Bright Nor Dull

By Fanny Butcher.

Chicago Daily News
7-26-24

"There is Confusion," a novel by Jessie Redmon Fauset, is of more than the usual interest which a first novel inspires in a reader, for Miss Fauset is a Negress and the story is a serious record of the lives of a group of the educated, ambitious members of her race. As a first novel it is as good as the average. It is neither brilliant nor dull. It is badly constructed, the motivations seem a little strained, the heroine's rise to fame is, like the rise of most first heroines, more flightly than convincing, but the faults of "There Is Confusion" are no greater than the faults of most first novels, and Miss Fauset tells an interesting story.

That her characters are always shadowed by the fact of their color is the most memorable impression one gains from the book—that, and the fact that they have a rounded, full life of their own and that that life, aside from the mechanical devices of restaurants where they may not eat, parallels the life of the white families which occupy similar social positions to their own. There is none of the poignant terror and power that one finds in Du Bois' "Dark Water" for instance, or in his "The Soul of Black Folk."

There is bitterness in it, but not despair. When, at the end of the book, the hero discovers that, instead of being, as he believed himself to be, the direct descendant of a pure stock of slaves (and therefore of the cream of negro society) he is the grandson of a white man, he says that the reason he has suffered shiftlessness of mind and had, for so long, a terrified time bringing himself to amount to something is because of that white blood. "My ingratitude, my inability to adopt responsibility, my very irresoluteness came from that strain of white Bye blood. But I understand it now. I can fight against it. . . . Perhaps I might have been like that."

If you expect to find any of the rich color and flavor of Negro humor in "There Is Confusion," you will be entirely disappointed, for there isn't a moment of it. The story might as well have been of middle class Lithuanians or Bosnians, or French, or English, or Americans, so far as any actually local color is concerned.

The characters talk like their white neighbors; act, in most cases, like them; love and live like them. Just as the English are always telling Americans that their greatest artistic possibilities lie in doing something essentially native, so the possibilities of Negro writers lie in catching the essential Negro psychology and reflecting the thing in the life of the Negro which makes him himself.

"There Is Confusion" comes nowhere near being the great Negro novel for that reason. It is merely a very presentable novel written by an educated and obviously earnest person of that race. It has the same defects that "Shuffle Along," a revue that reached here a couple of years ago, had. That revue, which had good jazz music, a very well trained chorus, and scenery as good as the ordinary revue, was—most of the time—just another musical show. But two or three times, when groups of the singers blended their rich, warm voices in the lovely music, which, however, was sung by a thing a hundred times as effective. If almost white and further ex- Miss Fauset had injected something by a chorus which showed of the purely black culture into her pic- lly no trace of the advertised ture of a group which was eternally ess, though they did of the trying to be white and eternally being hurt because they weren't, she would. A really beautiful brown member one song in it whose legend brownness, t was to the effect that if you had never vamping. A have written a novel more nearly ap-

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WALTER WHITE

THERE is both a sound and an unsound idea back of the Knights of Columbus series reciting the various contributions which have been made by Jews, Catholics negroes and foreign born to that which passes for civilization in the United States. Obviously those who are behind this movement to give America intelligently written and convincing recitals of these various gifts are seeking to offset the pernicious propaganda of the Ku-Klux Klan and other Nordic ballyhoo orders. To a certain extent; that is, to the degree that these volumes are brought to the attention of what Mr. Mencken calls the "civilized minority," this effort will not be in vain, but doubtless will do some good.

On the other hand, if perchance any considerable percentage of the Kleagles and other Nordic fanatics, both within and without the Klan, read this series and comprehend its simple language, there will probably be an immediate increase in the membership of the Klan. From time immemorial, in Greece, Rome, France, prior to the Revolution, the weaker the foundations of ruling classes became the more vigorous and determined became the efforts of that class to bolster their declining strength. So to-day the Klan is on the rampage—not because Jews, Catholics or negroes are dangerous to civilization, but solely because the growing strength of these proscribed groups is threatening to displace what remains of Nordic dominance. Even a child of ten knows that if Jews, Catholics and negroes, had remained weak, disorganized, powerless, there would be no Klan, but in its stead philanthropic organizations to give succor to these "poor, backward people." These volumes ought, therefore, to serve as powerful recruiting textbooks for the roping in of more Klan morons at $10 a head.

Casting aside such considerations, however, Dr. DuBois has given us a compact, direct, readable recital of the negro's contributions to America as laborer, artist, soldier and citizen. In his foreword he gives in a few words not only the raison d'etre of his own book, but of all in the series of which his is by long odds the best written:

> In his own manner Dr. DuBois then proceeds to render an exact and carefully documented account of all that America has received from black hands in the making of the American nation. There will be few who will not be amazed and thrilled on reading the romantic part played in the discovery of America by negroes; on learning how the negro has played a not unimportant part in every war America has fought; on hearing the better but not too well known story of the negro's gift to America of the only things artistic recognized throughout the world as distinctive American contributions, viz.: the spirituals, folklore, modern dance music and modern dances. By the alchemy of a beautiful prose style of which he is a master Dr. DuBois makes interesting and at times exciting the more commonplace and humdrum gift of the negro as a laborer. The book reaches its highest point in the chapter on negro women, where for almost the very first time they are given the credit which is due them! Packed tight in 300 pages is a wealth of material telling of these various gifts which, lumped together, are summed up by Dr. DuBois as follows:

> . . . the North being unable to free the slave let him try to free himself. And he did, and this was his greatest gift to this nation.

"The Gift of Black Folk" is not so comprehensive nor is it as exhaustive a study as Brawley's "Social History of the American Negro," nor is it intended to be. One regrets that there was not more space, however, for Dr. DuBois to devote more time to the present status of the negro as a result of the struggles given at length, and to point out more clearly the prospects, immediate and future, of the negro in America, and particularly his relations to the other racial groups as a result of the gifts he has made and the progress he has achieved. It is, however, almost ungrateful to point out faults or omissions or errors (many of them due to careless proof reading, such as that on Page 55, where it is stated that in 1910 in the South 29.8 per cent of the population was negro, while ten years later the percentage had dropped alarmingly to 2.61; or when on Page 293 so well known an enemy of the negro is called Thomas "Dixson"). The book reads at times as thrillingly as a novel: it is never uninteresting or dull. If there were some way by which every citizen of these United States could be made to read and comprehend it sympathetically most of the myths about racial superiority and inferiority would evaporate overnight.

BOOK CHAT.

By Mary White Ovington.

(Chairman, Board of Directors of the National Association for the Advancement of Colored People.)

"There Is Confusion" Again.

In reviewing Miss Jessie Fauset's novel, "There Is Confusion," I asked for opinions regarding the correctness of her picture of the colored world. I confess to having been disappointed at the scarcity of answers. It makes me wonder whether any one reads Book Chat!

Those who gave their opinions were generally in agreement with Miss Fauset. 7-31-24

"A clear presentation of colored life," one says. From Washington, we hear, "It is remarkable how she gets in every phase of race prejudice and all without spoiling the story." From California comes the criticism, "There is too much obtrusion of race prejudice into the story. We, at least the younger generation, do not think much about race prejudice. We know that it exists and occansionally we meet it but it does not greatly effect our lives. St. Louis writes: "I think the picture a true one. As to what you say regarding the lack of the spiritual element perhaps that is because the book is dealing with the young generation. There was a yearning, a desire for spiritual things among the older generation that we don't see so much now. The younger generation are ambitious but their ambition is for material things. They want lots of dancing and pretty clothes and good times. They are not as serious as their fathers and mothers were at that age."

To me the most interesting letter came from one of the N. A. A. C. P. staff, Miss Richetta G. Randolph, of New York. I quote it in full:

> "You will remember that some months ago, in discussing with you 'Birthright' by Stribling and 'White and Black' by Shands, I said to you that up to that time I had been so disappointed by the fact that the books about colored people which I had read seemed only to deal with the 'problem' and that each of the authors treated the subject as a pack of cards, that is, each handled the same pack, only shuffling the cards differently. In most of these books, too, it seems to me, the authors have had in mind that colored people are 'different.'
>
> "Miss Fauset's book, 'There Is Confusion,' has certainly relieved my disappointment. Her characters have been just people and not colored people—that is, not so colored that alomst every sentence suggests a contrast between the races. Miss Fauset simply admits the prejudice which we all know exists in this country and then goes about her business of writing an interesting story.
>
> "Of course, there are so many characters that one does become confused. I got terribly confused on the various generations of the Byes and had to turn back several times to get straightened out, but this made it interesting for me—just the idea of having to work out something in a book if this kind. With the other authors there was nothing to puzzle me, but perhaps this was because I myself am a part of the 'problem' and know it so well."

Reading this letter one sees a future of remarkable stories. Or will they be remarkable? Is there sufficient local color to make a story of the Negro interesting without much reference to his relation to the white race? This is a question that new stories alone will solve.

New Race Novel Proves Neither Bright Nor Dull

By Fanny Butcher.

Chicago Daily News 7-26-24

"There is Confusion," a novel by Jessie Redmon Fauset, is of more than the usual interest which a first novel inspires in a reader, for Miss Fauset is a Negress and the story is a serious record of the lives of a group of the educated, ambitious members of her race. As a first novel it is as good as the average. It is neither brilliant nor dull. It is badly constructed, the motivations seem a little strained, the heroine's rise to fame is, like the rise of most first heroines, more flightly than convincing, but the faults of "There Is Confusion" are no greater than the faults of most first novels, and Miss Fauset tells an interesting story.

That her characters are always shadowed by the fact of their color is the most memorable impression one gains from the book—that, and the fact that they have a rounded, full life of their own and that that life, aside from the mechanical devices of restaurants where they may not eat, parallels the life of the white families which occupy similar social positions to their own. There is none of the poignant terror and power that one finds in Du Bois' "Dark Water" for instance, or in his "The Soul of Black Folk."

There is bitterness in it, but not despair. When, at the end of the book, the hero discovers that, instead of being, as he believed himself to be, the direct descendant of a pure stock of slaves (and therefore of the cream of negro society) he is the grandson of a white man, he says that the reason he has suffered shiftlessness of mind and had, for so long, a terrified time bringing himself to amount to something is because of that white blood. "My ingratitude, my inability to adopt responsibility, my very irresoluteness came from that strain of white Bye blood. But I understand it now. I can fight against it. . . . Perhaps I might have been like that."

If you expect to find any of the rich color and flavor of Negro humor in "There Is Confusion," you will be entirely disappointed, for there isn't a moment of it. The story might as well have been of middle class Lithuanians or Bosnians, or French, or English, or Americans, so far as any actually local color is concerned.

The characters talk like their white neighbors; act, in most cases, like them; love and live like them. Just as the English are always telling Americans that their greatest artistic possibilities lie in doing something essentially native, so the possibilities of Negro writers lie in catching the essential Negro psychology and reflecting the thing in the life of the Negro which makes him himself.

"There Is Confusion" comes nowhere near being the great Negro novel for that reason. It is merely a very presentable novel written by an educated and obviously earnest person of that race. It has the same defects that "Shuffle Along," a revue that reached here a couple of years ago, had. That revue, which had good jazz music, a very well trained chorus, and scenery as good as the ordinary revue, was—most of the time—just another musical show. But two or three times, when groups of the singers blended their rich, warm voices in the lovely old spirituals, when the performers were doing something that was essentially natural, they were great. I remember one song in it whose legend was to the effect that if you had never been hurt because they weren't, she would have written a novel more nearly approached by a brown girl, you'd girl—as some of the powdered ones musical show. But two or three times, when groups of the singers blended their rich, warm voices in the lovely old spirituals, when the performers were doing something that was essentially natural, they were great. I remember one song in it whose legend was to the effect that if you had never been hurt because they weren't, she would have written a novel more nearly approached by a brown girl, you'd girl—as some of the powdered ones

proaching greatness. As it is, "There Is Confusion" is as good as the general run of first novels, and, on account of its story illuminating and interesting.

NEW YORK CITY TIMES
SEPTEMBER 14, 1924

JUSTICE AND THE NEGRO

THE FIRE IN THE FLINT. By Walter F. White. 300 pages. New York: Alfred A. Knopf. $2.50.

MR. WHITE'S picture of the South is not in the "I wish I were in Dixie" strain. No silver-haired "Colonels" reminisce over mint juleps about the Civil War, "suhing" and being "suhed" by haughty young men. There is no flowery speech, no old, rambling mansions; and the negroes are not all white teeth, rolling eyes and watermelon grins.

His South is a section of barbaric intolerance, hypocrisy and lynching, the South of the Ku Klux Klan and of peonage. It is the South in which education is denied to the vast majority of negroes; where the negro has no redress against his white oppressor, slanderer or thieving neighbor, for merely to take a case to court is to invite a tarring or a lynching. Black, not white, women are assaulted in Mr. White's South.

Against this background Mr. White unrolls his story. As a negro he naturally does not glow with enthusiasm over the manner in which white supremacy is maintained and demonstrated. His bitterness naturally emerges, but his efforts to be impersonal and fair are visible throughout. He takes a negro, Kenneth Harper, just beginning the practice of medicine in the small town of Central City in Southern Georgia, an easygoing, not very sensitive black, and shows how the unnatural, strained life of that community, the casual murder of blacks, the flogging and ravishing of black women, forces this man to realize that there is a war on his race, and that he as an articulate, educated negro must take his place among them and help lead them out of Egypt.

Dr. Harper is started off as a negro who wants to practice medicine, a negro who is satisfied with himself, persuaded that if trouble is not looked for a black can get along happily. His younger brother Bob's efforts to interest him in the lot of Central City's negroes annoys him.

> Bob, your're getting too pessimistic. You've been reading too many of these colored newspapers published in New York and Chicago and these societies that're always playing up some lynchings or other trouble down here——

Gradually, however, he becomes aware of the persecution the negroes endure. He has not been mistreated; in fact, his whole life has been comparatively easy for one of his race. His father, by smirking and fawning, added to a native shrewdness, had been able to amass enough money to send his son through college. But getting about as he does his knowledge of the life of the community increases, and what he sees begins to worry him. The white ruffians, for example, who teeter on street corners and greet the colored women who pass with vile phrases, lecherous advances; the hundreds of children who are neither white nor black; the enforced ignorance of his race; their inability to invoke the law when necessary, and the "share cropping" system especially.

This "share cropping" system is tellingly exposed, and is a respectable name for legal peonage. Harper, with the aid of Jane Grant, his fiancée, a cultivated negro girl, organizes a cooperative society as a corrective for this system of peonage, and from then on the town gradually becomes too hot to hold him. The Klan, which is pictured as a lawless order society, composed of the worst elements in Southern life, a refuge of Know-Nothingism, decides to "get" Dr. Harper. Their excuse for his murder will be that he attacked a white woman. However, Harper is called away to Atlanta after he has saved the life of the daughter of Roy Ewing, the town's big merchant. He leaves, not knowing whether the operation has been successful. The operation scene is extraordinary. While operating, this is one of the thoughts Harper has:

> He tried to shake off the fear that seized him—fear of what would happen if it became known among the whites that Mary Ewing had died while a negro was operating on her.

During his absence in Atlanta, Mamie (his sister), a beautiful black girl of 23, is assaulted by a group of white men. Bob, the younger brother, rushes out and finds the group chuckling about the episode in front of the town drug store. He kills two of the men his sister had recognized. He flees, a posse chasing him. It corners him in a barn and he fires at them all but one bullet. He is found dead inevitably, killed by that one bullet.

Harper returns ignorant of what has happened. Told, naturally he becomes savage. Called to treat Mary Ewing, who is sinking again, he almost makes up his mind to let the girl die. The Klansmen are waiting outside the Ewing home; they had been mystified at his going there. Knowing that Roy Ewing had left for Atlanta, they decide he is Mrs. Ewing's lover. Ewing had gone to Atlanta to warn Harper not to return.

As Harper emerges he is seized by the Klansmen and murdered. Mary Ewing is saved. Mr. White uses coincidence, it is true, but it is a reasonable device in this instance. He could have presented even more horrible details. It must not be inferred that he accuses all whites—his most charming character, Judge Stevenson, is offered as one of the group which is eager to help the negroes to a more tolerable existence, but who is afraid to speak out because the Klan element immediately yells "nigger lover" and threatens to "Klux" him. Mr. White's whole manner is remarkably restrained.

Crudities in language abound, but the material is simply arranged and speaks for itself. "The Fire in the Flint" was an inevitable novel and deserves serious consideration. Mr. Knopf has done America a great service in publishing it.

PLEASING WHITE FOLKS

FANNY BUTCHER of the Chicago Tribune devotes over half a column to her review of Miss Fauset's novel, "There Is Confusion." As far as we are able to gather from her review she thinks Miss Fauset's novel is a fairly good first novel. So do we. She goes on to tell us why she does not think it is the great Negro novel. We won't dispute her at that point, for we have heard no claims of that kind made for it. We think such a statement is beside the point. We are willing to accept her verdict that it is just another good average first novel. To us this is more important than Miss Butcher realizes. When we can have a dozen or two "just average good first novels" from the pens of our own writers giving us authentic word pictures of the lives and thoughts of our own we are getting somewhere. For that means overcoming the difference and prejudices of publishers as well as a wider diffusion of knowledge about real Colored people rather than the mythical type that most white people think we ought to be.

A. L. Jackson

This brings us to the real reason for mentioning Miss Butcher. She belongs to that well intentioned group of white people who think that for some peculiar reason when a Colored man or woman attempts to do something normal and in a field where a similar attempt by a white man would cause no comment that he is out of his proper milieu. She cites "Shuffle Along" as not typical enough of what she thinks the Race really is. And then she points out that the characters in Miss Fauset's novel talk, live and love like their white neighbors. Most assuredly! And why not? They are Americans. They speak the English language. Long years ago whatever of African culture and lore was in them was sweated and hammered out of them in the Southern cotton fields. Miss Butcher well knows that to be different in America is to be thought peculiar if not inferior. We wear Hart, Shaffner & Marx clothes like the rest of the crowd. We eat the same food, live in the same kind of houses and read the same books and papers and subscribe to the same kind of government that white Americans do. Then where is that psychology which is supposed to be peculiar to us going to come from? If one of us dressed up in kilties or some sort of tropical green bay tree, does Miss Butcher believe he could get a job quicker in some bank or grocery store? What does the average American school and college do for our young people? It makes them conform to the standards, tastes and ideals which prevail round about them. We likewise must conform or perish. Roland Hales sings spirituals, to be sure, but who judges his greatness as an artist on that basis? Indeed who but himself would be capable of doing so? The critics must take the accepted standards of measurement. They must know what he can do with Wagner, Handel, Greig and all the others before they know whether he is a great artist or not. There is no peculiar racial psychology about the study of laws, whether they be of the planets or forces or of man. Nobody knows what a Race gas engine would be like. The world demands a gas engine that will run and develop power. There is no special racial problem about a bank check or a dollar bill or an essay about the behavior of the moon. So why should we be expected to confine ourselves to the production of things that are not like those which already have the stamp of American and English civilization upon them? A century ago we were condemned because we supposedly could do nothing with the tools and instruments of the white man. We were compelled to conjugate the Greek verb and decline a Latin noun to prove that our brains worked like a white man's, which, ipse facto, made us civilized, you see. Now we do that too well and we must, perforce, turn back to the jungle and bring up something peculiar to be adjudged great. Well, all we can say to that is when they teach that peculiar something at Harvard or Yale or some other place we will come through with it. But for the present the competition for place and consideration depends absolutely upon your ability to be part of the existing procession. When you get peculiar and get out of step with that procession your name is mud.

Chicago Defender 8/9/24

Race Problem—1924.
United States.

PHIL. MORN. PUBLIC LEDGER
JUNE 28, 1924

NEGROES IN THE NORTH

DELEGATES from all parts of the country to the annual conference of the National Association for the Advancement of Colored People—"friends in council" for the welfare of two races—are meeting in this city to discuss soberly what the Negro may reasonably expect from society and what return he will make for a decent consideration of his rights as man and citizen.

Whatever conduces to the prosperity and contentment of the Negro is to the advantage of the whole community. As the Union could not exist half slave and half free, so we cannot have an ideal condition while any part of our population is politically oppressed and industrially submerged. The South must treat the Negro with consideration or it will lose many more of its indispensable artisans. With a lure not merely of better wages but of fairer living conditions, the North will draw increasing numbers of those who, thoughtfully distributed and guided, are an asset, not a liability—an element of strength, not of weakness or peril—in our industrial establishments and in the community at large. But even in the North there is a great deal to be done in the way of opening new fields to Negro initiative and labor. Some doors that should stand ajar are closed for no better cause than unreasoning prejudice.

To give fair play to the Negro is to recognize and develop his best qualities and to secure for their exercise a proper recompense. He possesses attributes of good humor, of patience and fidelity, of creative and mimetic instinct, which should be utilized. Since the Civil War he has come up from slavery and progressed mentally, morally and materially at a rate which has confuted the pessimists. It is the universal office of civilization to give all men and women the satisfaction of fairly compensated labor as free agents in an environment, domestic and industrial, that conduces to health and happiness.

Speak On "The Negro" At Big Symposium

PHILADELPHIA, Pa., June 19—The trustees and faculty of the Berean School, South College Avenue and North 19th street, held an educational symposium on "The Negro" last Tuesday evening, June 10. The speakers were: Dr. Matthew Anderson on "The Negro in Ancient History"; Charles Wesley, professor of history at Howard University on "The Status of the Negro From the Time of His Introduction Into American Civilization Through the Reconstruction Period"; A. Philip Randolph, editor of the Messenger, on "The Progress of the Negro Economically"; Harry T. Burleigh, composer, on "The Progress of the Negro in Music"; Charles S. Johnson, editor of Opportunity, on "The Subtle Internal and External Influences which Tend to Retard the Negro's Progress"; Alain Leroy Locke, professor of philosophy at Howard University, on "The Good Influences from Within and Without which Encourage and Advance the Negro"; Arthur Huff Fauset on "Negro Youth Faces the Future."

Philadelphia Public Ledger

To W. E. Burghardt Du Bois

By SCUDDER MIDDLETON

The race that wheedles mercies from its God
Shall be the beggar always at His door;
It shall debase itself before the rod,
And live among the shadows ever more.
But when, with growing pride in self, it stands,
Asking no favors of the clouds or men,
To it God reaches down His mighty hands,
To it are all tomorrows given then.

The Nation
7-9-24
New York, N.Y.

You know those hands! Beyond the cottonfields,
Beyond the creaking tree, the faggot's flame,
Your eyes have caught the vision of a race
Rising by greater truths than pity yields.
And you have made it dream, speak out its name—
Proud of that ancient ebon of its face!

THE PRESIDENT AT HOWARD UNIVERSITY AND THE N. A. A. C. P.

For President Coolidge to address the graduates of Howard University at the Commencement was a commendable act on his part; and it was good politics; for he is the Republican candidate for President in the election to be held this fall.

But, Mr. Coolidge failed miserably in his address. He made the usual "year book statistical speech" that all white people think they must make before a colored audience in order to convince that audience that the speaker is sympathetically familiar with the progress of the Negro. It was a very poor speech and far below the dignity of a President of the United States, at a university commencement.

Washington Tribune 7-5-24

If the President thinks as much of the Negro's loyalty in the various wars of the United States as he endeavored to show to his audience at Howard University, why is it that the same appreciation does not extend to the Negro in the time of peace? Commendation by word of mouth is indeed hollow and meaningless unless commendation is backed up with action. As President of the United States, Mr. Coolidge has the authority and the power to demonstrate to the Negro whom he so highly commended, that the nation appreciates his loyalty and considers him a fundamental factor in the upbuilding and progress of this great country of ours.

Washington Tribune

It is very hard for citizens to be told that their loyalty and worth is commendable even if it comes from the President of the United States, when that President fails to back up his commendations by action.

How can I believe that you, Mr. President, really appreciate my loyalty and personal worth, when I am not permitted to vote in the national elections of my country; when I am deprived of equal opportunity before the laws of my country; when I am discriminated against at work as well as at play, in education as well as in religion, in public transportation, public meetings, public libraries as well as public amusements and public eating houses; when I am held in abject slavery without protest by this same President who is commending my loyalty; when I am mobbed, burned and driven from my home without any recourse or any assistance from the President who commends me; when I am discriminated against and shunted aside in the governmental departments in the capital of my country, when you, Mr. President, could issue an executive order that would eliminate this humiliating and disgraceful condition? "Do the day's work," Mr. President, and then your commendation will be more than "sounding brass or a tinkling cymbal."

The N. A. A. C. P. wrote a letter to President Coolidge asking for an expression from him on the Ku Klux Klan, to be read before the national session to convene in Philadelphia, June 25th. Instead of answering that letter, the President sent a portion of his Howard Commencement speech. Thus he says by that act, that these are "my firmly held views" of the Negro for all occasions.

He refused point blank to express his views on the K. K. K. and yet he expects Negroes to vote for him this fall. If the President has not the courage to expres himself on the Klan; he cannot blame the Negro for thinking that silence gives consent, and since, his Republican gubernatorial candidate in the State of Indiana is an avowed Klansman, by his silence, he endorses the Klan and must not be surprised at the Negro turning against a man running as the candidate of the party of Lincoln, who has not the moral courage to express himself on the lawless hooded, midnight, mobbing, murdering Klan. The Negro is looking for a courageous, outspoken candidate when lawlessness is in question; not a sphinx.

JUN 20 1924

White Women In Johnson Building Strike When Negress Given Charge Agent's Office

A walkout of the entire force of young white women stenographers employed in the offices of the Johnson building was narrowly averted Friday morning by prompt and decisive action on the part of white office tenants of the building in causing a colored woman who had been placed in charge of the manager's office to be removed.

The facts in the case as gathered by a Herald reporter are to the effect that T. E. Lee, manager and renting agent of the Johnson building, preparing to leave the city for a trip to Asheville, and to be absent Frida, and Saturday, Thursday afternoon asked one of the young women in the building iif he could get a friend of hers to take charge of his office during his absence. He was assured that such could be done, and it was thought that such arrangement would be made. However, the young woman on reporting for work at their different stations Friday morning discovered that a colored woman had been left in charge of his office by Mr. Lee. To confirm this supposition one of the white men who rents an office in the building telephoned to the manager's office and made request to talk with Mr. Lee. He was informed by the colored woman that "Mr. Lee is out of town and will not return until Saturday." She replied in the affirmative when asked if she were left in charge of his office. On this information being had the young white women in the building took their hats and prepared to leave the building, being willingly granted this liberty by their several employers.

Several of the young women interviewed by the reporter expressed themselves in no uncertain terms as to the action of the manager of the building and were highly incensed that a colored woman should be placed in such position as to have access to intimate privileges of the building on an equal footing with the white girls.

The incident which provided this unpleasant situation was quickly brought to a close when one of the white men, an office tenant in the building, took it on himself to go over to the United Cigar Store, which it is understood is in control of the Johnson building, and gave notice that the negress must be removed within thirty minutes. This being done the door to the manager's office was locked and posted with a notice referring anyone seeking information at this office to the United Cigar Store across the street.

The removal of the negress being effected the young ladies compacently returned to their work, not, however, without a feeling of resentment about the matter.

The young white women had the fullest backing and co-operation of their employers and were assured that they were justified in taking the stand they did.

RACE COMMISSION BILL URGED

Local Pastors Appeared Before the Senate Judiciary Committee In Washington Wednesday

Rev. Edward Sparks, representing the Baptist Ministers' Conference accompanied by Rev. W. J. Winston, appeared before the Senate Judiciary Committee in Washington, Wednesday and urged favorable consideration of Senate Bill 291.

The bill authorizes an appropriation of $50,000 and an appointment by the President of a commission of nine persons to study the race question in the United States. The measure is fathered by Seldon P. Spencer, Republican, of Missouri.

The commision will inquire into conditions surrounding the colored people, ascertain cause of unrest or racial friction and suggest remedies to bring about harmonious racial relations It will have the power to summon persons, administer oahts, employ experts and travel from place to place. The commission will report to Congress at the beginning of each session.

Nine members would constitute the Commission, three of whom would be white from the North to serve for one year, two from the South, white, to serve two years, and three colored to serve three years.

The $15 for expenses will be allowed each Commissioner per day for actual work and seven dollars compensation. A salary of $3,600 would be authrized for an executive secretary.

The commission would function under the Department of the Interior. The measure is being opposed by Rev. W. H. Jernagin and the National Race Congress on the ground that the annual appropriation of $50,000 is not sufficient.

WHITE KNIGHTS TELL WHY CHARTER ISSUED

Talk of Negro Redmond Before Legislature Started It.

JACKSON, Miss., June 25.—Perfection of the organization of the White Knights of America, whose last issuance of a charter of incorporation by the secretary of state, is announced by B. B. Guion, of Yazoo County, one of the original promoters of the organization and a member of the Legislature of 1924-26 saw in certain legislation the menace of public indifference to the problems of race relations that leads to pitfalls already dug for the unwary.

The purpose for which it is created as stated in the charter of incorporation, is that of a "fraternal organization to preserve the purity of the white race in the United States of America, so as to prohibit and prevent the amalgamation of the negro and Mongolian races with the white race; to aid and assist the constituted authorities in the preservation and protection of the home; and to maintain the supremacy of the white race. The parent organization hereby created shall have power to form branch organizations in this and other states, by issuing certificates of authority under this charter, the same to be subjected to the by-laws and constitution of said parent organization and not to be contrary to the laws of this or other states. The parent organization shall have the right to cancel such certificates for a violation of its constitution or by-laws."

Named as incorporators and directors of the organization are Swepson J. Taylor, of Jackson, former mayor of the city; B. B. Guion of Yazoo County; A. D. Campbell, a prominent realtor of this city; F. R. Birdsall of Yazoo City, editor of the Yazoo Sentinel and member of the State Tax Commission; Dr. F. J. Underwood, recently named as executive officer of the State Board of Health; and T. J. White, former county superintendent of education of Yazoo Cunty, recently removed to this city for the practice of law.

The constitution of the organization in article two recites more fully than the charter the purpose of the organization as follows: "To perpetuate white supremacy; to aid in the suppression of lawlessness; assist officers of the law in detecting and prosecuting crime; to do all in our power to prevent the mixing of the white and negro races; to inform our people generally along lines that we think they need information, especially with regard to organizations, societies, lodges or institutions, by whatever name known, organized or unorganized, whose business it is to stir up race hatred and strife, and whose ultimate aim is to secure for the negro race social and political equality. This we propose to ferret out and expose, in such manner and by lawful means always that the white race may be fully informed along all lines at all times."

Redmond Started Things.

After full discussion of the conditions and occasions leading to the organization of the White Knights of America with Mr. Guion, the correspondent of The Commercial Appeal asked if the directors wished any reservations made as to the intent and purpose of the organization.

"Tell what you like of our discussion," was his reply. "Our cards are all on the table. We have nothing to cover up. Our purpose, in fact, is to encourage full klowledge and discussion of the menaces that exist today to the integrity of the white race in the United States.

"The idea of such an organization was conceived after the appearance of the negro Redmond of Jackson before the Legislature, and the publication of his speech with its preposterous demands—a speech never given in actual fact, as his remarks to the Legislature had to do principally with an appeal for aid to the Alcorn Agricultural and Mechanical College in the form of special appropriation, and were purged of the objectionable and almost insulting features submitted to the press.

"Redmond, we found, was the spokesman for a negro convention held in Jackson in December, and which voiced the sentiments of the Negro Sanhedrim held in Chicago about a month previous. Investigation proved that there are forces at work of which the public at large is dangerously ignorant, and that accurate information is difficult to secure even when the desire for investigation and accurate knowledge has been aroused."

Mr. Guion and others of the incorporators have entered upon an active campaign or organization that will cover the entire state, after which other states will be covered.

"The Negro and the Community"

By WILLIAM PICKENS

Delivered before the National Conference of Social Work in Toronto, Canada.

IN THE United States the Negro population is redistributing itself. It is to be no longer a factor of a "section," but a national factor in every sense. The "race Problem" is not now, if indeed it ever was, solely a problem of the South; it is a problem, and the most vital problem, of the United States of America.

I am a Southerner, and I want to confess that the chief thing the South has to teach the nation in the matter of dealing with the Negro is WHAT NOT TO DO. Now that the problem is moving out all over the nation, a study of the Southern method of dealing with the problem for three hundred years will teach the rest of us WHAT TO AVOID.

The "race problem" has not been solved in the South; it has been developed there. Verily, then, we should not hope to solve problem by Southern methods. We must seek other methods, in some cases the opposite methods.

If the method used by the South could ever be reduced to one word, that word would be Segregation. That involves for Negro separate and inferior schools, "Jim Crow" cars, unconstitutional disfranchisement lynch law for court processes, refusal of admission to or inferior accommodations in all shows and cultural entertainments, in many places no public parks or public libraries, and a general denial of equal accommodation in public places and equal humanhood in the society of man.

This system has solved no problem. This system can never solve any problem. This system is the problem factory and will continue to be until the end of the system.

We must substitute for this system "community interests" for the Negro. We must cease the abortive effort to encyst him; we cannot successfully encyst him; we must assimilate him. Blood assimilation is not necessary,—not an end to be purposed, at any rate. But there must be full assimilation in civil culture and in civil processes; in industry, in economics, in education, in politics.

The minority race and the majority race occupying the same territory are indissolubly bound to the same destiny, and they have one set of interests, even if they are not friendly. Warfare between them is like the World War; everybody loses. The best interests of the ten or fifteen million Negroes in the United States will be found in the end of every effort to be identical with the best interests of the ninety or more millions of the white races there.

On a platform of justice and equality the two larger racial groups in this country, and all the minor groups, can afford to take their stand. Men speak volubly of maintaining racial superiority or hegemony, as if indeed it were wiser to pursue racial policy than to pursue human justice. Nothing in human history indicates that a race or a nation or an individual must fear to do justice or that justice was ever poor policy for a people. But history is full of lessons that teach the folly of abandoning those wise policies and sound principles that were born of the collective experience of man. Some reason thus: We have to maintain a certain race stock; to maintain that stock we must segregate: and when segregation is inconsistent with justice, we must do injustice. But we cannot prove the soundness of this chain of reasoning. Even the first proposition is a mere assumption. For how do we know that it is the final, the best, the last and the greatest thing to maintain any of the race stocks as we know them today? All the races, as we know them, are but the resultants of former unions, combinations and crosses. If former unions have produced something so excellent, how do we know that further union may not produce something more excellent still? But one thing we do know: that we of the present generation can combine our talents without uniting our blood. If we make civilization our common contribution, we will all have more civilization. God has endowed the human race with more talents than He gave to any one geographical race. Our talents vary; our talents may be maintained; but racial segregation in public and industrial estates is indefensible, politically and economically.

The private citizen in a free country to exclude other private persons from his private domain will always be maintained; but racial segregation in public and industrial activities and life implies and breeds contempt and makes impossible. The private citizen in a free country to exclude other private persons from his private domain will always be maintained; but racial segregation in public and industrial activities and life implies and breeds contempt and makes inevitable. The private citizen in a free country to exclude other private persons from his private domain will always be maintained; but racial segregation in public and industrial activities and life implies and breeds contempt and makes impossible. The private citizen in a free country to exclude other pri-

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United States.

The Lincoln League and Sanhedrin.

Two notable gatherings were held in the city of Chicago last week; two national gatherings both of which dealt with race economics, one from the political, the other from the sociological angle. Both were inspired by high purpose; both were a prophecy of things that are yet to come. The Sanhedrin or All-Race Conference met in its first session, the Lincoln League in its second quadrennial gathering. Kansas City Sun

It is neither a new nor very unusual thing for Negroes to hold political gatherings. Gatherings of this kind usually evidence the desire of some one to get a job, develop a "pull," or display their "influence." These gatherings very seldom acquire more than state proportions and are more frequently limited to counties, or cities.

It is unusual for national political gatherings to be held in the manner as was the meeting of the Lincoln League.

To assemble at their own expense, without the stimulating desire of obtaining a job, or keeping someone else from obtaining one; without being directed to meet by party leaders, and, having met, to consider politics solely from the viewpoint of convictions as to the general welfare of the Race--that demonstrates political progress. 2-23-24

It's epochal. It marks the dawn of the day when the Negro will be able to organize his general resources for his own general good. When a gathering of distinguished and able men from all over the United States can work out a program of concerted action which includes no personal reward, but which is attained by individual sacrifice, there is assurance that the day of race-consciousness is at hand. All that is needed now is that those who did not attend shall subdue personal ambition and join with Simmons Johnson, Church, Cottrell and the rest to make the Negro Republican a factor in that party.

No less notable was the All-Race Conference. Educators, ministers, editors and others tackled the "race problem" from the sociological side. They gathered out of the same desire to render unselfish service as did the Lincoln League. Their work being along lines other than political they see our needs from other angles. There too concession was made to the general welfare and personal ambition submerged in the common good. There, too, a program was made--made to fit our needs along many economic lines rather than to glorify its makers.

Hats off to Simmons and his cohorts in the Lincoln League, to Kelley Miller and his colaborers in the Sanhedrin.

It was not the privilege of all to be present at either of these wonderfully significant gatherings but it is the privilege of all to cooperate in the realizaton of the ideals of one or both. If you happen not to be a Republican you can emulate the example of the Lincoln League by bringing into life within the Democratic party an organization whch will function to the purpose of Race welfare and whether you be Republican or Democrat you can help to speed the realization of the ideals set forth in the program of the Sanhedrin.

Criticisms will probably be offered in profusion against the activities of both these groups. One will be justified in looking with suspicion upon he who offers criticism of either who does not at the same time present something that will be an improvement in both organization and purpose.

STRIFE BETWEEN NEGROES AND WHITES IN NORTH AMERICA

[Published December 24, 1923, by El-Telegrapho, Buenos Aires]
Translation by Attorney George W. Blackwell

The Colored People Are Prepared to Regain Their Rights; They Will Combine in Political Strength—Participate in Public Affairs

For antonomasia the world over the great power called the United States of North America is spoken of as the great American democracy the background for the term being the dazzling reflection of the prodigious fortunes amassed by men educated in the rigorous law of toil but nothing is so false as that democracy whose principles are subordinate to a wealthy caste that has placed itself in control of the government and is the absolute owner of the industries and commerce.

There are lives in that coutnry that are examples of energy for the rest of the human beings that have not served for anything except to give a society mohied success a place over rights. Years ago it was the aristocracy; today it is plutocracy, which possesses every particular—reigns as lord and master, a symbol of crudeness. The spirit counts for nothing in that mechanicized civilization, where everything has its value and its weight in dollars.

The Monroe Doctrine as a political creed is nothing more than a disguised imperialism that aims at neighboring small nations subjected economically, some by force, to the great nation of the north.

The great democracy bores one singing about liberality or its laws yet according to the impudent tone of her sons, there is not equality for all citizens, neither are all accorded equal rights and privileges.

For greater scorn it is the nation whose fortification rises the gigantic Statue of Liberty, the one that makes a question of races; the one that breathes hatred and pursues the Colored citizens. The Colored race which contributes as the whites to the prosperity of the state, that has shed its blood in the fields of honor with the same audacity as that with which they were induced to the sacrifice.

The high public functions, the participation in social spheres, in industries and in commerce are forbidden to Colored people because of the ruling of prejudice that has been stimulated in every epoch, without thought of the harm that is has caused this nation.

What has happened with the Negroes has also happened in certain states of the West with the Chinese and Japanese, to whom is prohibited the acquisition of lands to cultivate, perpetuating a rule of injustice whose hatefulness has extended to all civilized countries.

The Colored people who form a considerable nucleus in the Union are ready to guard their rights, rights that the Constitution grants to them, and their condtiion as freemen in a country that does no more than throw to the winds their so much boasted liberties.

The North American "Negroes" are preparing for the whites some headaches; constituting as they do a powerful force, they will become organized politically. Such an act will cause surprise in the United States accustomed as they are to the submissiveness of the Negro, but who on sensational occasions comes out of the game ahead, similar to the sensation caused when one of their Race, Johnson, in his day, put on the bum the "White Hope," leaving as it was expected, his colors flying high. The objections to the Dempsey-Wills match are not foreign to the matters we have pointed out since it is always anticipated there will be a certain white-black tension whatever be the result of such a fight.

The dark phalanx has many thousand votes which at the proper time will have weight in determining the destiny of the country, and those votes of the fine descendants of the heroic Menelik are the ones that will have weight in succeeding conventions.

Among the many things that are discussed the principal ones are the following:

First. That the Republican party cease from eliminating from its ranks the Colored citizen.

Second. That the government at Washington name Colored men for public offices in both the Northern and the Southern states.

Third. That the fourteenth and fifteenth amendments to the Constitution, which assure to Colored men equal rights with whites, be strictly enforced.

The coming convention fight will offer to the Colored people a certain pre-eminence in public affairs which will undoubtedly give place to a commission of abuses from which they may not be able to extricate themselves — having openly commenced the political fight—a thing which must continue until either one or the other accepts and tolerates his own situation.

The awakening of the Negro is causing great concern in the United States. "The main dish of the day," as we would say.

ALBANY N.Y. TIMES UNION
JANUARY 14, 1924

DR. JOHNSON TALKS ON RACE PROBLEMS AT Y

Organizations that fight the Jewish people and negroes by threats and by spreading hatred against these people are making matters worse and are adopting a most un-American and un-Christian and unsuccessful attitude, Dr. Charles H. Johnson declared in discussing the race problem to the Albany Shriners at the Central Y. M. C. A. yesterday afternoon.

It was one of a series of lectures being given by Dr. Johnson to eliminate hatred against the Jew and negro.

Dr. Johnson said that education, opportunity, restriction of further influx and the doctrines of Christ are going to accomplish what hatred and force can never do.

Dr. Johnson said that immigration must be restricted so that no flood of aliens will come in before the country is ready to digest a new influx.

Instead of oppressing the negro, Dr. Johnson said they should be assisted to better their conditions.

NEW YORK CITY POST
FEBRUARY 12, 1924

PROGRESS MADE BY NEGRO HAS PREVENTED PROBLEM

Methodist Educator Says Schools Have Avoided Possible Trouble

Boston, Feb. 12.—The assertion that "there is no negro problem today," because of the progress of the negro, was made by Dr. I. Garland Penn of Cincinnati, corresponding secretary of the Board of Education for Negroes of the Methodist Episcopal Church, in an address at a Lincoln Day meeting of the School of Religious Education and Social Service of Boston University.

"At emancipation," he said, "there was a negro problem involving whether the negroes would be a blessing to the nation or a nuisance. The answer depended upon education.

"The million dollars of property now located in the South devoted to college and secondary education of the negro, together with the now aggressive interest of each Southern State doing more for the education of the negro than ever in the past, made it possible for the negro to be an asset.

"There is no negro problem today because the progress of the negro in education, business and religion has shown possibilities, and if treated as others he will be an asset as a useful, law-abiding citizen."

DECREASE IN LYNCHINGS REPORTED IN ALABAMA

Montgomery, Ala., January 24.—Improved relations between races in Alabama, as revealed in the absence of lynchings in 1923, was contained in the findings of an inter-racial conference held in Montgomery today. Negroes attending the conference urged better educational facilities as a solution of the northward migration program.

Bainbridge Post
JAN 17 1935

NEGRO SOCIETY CONTROLS THE STATE OF NEW JERSEY

FEAR OF BLACK BALLOT IN ELECTION YEAR MAY LET NIGGER GO UNWHIPPED OF JUSTICE

TAKE ISSUE WITH GEORGIA PAPER ON PARAMORE'S ARREST

"The folowing statement on behalf of the National Associatino for the advancement of Colored People was issued today in the parmore extradation case:

The statement published in the Bainbridge, Ga., Post-Searchlight under date of January 3 shows very clearly how impatient some of the people of that state are with mere legal methods. The statement that Parmore would be in no more danger of being lynched in Georgia than in New Brunswick, is so far from the truth as not to merit an answer. I believe it was in 1921 that Governor Dorsey called the law-abiding citizens together and confessed that lawlessness had gotten beyond his control and that his State stood disgraced in the eyes of the world, calling attention to 135 cases of violence against negroes and only two were for the nameless crime against women.

It is far from the truth that negroes are lynched for this crime only. Why, we who have lived in Georgia know that negroes are lynched for the crime of stealing pigs and for talking back to white men.

Now as to the National Association for the Advancement of Colored People working on behalf of Parmore, it is not political; it defends human rights, and our Georgia friends are surely mistaken as to the membership of the association. ere are many Congressmen a few Senators on our roll of membership, and here and there a governor. We stand ever and always for law and order, and our books are still open for membership."

The above is from the Daily Home News of New Brunswick, N. J., and our only reason for noticing it is that the spokesman of this nigger society is such a common ordinary liar we are afraid that he might mislead some one in that good state, that was once run completely by the Anarchists. Having gotten out from under the hell of the Anarchists and now in the grip of this nigger society they are indeed in a deplorable shape. If the spokesman of this society knew anything the facts he would possibly be decently tolerated but he is lying and he knows that he is lying. But if the officers of that state prefer to take the word of that man to that of the State of Georgia, all the officials of Seminole county, why they will have to accept the responsibility. It will mean ruin sure enough for the negro. When they find out they can kill and murder and run to a northern state and get protected by a nigger society, there will be more of it. Fear of death is the only thing that restrains this kind of a criminal. But it will make it very hard for one to get on his way up there if this requisition is not granted. As a matter of fact the hold-up of the thing will work against the nigger. Pernicious meddling by this nigger society and the apparent fear of the negro ballot by the officers of New Jersey has made a sentiment that did not exist. But we will say this much. The writer of this, knows this country and every man in Seminole county. We will bet any amount of money that we can take this nigger Parmore and walk all over Seminole county with him, unarmed, and the man would not be touched. This nigger society knows this and they know they are lying when they make the above statement. Criminals from the North come South very often and this thing will not stop with this Parmore matter. It seems that the nigger society is trying the case. The question of the nigger's guilt or innocence does not come into the matter at all. If the requisition is Not Granted what will New Jersey do with the nigger? Will she offer him a haven and protection from the consequence of his deed and at the same time close the gates of Georgia against them ever getting a man back from down here. Has this ever occurred to the man that are dillying with this case.

What will the future relations be between the two states? Only a few days ago Governor Walker returned some criminals to the North. Suppose that he should retaliate? If Georgia and Georgia's sense of right is outraged by New Jersey can she with good taste object to a retaliation?

Now we want to take up the reference to Governor Dorsey and show the error of this nigger society statement. Hugh Dorsey thought that by that big stunt he was going to get a Federal Judgship. In his statement about the 138 cases he listed two from this county and no such men ever were in the county or ever in jails here. One claimed that he was held in jail for debts here and that he was tried and sentenced for debt and there was no such nigger and when this paper demanded more information. We could not get it from Hugh's gang. Later on Hugh ran for Senator and got about two counties. He was repudicated by his own people. Now a man name Wiliams was tried for a supposed killing of 13 negroes and when he came to trial said Williams was convicted, But With His Nigger Favorite Who Did All The Killing The negro testified that he had been doing the killing for 15 years. Now If a Nigger Can Be Hired To Kill His Kind for 15 years who is to blame for that? Certainly not the white folks of the state.

Further this nigger society says that niggers have been lynched in Georgia for stealing pigs. That is a dirty and contemptible lie told of course to prejudice the court. He knows that no such thing ever happened. He further tries to make it appear that 136 niggers had been lynched under Hugh Dorsey's charge. There was not a single one of those cases that this lame politician cited, killed. Never was a man so terribly beaten in this state as was this same Dorsey and today he is spoken of as the weakest official the state ever had.

Now the National Association for Advancement of Colored People says that it is law abiding but you never hear a single thing of their activity except in behalf of some nigger criminal. There may be a senator and congressman, a member here and there but our opinion is that it is a congressman or a senator that wants that nigger vote and a membership in the society is a political asset.

The folks here are not impatient as this bird seems to insinuate. This crime was committed months ago. We are not impatient with legal methods but we are sick of these meddlesome Matties that are playing hypocrite for hire in this game. We are sick of a nigger Association being Judge, Jury, Governor, and the only witnessess in this case. Shall this negro go unwhipped of Justice? Does the state of New Jersey want to hold this man man without r[illegible]ed to the interests of the state of Georgia? Will she make herself a haven for the worst type of negro criminals? Will she take this murderer to her bosom and let him sting them in the end? Will she say to Georgia, "Your Empire State of the South your Governor is not as worthy of belief as common negro lawyers that does not hesitate to lie when it will help shield a criminal" If that is what the people of New Jersey want and wish, they can have it. She is welcome to the scum of our negro population. She is welcome to the proud title of "Asylum for nigger murderers." So far as we are concerned we would not shed a tear did they keep Parmore and he follow the usual custom of his kind catch some fair daughter of Jersey in an unguarded moment and rob her of all that life holds dear and that courts and requisitions can not replace. It would be a just retribution and may it speed its coming. Then and not until then will these Jerseyites learn what it means and when they do they will be just as all of their kind are that come down here, the most merciless of the unmerciful. In this country a few years ago a man and his wife came from Connoticutt and made their home among us. Both of them came here filled with ideas that we mistreated the negro. His wife was a sweet women and thought that she was doing her duty to mix and mingle among this class of negros and on being warned that undue familiarity would get her into trouble, she befriended a certain nigger. One sweet day she drove to the village post office and on her way home this same nigger that she had helped, jumped from behind a tree, dragged her from the buggy out into the bushes, assaulted his benefactress. The fact that she was about to become a mother did not keep his hand from her tender throat. Her husband was distracted and did not know what to do. His southern neighbors blew the cow horn, sounded the alarm and got in the saddle. They followed the criminal through the swamps day and night and three days later they brought him before his victim who positively identified him. He was led from the room and the usual thing happened except the Northerner played the leading role. He left and went back to his home. His whole story was one of gratitude that his friends whom he thought barbarians helped him to get the man that took all from him, his wife was not hauled in that condition before a court room full of gaping strangers to be raped a second time and her poor baby held up to public inspection. This northern man was far more bitter than our folks. He hated all niggers, we hated only the one that despoiled his wife. There was never a Southerner that jumped to the saddle with the alacrity that this yankee did and he has not until yet asked what the nigger society thinks of his conduct. Yet resenting this thing as he did was only natural, it came home to him. It was his wife and not some other man's that was made the victim of a brute. Those men in Jersey who have not felt the sting of the nigger's grip on his wife's or daughter's throat can set off and talk about not granting requisitions because things like this have happened in the south. This yankee would have thought our folks were brutes indeed had we sat aside and laughed and poked fun at him who had be-

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tittled us as barbarians, and not helped him get the brute that did him so ill a wrong. Having been in the newspaper business in Georgia 25 years we make this statement again for the benefit of Jersey. There has been more negroes killed in the North for industrial competitio[illegible] whites than have ever been killed in this country for rape even. Shall we keep Jersey criminals here. Maybe we had better for they cannot get a just trial in a state that is lullwhipped by a society into a violation of all comity between the state. May Jersey take her pet nigger and elect him Governor, it would be fitting indeed They are perfectly welcome to him and his black brood. When they learn more they will marvel at our patience indeed.

Bainbridge Georgia Post Jan 17, 1925

OUTLINE COLLEGE PLAN FOR FUSING OF ALL RACES

Beloit Professor Believes Courses For Foreign Students Here, With Co-operative and Scientific Study of Racial Problems, Would Aid World Peace.

A RECENT news dispatch from Beloit, Wis., said that George L. Collie, Dean of Men, of Beloit College had a plan for bringing racial groups together in an American college to study race problems. In answer to a request Professor Collie has outlined his plan in detail; at the same time he points out that his proposal has not been accepted either by the Faculty or the Trustees of Beloit College.

By GEORGE L. COLLIE,
Dean of Men, Beloit College.

THE proposal to enlist Beloit College in helping to settle racial problems would be carried out somewhat as follows:

An attempt would be made to induce young men and women who have had college preparation in their native land, who speak and understand English with fair ease and who are desirous of higher education, to come to Beloit College. In some of the more backward regions their attendance might be secured through mission boards in the more advanced countries through consular agents or the ordinary methods of advertising. Representatives from as many nationalities as possible would be sought, but only a few from each nationality would be accepted. No preponderance of any one group would be desirable.

3-2-24

No marked change in the college curriculum would be made for this foreign element. They would be given the ordinary American college education, except that in the last two years courses would be established which would lay stress upon problems connected with race and race relationships. Seminars would be held which would be attended by the various racial elements in the college, including the Americans.

These seminars would be one of the central features of the proposed plan, for here the representatives of the varied nationalities would have a voice and they could give expression to their national hopes and desires. Here various plans of cooperation could be discussed and their validity and usefulness determined. These discussions would furnish the raw material for plans for better racial understanding. These seminars would need to be under the direction of trained anthropologists and other experts who know the problems concerned and who would be able to guide what might well be turbulent and violent discussion into useful channels.

In our colleges there is a great need to know the viewpoint of other races, of other peoples at first hand. One of the best sources of such knowledge would be the youths of each nationality. Their opinions might lack maturity of thought often, but there would be compensation in the spontaneity, courage and frankness of their opinions. The clash of youth with youth would open up new points of consideration and would help to shake each one out of his preconceived opinions and his more or less provincial views.

Would Remove Ignorance.

The proposed courses, on the races, to be given by experts in the form of lectures and class exercises, would be another necessary adjunct of the plan. Each nation needs to know the contribution of other peoples in the form of literature, art, science and general culture. The general plan also involves the gathering of collections which shall illustrate the culture of the groups represented.

Already the college has a fine collection in the Logan Museum of the American Indian which well illustrates the culture of the native American. This would be supplemented by collections illustrating the culture, at least, of the great Ethnic stocks. A study of these collections would reveal in a measure what these peoples had accomplished and would help to remove some of the crass ignorance and lack of appreciation of other races which characterizes many American students at the present day. The whole idea of the plan is for the representatives of the different races to study each other at first hand in order that they may appreciate each other and come to know each other in non-prejudiced ways.

Since one great aim of the school would be to secure these racial understandings the courses suggested above would be required, but not beyond ten or twelve hours, probably.

Another item in the general plan of utmost importance is to devise means of orienting the foreign students with our American life, of making them feel at home in our midst, to make them understand that we do not regard them as aliens, but as human beings, members of human society.

For several years there have been quite a number of foreign students at Beloit, especially Chinese and Japanese. These students have pursued their studies and then have gone their way. Little attention has been paid to them, no effort to find out about their racial background and their particular attitudes toward life. For the most part these students have acquitted themselves well, but they have been lonely figures in the college life, without influence and receiving little attention or human companionship from their American fellows.

Such conditions ought not to obtain in our collges and one great end of this proposed plan is to take these foreign students into closer fellowship and to make them feel the warmth and sincerity of the college life. This is more possible probably in the smaller colleges than in the large universities, where the foreign students may number hundreds, but where they are lost to view amid the thousands of American students. It is very essential that foreign students should feel that there is at least one American institution that is making a determined effort to understand them and to make them understood by others.

In trying to bring about these closer relationships, in trying to offer social attentions to these students, serious difficulties are bound to arise. The social relationships between the different races arouse grave doubts in the minds of the best-intentioned people, including college Faculties. The great possibilities that lie in the train of securing these better racial relationships would be thrown aside by some of my colleagues because the social questions involved are in their view insurmountable. They tell me the young women will not want to meet some of these alien element- socially and therefore inequality of treatment and resulting bitterness of feeling is bound to arise.

This is all unquestionably true and the writer is the last person in the world to ignore or oppose common public sentiment on the social relationships that should exist between different races. The plan would involve this much, however, namely, the erection of a college commons where all students would eat together, and it would involve the erection of a Beloit union where all students could go and meet each other and where they would have the right to do so.

The question immediately arises: Would American students go to such a place and meet foreigners and alien races on terms of equality? The answer would be, probably, not without direction, not without urging. The plan involves the appointment of a dean of foreign students who is expected to organize the American students who are willing to enter into the plan, and secure their cooperation in giving the aliens suitable attention and proper treatment. There is a great democracy in the realm of scholars, and no one, whatever be his lineage or color, should be ignored in that realm, provided he proved himself to be worthy as a gentleman and scholar.

The writer's experience as dean has been that American students are most cordial and kindly in their attitude toward colored students, toward Chinese, Japanese, Filipinos, provided their attention is called to the desirability of showing these attentions. The apparent indifference and heartlessness of American students to their alien companions is largely a matter of thoughtlessness, not willful prejudice nor dislike.

The whole plan involves creating a feeling of friendliness, of cooperation between all types of students in order that racial differences, racial problems may be considered in a spirit of mutual respect and good-will. What the writer would hope to accomplish would be this: "Beloit College, a friendly college to all tribes and peoples." None shall be turned away from her doors who come as scholars, as seekers after truth.

An Illustrative Incident.

The plan will not work successfully if tried on too large a scale at the outset. It must be worked out gradually and with few numbers at first. By a process of evolution, by methods of trial and error, the best methods of handling the whole situation would be secured gradually. The plan calls for a large outlay ultimately in dormitories and in other necessary buildings. It will be necessary also to secure scholarships for worthy foreign students who are not able to finance themselves, but who would well repay the cost of their education by becoming trained leaders in their several lands.

There is nothing new nor revolutionary in the scheme. It involves relatively small changes; more particularly a change of attitude on the part of the college. The writer is no believer in miscegenation. There is no proof that it is wise for the fundamental ethnic groups to commingle their blood. This fact, however, does not and ought not to preclude the meeting of these stocks

on common ground. It ought not to shut out a discussion of what we all can do together for our common good and especially for our common peace.

Forums must be provided where these common ends may be reached. Where better than in American colleges?

The writer is a Rotarian. Recently he went to the weekly lunch of the Rotary Club. Six sat at each table. The meat course was turkey. It was all carved and pieces enough for each were on a common platter. The platter went its rounds. When it reached the end of the small table, a new member there helped himself to all the choicer pieces. When it reached the rest of us, nothing but bony pieces were left. At the close of the meal I noticed that the man at the head of the table had a large portion on his plate, which he could not possibly eat, while the rest of us went without. No comments were made, none were necessary.

This is a parable—America sits at the head of the table, her plate filled to overflowing with all the choice things of earth, riches, goods, educational advantages. Is it her plan to keep it all and let others go without?

The answer lies in the future, but Beloit would wish to be one at least who would share the feast with the less fortunate of earth and thus anticipate that which it is hoped America will do for all mankind, sometime. To organize even a feeble movement toward this sharing is the desire of the writer. Can any follower of our common master forget his words—"Inasmuch as ye did it unto one of these my brethren, even these least, ye did it unto me."

The Emancipator Of the White Man

THE anniversary of the birthday of Abraham Lincoln must necessarily call this nation passed during the early sixties to mind the supreme struggle through which of the last century when "the rail splitter" was guiding the destinies of this nation. The "Great Emancipator," he is called for having set the black man free; but paradoxical as it may seem, his greatest achievement, no doubt, was the freeing of the white man of the South—freeing him by taking his slaves from him so that he would have to go to work.

This may seem strange to some on first thought. But is it not through effort that ma naccomplishes, that man realizes his full powers and really comes into his own?

Following the war, England resorted to a system of financial aid to the unemployed, which has recently brought forth this comment from Sir Arthur Balfour: "Our system has put a premium on pauperism. Men have got out of the habit of working. It was supposed to give them something for nothing, but instead it robbed them of their souls. It did more to debase English character thany anything I know of in history."

"Wherever men get something for nothing, as they think, they are paying the biggest price possible for it, for they are giving their souls for the things which they think they are getting for nothing," says the Manufacturers Record.

History tells us that the inhabitants of the South Sea Islands in the tropical regions have to exert less energy to make a living than any other people on the globe and accordingly have advanced less rapidly in civilization than any other people. They can live off the tropical fruits, herbs and roots throughout the year, and these require no cultivation or attention. Someone has said that the inhabitants can lie in a hammock in the shade of a tree and dig poeatoes with their toes while they pull bananas off the trees with their hands. Yet these people, who have so much leisure, have done less to advance in the scale of civilization than any other people in the world.

What conclusion must one necessarily draw from these facts? Too much leisure certainly is not good for an individual or a people. It breeds discontent. It rots civilization at the core. It destroys the soul of a nation.

Rome counted her wealth in terms of the slaves one of her citizens owned. Yet in this seeming source of power and strength lay her downfall.

Had slavery continued to exist in the South, this part of the country would have been the loser by it. It was through the emancipation of the black man that the Southern white man was set free. His latent possibilities were permitted to come to their full fruition by reason of his having to rely on himself. It is only through effort that worth while things are accomplished. As the world now sees, not the least of Lincoln's greatness lies in his emancipation of the white man of the South.

The proposed legislation is the outcome of the strong feeling which exists in the United States to-day in favour of preserving the country as a Nordic nation. A majority of the voters do not desire henceforth an annual influx of vast numbers of non-assimilable aliens from Southern Europe. The new law will discriminate against Southern European Catholics and Jews, although this discrimination is not publicly avowed. This legislation is the result of the great campaign which is being carried on by the Ku Klux Klan in all parts of the country and which aims at keeping America a hundred per cent. American and predominantly non-Catholic. Onlookers in Europe are apt to underestimate the strength of the militant Protestantism of the majority of the American people.

The Blindness of Prejudice.

Love may be blind, but not even love so blinds the minds of men as does prejudice. The root meaning of the word is to pre-judge, that is to reach a judgment without sufficient evidence. That is bad enough, but prejudice is even worse. It is a kind of mental bias which leads one always and inevitably to take one side of a question without the slightest regard to any evidence at all—a mental attitud which is not affected by facts but only by one's wishes. The result is absolute blindness to evidence. One cannot see, or will not see, anything except what he wants to see. The physically blind can be taught to read with their finger tips, but the mentally blind man cannot be taught at all. His mind is not merely closed but hermetically sealed. No blindness is quite so complete as the blindness of prejudice.

Race Problem — 1924.
United States.

NEW YORK TIMES
Dec. 3, 1924

Text of President Coolidge's Message to Congress

WASHINGTON, Dec. 3.—President Coolidge's message to Congress today was as follows:

The present state of the Union, upon which it is customary for the President to report to Congress under the provisions of the Constitution, is such that it may be regarded with encouragement and satisfaction by every American. Our country is almost unique in its ability to discharge fully and promptly all its obligations at home and abroad, and provide for all its inhabitants an increase in material resources, in intellectual vigor and in moral power. The nation holds a position unsurpassed in all former human experience.

This does not mean that we do not have any problems. It is elementary that the increasing breadth of our experience necessarily increases the problems of our national life. But it does mean that if we will but apply ourselves industriously and honestly, we have ample powers with which to meet our problems and provide for their speedy solution.

I do not profess that we can secure an era of perfection in human existance, but we can provide an era of peace and prosperity, attended with freedom and justice and made more and more satisfying by the ministrations of the charities and humanities of life.

Our domestic problems are for the most part economic. We have our enormous debt to pay, and we are paying it. We have the high cost of government to diminish, and we are diminishing it. We have a heavy burden of taxation to reduce, and we are reducing it.

But while remarkable progress has been made in these directions, the work is yet far from accomplished. We still owe over $21,000,000,000, the cost of the National Government is still about $3,500,000,000, and the national taxes still amount to about $27 for each one of our inhabitants. There yet exists this enormous field for the application of economy.

In my opinion the Government can do more to remedy the economic ills of the people by a system of rigid economy in public expenditure than can be accomplished through any other action. The costs of our national and local Governments combined now stand at a sum close to $100 for each inhabitant of the land. A little less than one-third of this is represented by national expenditure, and a little more than two-thirds by local expenditure.

It is an ominous fact that only the National Government is reducing its debt. Others are increasing theirs at about $1,000,000,000 each year. The depression that overtook business, the disaster experienced in agriculture, the lack of employment and the terrific shrinkage in all values which our country experienced in a most acute form in 1920, resulted in no small measure from the prohibitive taxes which were then levied on all productive effort.

The establishment of a system of drastic economy in public expenditure, which has enabled us to pay off about one-fifth of the national debt since 1919, and almost cut in two the national tax burden since 1921, has been one of the main causes in re-establishing a prosperity which has come to include within its benefits almost every one of our inhabitants. Economy reaches everywhere. It carries a blessing to everybody.

The fallacy of the claim that the costs of government are borne by the rich and those who make a direct contribution to the National Treasury cannot be too often exposed. No system has been devised, I do not think any system could be devised, under which any person living in this country could escape being affected by the cost of our government.

It has a direct effect both upon the rate and the purchasing power of wages. It is felt in the price of those prime necessities of existence, food, clothing, fuel and shelter. It would appear to be elementary that the more the Government expends the more it must require every producer to contribute out of his production to the public treasury, and the less he will have for his own benefit.

The continuing costs of public administration can be met in only one way—by the work of the people. The higher they become, the more the people must work for the Government. The less they are, the more the people can work for themselves.

The present estimated margin between public receipts and expenditures for this fiscal year is very small. Perhaps the most important work that this session of the Congress can do is to continue a policy of economy and further reduce the cost of government, in order that we may have a reduction of taxes for the next fiscal year.

Nothing is more likely to produce that public confidence which is the forerunner and the mainstay of prosperity, encourage and enlarge business opportunity with ample opportunity for employment at good wages, provide a larger market for agricultural products and put our country in a stronger position to be able to meet the world competition in trade than a continuing policy of economy.

Of course, necessary costs must be met, proper functions of the Government performed and constant investments for capital account and reproductive effort must be carried on by our various departments. But the people must know that their Government is placing upon them no unnecessary burden.

TAXES.

Every one desires a reduction of taxes, and there is a great preponderance of sentiment in favor of taxation reform. When I approved the present tax law, I stated publicly that I did so in spite of certain provisions which I believed unwise and harmful. One of the most glaring of these was the making public of the amounts assessed against different income-tax payers. Although that damage has now been done, I believe its continuation to be detrimental to the public welfare and bound to decrease public revenues, so that it ought to be repealed.

Anybody can reduce taxes, but it is not so easy to stand in the gap and resist the passage of increasing appropriation bills which would make tax reduction impossible. It will be very easy to measure the strength of the attachment to reduced taxation by the power with which increased appropriations are resisted. If at the close of the present session the Congress has kept within the budget which I propose to present, it will then be possible to have a moderate amount of tax reduction and all the tax reform that the Congress may wish for during the next fiscal year.

The country is now feeling the direct stimulus which came from the passage of the last revenue bill, and under the assurance of a reasonable system of taxation there is every prospect of an era of prosperity of unprecedented proportions. But it would be idle to expect any such results unless business can continue free from excess profits taxation and be accorded a system of surtaxes at rates which have for their object not the punishment of success or the discouragement of business, but the production of the greatest amount of revenue from large incomes.

I am convinced that the larger incomes of the country would actually yield more revenue to the Government if the basis of taxation were scientifically revised downward. Moreover, the effect of the present method of this taxation is to increase the cost of interest on productive enterprise and to increase the burden of rent. It is altogether likely that such reduction would so encourage and stimulate investment that it would firmly establish our country in the economic leadership of the world.

WATERWAYS.

Meantime our internal development should go on. Provision should be made for flood control of such rivers as the Mississippi and the Colorado, and for the opening up of our inland waterways to commerce. Consideration is due to the project of better navigation from the Great Lakes to the Gulf. Every effort is being made to promote an agreement with Canada to build the St. Lawrence waterway.

There are pending before the Congress bills for further development of the Mississippi Basin, for the taking over the Cape Cod Canal in accordance with a moral obligation which seems to have been incurred during the war, and for the improvement of harbors on both the Pacific and the Atlantic Coasts. While this last should be divested of some of its projects and we must proceed slowly, these bills in general have my appro[illegible] works are productive of wealth and in the long run tend to a reduction of the tax burden.

RECLAMATION.

Our country has a well-defined policy of reclamation established under statutory authority. This policy should be continued and made a self-sustaining activity administered in a manner that will meet local requirements, and bring our arid lands into a profitable state of cultivation as fast as there is a market for their products.

Legislation is pending based on the report of the Fact-Finding Commission for the proper relief of those needing extension of time in which to meet their payments on irrigated land, and for additional amendments and reforms of our reclamation laws, which are all exceedingly important and should be enacted at once.

AGRICULTURE.

No more important development has taken place in the last year than the beginning of a restoration of agriculture to a prosperous condition. We must permit no division of classes in this country, with one occupation striving to secure advantage over another. Each must proceed under open opportunities and with a fair prospect of economic equility.

The Government cannot successfully insure prosperity or fix prices by legislative fiat. Every business has its risk and its times of depression. It is well known that in the long run there will be a more even prosperity and a more satisfactory range of prices under the natural working out of economic laws than when the Government undertakes the artificial support of markets and industries.

Still we can so order our affairs, so protect our own people from foreign competition, so arrange our national finances, so administer our monetary system, so provide for the extension of credits, so improve methods of distribution, as to provide a better working machinery for the transaction of the business of the nation with the least possible friction and loss. The Government has been constantly increasing its efforts in these directions for the relief and permanent establishment of agriculture on a sound and equal basis with other business.

It is estimated that the value of the crops for this harvest year may reach $13,000,000,000, which is an increase of over $3,000,000,000 in three years. It compares with $7,100,000,000 in 1913, and if we make deduction from the figures of 1924 for the comparatively decreased value of the dollar, the yield this year still exceeds 1913 in purchasing power by over $1,000,000,000, and in this interval there [illegible] been no increase in the numbe[illegible] farmers.

Mostly by his own effort the farmer has decreased the cost of production. A marked increase in the price of his products and some decrease in the price of his supplies has brought him about to a parity with the rest of the nation.

The crop area of this season is estimated at 370,000,000 acres, which is a decline of 3,000,000 acres from last year, and 6,000,000 acres from 1919. This has been a normal and natural application of economic laws, which has placed agriculture on a foundation which is undeniably sound and beginning to be satisfactory.

A decrease in the world supply of wheat has resulted in a very large increase in the price of that commodity. The position of all agricultural products indicates a better balanced supply, but we cannot yet conclude that agriculture is recovered from the effects of the war period or that it is permanently on a prosperous basis.

The cattle industry has not yet recovered and in some sections has been suffering from dry weather. Every effort must be made, both by Government activity and by private agencies, to restore and maintain agriculture to a complete normal relationship with other industries.

It was on account of past depression, and in spite of present more encouraging conditions, that I have assembled an agricultural conference made up of those who are representative of this great industry in both its operating and economic sides. Every one knows that the great need of the farmer is markets. The country is not suffering on the side of production.

Almost the entire difficulty is on the side of distribution. This reaches back, of course, to unit costs and diversification and many allied subjects. It is exceedingly intricate, for our domestic and foreign trade, transportation and banking, and in fact our entire economic system, are closely related to it. In time for action at this session, I hope to report to the Congress such legislative remedies as the conference may recommend. An appropriation should be made to defray their necessary expenses.

MUSCLE SHOALS.

The production of nitrogen for plant food in peace and explosives in war is more and more important. It is one of the chief sustaining elements of life. It is estimated that soil exhaustion each year is represented by about 9,000,000 tons and replenishment by 5,450,000 tons. The deficit of 3,550,000 tons is reported to represent the impairment of 118,000,000 acres of farm lands each year.

To meet these necessities the Government has been developing a water power project at Muscle Shoals to be equipped to produce nitrogen for explosives and fertilizer. It is my opinion that the support of agriculture is the chief problem to consider in connection with this property. It could by no means supply the present needs for nitrogen, but it would help and its development would encourage bringing other water powers into like use.

Several offers have been made for the purchase of this property. Probably none of them represents final terms. Much costly experimentation is necessary to produce commercial nitrogen. For that reason it is a field better suited to private enterprise than to Government operation.

I should favor a sale of this property, or long-time lease, under rigid guarantees of commercial nitrogen production at reasonable prices for agricultural use. There would be a surplus of power for many years over any possibility of its application to a developing manufacture of nitrogen. It may be found advantageous to dispose of the right to surplus power. Special reservations as will allow gains in the production and application of nitrogen, with such reservations as will allow gradual withdrawal and application to the needs of agriculture should be made.

A sub-committee of the Committees on Agriculture should investigate this field and negotiate with prospective purchasers. If no advantageous offer can be made, the development should continue and the plant should be dedicated primarily to the production of materials for the fertilization of the soil.

RAILWAYS.

The railways during the past year have made still further progress in the cuperation from the war will[illegible]

Owing to the growth of our large cities and the increase in the volume of traffic forward-bound freight, the ability expeditiously to handle the traffic of the country. We have now passed through great increase in the volume of traffic in several periods of peak traffic without particularly in perishables, the problem of car shortages which so frequently in the past have brought havoc to our cities and industries.

The condition of many of our great freight terminals is still one of difficulty and results in imposing large sized the necessity for further legislation with a view to expediting the consolidation of our railways into larger systems. The principle of Government ownership and operation of railways is not only difficult of solution but in some cases not wholly solvable by railway action alone.

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United States.

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NEW YORK TIMES, DEC. 3, 1924

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I do not profess that we can secure an era of perfection in human existence, but we can provide an era of peace and prosperity, attended with freedom and justice and made more and more satisfying by the ministrations of the charities and humanities of life.

Our domestic problems are for the most part economic. We have our enormous debt to pay, and we are paying it. We have the high cost of government to diminish, and we are diminishing it. We have a heavy burden of taxation to reduce, and we are reducing it.

But while remarkable progress has been made in these directions, the work is yet far from accomplished. We still owe over $21,000,000,000, the cost of the National Government is still about $3,500,000,000, and the national taxes still amount to about $27 for each one of our inhabitants. There yet exists this enormous field for the application of economy.

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Owing to the congestion of our large cities and the growth of traffic in the volume of traffic increase in the volume of traffic, the problem is not only difficult of solution but in some cases not wholly solvable by railway action alone.

RAILWAYS.

The railways during the past year have made still further progress in freight, and on the railways for our systems. The principle of Government ownership and operation from the war with emphasized the necessity for further legislation with a view to expediting the conveyance of our railways into larger units and results in imposing large solidation of our railways into larger units on the public for inward-bound freight, and on the railways for outbound freight, and on the railways for our systems. The principle of Government

control of rates and profits, now thoroughly imbedded in our governmental attitude toward natural monopolies such as the railways, at once eliminates the need of competition by small units as a method of rate adjustment. Competition must be preserved as a stimulus to service, but this will exist and can be increased under enlarged systems.

Consequently, the consolidation of the railways into larger units for the purpose of securing the substantial values to the the public which will come from larger operation has been the logical conclusion of Congress in its previous enactments, and is also supported by the best opinion in the country. Such consolidation will assure not only a greater element of competition as to service, but it will afford economy in operation, greater stability in railway earnings and more economical financing.

It opens large possibilities of better equalization of rates between different classes of traffic so as to relieve undue burdens upon agricultural products and raw materials generally, which are now not possible without ruin to small units owing to the lack of diversity of traffic. It would also tend to equalize earnings in such fashion as to reduce the importance of Section 15A, at which criticism, often misapplied, has been directed. A smaller number of units would offer less difficulties in labor adjustments and would contribute much to the solution of terminal difficulties.

The consolidations need to be carried out with due regard to public interest and to the rights and established life of various communities in our country. It does not seem to me necessary that we endeavor to anticipate any final plan or adhere to any artificial and unchangeable project which shall stipulate a fixed number of systems, but rather we ought to approach the problem with such a latitude of action that it can be worked out step by step in accordance with a comprehensive consideration of public interest. Whether the number of ultimate systems shall be more or less seems to me can only be determined by time and actual experience in the development of such consolidations.

Those portions of the present law contemplating consolidations are not sufficiently effective in producing expeditious action and need amplification of the authority of the Interstate Commerce Commission, particularly in affording a period of voluntary proposals to the commission and in supplying Government pressure to secure action after the expiration of such a period.

There are other proposals before Congress for amending the Transportation act. One of these contemplates a revision of the method of valuation for rate-making purposes, to be followed by a renewed valuation of the railways. The valuations instituted by the Interstate Commerce Commission ten years ago have not yet been completed. They have cost the Government an enormous sum, and they have imposed great expenditure upon the railways, most of which has in effect come out of the public in increased rates. This work should not be abandoned or supplanted until its results are known and can be considered.

Another matter before the Congress is legislation affecting the labor sections of the Transportation act. Much criticism has been directed at the workings of this section, and experience has shown that some useful amendment could be made to these provisions.

It would be helpful if a plan could be adopted which, while retaining the practice of systematic collective bargaining with conciliation and voluntary arbitration of labor differences, could also provide simplicity in relations and more direct local responsibility of employes and managers.

But such legislation will not meet the requirements of the situation, unless it recognizes the principle that the public has a right to the uninterrupted service of transportation, and therefore a right to be heard when there is danger that the nation may suffer great injury through the interruption of operations because of labor disputes. If these elements are not comprehended in proposed legislation, it would be better to gain further experience with the present organization for dealing with these questions before undertaking a change.

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It is my belief that action under this section should be suspended until the Congress can reconsider the entire question in the light of the experience that has been developed since its enactment.

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Nothing is so fundamental to the integrity of a republican form of government as honesty in all that relates to the conduct of elections. I am of the opinion that the national laws governing the choice of members of the Congress should be extended to include appropriate representation of the respective parties at the ballot box and equality of representation on the various registration boards, wherever they exist.

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It is also desirable that the Supreme Court should have power to improve and reform procedure in suits at law in the Federal courts through the adoption of appropriate rules. The Judiciary Committee of the Senate has reported favorably upon two bills providing for these reforms which should have the immediate favorable consideration of the Congress.

I further recommend that provision be made for the appointment of a commission, to consist of two or three members of the Federal judiciary and as many members of the bar, to examine the present criminal code of procedure and recommend to the Congress measures which may reform and expedite court procedure in the administration and enforcement of our criminal laws.

PRISON REFORM.

Pending before the Congress is a bill which has already passed one house providing for a reformatory to which could be committed first offenders and young men for the purpose of segregating them from contact with hardened criminals and providing them with special training, in order to re-establish in them the power to pursue a law-abiding existence in the social and economic life of the nation. This is a matter of so much importance as to warrant the early attention of the present session. Further provision should also be made, for a like reason, for a separate reformatory for women.

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During the last session of the Congress legislation was introduced looking to the payment of the remaining claims generally referred to as the French Spoliation Claims. The Congress has provided for the payment of many similar claims. Those that remain unpaid have been long pending. The beneficiaries thereunder have every reason to expect payment. These claims have been examined by the Court of Claims and their validity and amount determined. The United States ought to pay its debts. I recommend action by the Congress which will permit of the payment of these remaining claims.

THE WAGE EARNER.

Two very important policies have been adopted by this country which, while extending their benefits also in other directions, have been of the utmost importance to the wage earners. One of these is the protective tariff, which enables our people to live according to a better standard and receive a better rate of compensation than any people, any time, anywhere on earth, ever enjoyed. This saves the American market for the products of the American workmen.

The other is a policy of more recent origin and seeks to shield our wage earners from the disastrous competition of a great influx of foreign peoples. This has been done by the restrictive immigration law. This saves the American job for the American workmen.

I should like to see the administrative features of this law rendered a little more humane for the purpose of permitting those already here a greater latitude in securing admission of members of their own families. But I believe this law in principle is necessary and sound, and destined to increase greatly the public welfare. We must maintain our own economic position, we must defend our own national integrity.

It is gratifying to report that the progress of industry, the enormous increase in individual productivity through labor-saving devices, and the high rate of wages have all combined to furnish our people in general with such an abundance not only of the necessaries but of the conveniences of life that we are by a natural evolution solving our problems of economic and social justice.

THE NEGRO.

These developments have brought about a very remarkable improvement in the condition of the negro race. Gradually, but surely, with the almost universal sympathy of those among whom they live, the colored people are working out their own destiny. I firmly believe that is is better for all concerned that they should be cheerfully accorded their full constitutional rights, that they should be protected from all of those impositions to which, from their position, they naturally fall a prey, especially from the crime of lynching, and that they should receive every encouragement to become full partakers in all the blessings of our common American citizenship.

CIVIL SERVICE.

The merit system has long been recognized as the correct basis for employment in our civil service. I believe that first, second and third class postmasters, and without covering in the present membership the field force of prohibition enforcement, should be brought within the classified service by statute law. Otherwise the Executive order of our Administration is changed by the Executive order of another Administration, and little real progress is made. Whatever its defects, the merit system is certainly to be preferred to the spoils system.

DEPARTMENTAL REORGANIZATION.

One way to save public money would be to pass the pending bill for the reorganization of the various departments. This project has been pending for some time, and has had the most careful consideration of experts and the thorough study of a special Congressional committee. This legislation is vital as a companion piece to the budget law.

Legal authority for a thorough reorganization of the Federal structure with some latitude of action to the Executive in the rearrangement of secondary functions would make for continuing economy in the shift of Government activities which must follow every change in a developing country. Beyond this many of the independent agencies of the Government must be placed under responsible Cabinet officials, if we are to have safeguards of efficiency, economy and probity.

ARMY AND NAVY.

Little has developed in relation to our national defense which needs special attention. Progress is constantly being made in air navigation and requires encouragement and development. Army aviators have made a successful trip around the world, for which I recommend suitable recognition through provisions for promotion, compensation and retirement. Under the direction of the navy a new Zeppelin has been successfully brought from Europe across the Atlantic to our own country.

Due to the efficient supervision of the Secretary of War the army of the United States has been organized with a small body of regulars and a moderate National Guard and reserve. The defense test of Sept. 12 demontrated the efficiency of the operating plans. These methods and operations are well worthy of Congressional support.

Under the limitation of armaments treaty a large saving in outlay and a considerable decrease in maintenance of the navy has been accomplished. We should maintain the policy of constantly working toward the full treaty strength of the navy. Careful investigation is being made in this department of the relative importance of aircraft, surface and submarine vessels, in order that we may not fail to take advantage of all modern improvements for our national defense.

A special commission also is investigating the problem of petroleum oil for the navy, considering the best policy to insure the future supply of fuel oil and prevent the threatened drainage of naval oil reserves. Legislative action is required to carry on experiments in oil shale reduction, as large deposits of this type have been set aside for the use of the navy.

We have been constantly besought to engage in competitive armaments. Frequent reports will reach us of the magnitude of the military equipment of other nations. We shall do well to be little impressed by such reports or such actions. Any nation undertaking to maintain a military establishment with aggressive and imperialistic designs will find itself severely handicapped in the economic development of the world.

I believe thoroughly in the army and navy, in adequate defense and preparation. But I am opposed to any policy of competition in building and maintaining land or sea armaments.

Our country has definitely relinquished the old standard of dealing with other countries by terror and force, and is definitely committed to the new standard of dealing with them through friendship and understanding. This new policy should be constantly kept in mind by the guiding forces of the army and navy, by the Congress and by the country at large. I believe it holds a promise of great benefit to humanity.

I shall resist any attempt to resort to the old methods and the old standards. I am especially solicitous that foreign nations should comprehend the candor and sincerity with which we have adopted this position. While we propose to maintain defensive and supplementary police forces by land and sea, and to train them through inspections and manoeuvres upon appropriate occasions in order to maintain their efficiency, I wish every other nation to understand that this does not express any unfriendliness or

through its officers the Legion will convey any hostile intent.

I want the armed forces of America present to the Congress numerous suggestions for legislation. They cover such a wide variety of subjects that it is impossible to discuss them within the scope of this message. With many of the proposals I join in hearty approval and commend them all to the careful, generous and humane consideration on the part of sympathetic investigation and consideration of the Congress.

FOREIGN RELATIONS.

At no period in the past twelve years have our foreign relations been in peril and the attitude of the Government toward them is not now so much of needed legislation as one of careful, generous and humane administration. It will ever be recognized as one of the first concerns of this message. With many of the proposals I join in hearty approval and commend them all to the careful consideration on the part of sympathetic investigation and consideration of the Congress.

VETERANS.

With the authorization for general hospitalization of the veterans of all wars provided during the present year, the care and treatment of those who have served their country in time of

control of rates and profits, now thoroughly imbedded in our governmental attitude toward natural monopolies such as the railways, at once eliminates the need of competition by small units as a method of rate adjustment. Competition must be preserved as a stimulus to service, but this will exist and can be increased under enlarged systems.

Consequently, the consolidation of the railways into larger units for the purpose of securing the substantial values to the the public which will come from larger operation has been the logical conclusion of Congress in its previous enactments, and is also supported by the best opinion in the country. Such consolidation will assure not only a greater element of competition as to service, but it will afford economy in operation, greater stability in railway earnings and more economical financing.

It opens large possibilities of better equalization of rates between different classes of traffic so as to relieve undue burdens upon agricultural products and raw materials generally, which are now not possible without ruin to small units owing to the lack of diversity of traffic. It would also tend to equalize earnings in such fashion as to reduce the importance of Section 15A, at which criticism, often misapplied, has been directed. A smaller number of units would offer less difficulties in labor adjustments and would contribute much to the solution of terminal difficulties.

The consolidations need to be carried out with due regard to public interest and to the rights and established life of various communities in our country. It does not seem to me necessary that we endeavor to anticipate any final plan or adhere to any artificial and unchangeable project which shall stipulate a fixed number of systems, but rather we ought to approach the problem with such a latitude of action that it can be worked out step by step in accordance with a comprehensive consideration of public interest. Whether the number of ultimate systems shall be more or less seems to me can only be determined by time and actual experience in the development of such consolidations.

Those portions of the present law contemplating consolidations are not sufficiently effective in producing expeditious action and need amplification of the authority of the Interstate Commerce Commission, particularly in affording a period of voluntary proposals to the commission and in supplying Government pressure to secure action after the expiration of such a period.

There are other proposals before Congress for amending the Transportation act. One of these contemplates a revision of the method of valuation for rate-making purposes, to be followed by a renewed valuation of the railways. The valuations instituted by the Interstate Commerce Commission ten years ago have not yet been completed. They have cost the Government an enormous sum, and they have imposed great expenditure upon the railways, most of which has in effect come out of the public in increased rates. This work should not be abandoned or supplanted until its results are known and can be considered.

Another matter before the Congress is legislation affecting the labor sections of the Transportation act. Much criticism has been directed at the workings of this section, and experience has shown that some useful amendment could be made to these provisions.

It would be helpful if a plan could be adopted which, while retaining the practice of systematic collective bargaining with conciliation and voluntary arbitration of labor differences, could also provide simplicity in relations and more direct local responsibility of employes and managers.

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I shall resist any attempt to resort to the old methods and the old standards, I am especially solicitous that our foreign relations shall be conducted with candor and sincerity with which we have adopted this position. While we propose to maintain police and supplementary police forces by land and sea, and to train them through inspections and manoeuvres upon appropriate occasions in order to maintain their efficiency, I wish every other nation to understand that this does not express any unfriendliness or

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I want the armed forces of America not as one of peoples not as friends, as the contribution which is made by this country to the maintenance of the peace and security of the world.

Race Problem - 1924 II.
United States.

New York City Times 3-4-24

such a satisfactory condition as they are at the present time. Our actions in the recent months have greatly strengthened the American policy of permanent peace with independence. The attitude which our Government took and maintained toward an adjustment of European reparations, by pointing out that it was not a political but a business problem, has demonstrated its wisdom by its actual results.

We desire to see Europe restored that it may resume its productivity in the increase of industry and its support in the advance of civilization. We look with great gratification at the hopeful prospect of recuperation in Europe through the Dawes plan.

Such assistance as can be given through the action of the public authorities and of our private citizens, through friendly counsel and cooperation and through economic and financial support, not for any warlike effort but for reproductive enterprise, not to provide means for unsound Government financing, but to estabiish sound business administration, should be unhesitatingly provided.

Ultimately nations, like individuals, cannot depend upon each other, but must depend upon themselves. Each one must work out its own salvation. We have every desire to help. But with all our resources we are powerless to save unless our efforts meet with a constructive response.

The situation in our own country and all over the world is one that can be improved only by hard work and self-denial. It is necessary to reduce expenditures, increase savings and liquidate debts. It is in this direction that there lies the greatest hope of domestic tranquillity and international peace.

Our own country ought to furnish the leading example in this effort. Our past adherence to this policy, our constant refusal to maintain a military establishment that could be thought to menace the security of others, our honorable dealings with other nations, whether great or small, has left us in the almost constant enjoyment of peace.

It is not necessary to stress the general desire of all the people of this country for the promotion of peace. It is the leading principle of all our foreign relations. We have on every occasion tried to cooperate to this end in all ways that were consistent with our proper independence and our traditional policies. It will be my constant effort to maintain these principles and to reinforce them by all appropriate agreements and treaties.

While we desire always to cooperate and to help, we are equally determined to be independent and free. Right and truth and justice and humanitarian efforts will have the moral support of this country all over the world. But we do not wish to become involved in the political controversies of others. Nor is the country disposed to become a member of the League of Nations or to assume the obligations imposed by its covenant.

INTERNATIONAL COURT.

America has been one of the foremost nations in advocating tribunals for the settlement of international disputes of a justiciable character. Our representatives took a leading part in those conferences which resulted in the establishment of The Hague Tribunal, and later in providing for a Permanent Court of International Justice.

I believe it would be for the advantage of this country and helpful to the stability of other nations for us to adhere to the protocol establishing that Court upon the conditions stated in the recommendation which is now before the Senate, and further that our country shall not be bound by advisory opinions which may be rendered by the Court upon questions which we have not voluntarily submitted for its judgment.

This Court would provide a practical and convenient tribunal before which we could go voluntarily, but to which we could not be summoned, for a determination of justiciable questions when they fail to be resolved by diplomatic negotiations.

DISARMAMENT CONFERENCE.

Many times I have expressed my desire to see the work of the Washington Conference for Limitation of Armament appropriately supplemented by further agreements for a further reduction and for the purpose of diminishing the menace and waste of the competition in preparing instruments of international war. It has been and is my expectation that we might hopefully approach other great powers for further conference on this subject as soon as the carrying out of the present reparation plan as the established and settled policy of Europe has created a favorable opportunity.

But on account of proposals which have already been made by other Governments for a European conference it will be necessary to wait to see what the outcome of their actions may be. I should not wish to propose or have representatives attend a conference which would contemplate commitments opposed to the freedom of action we desire to maintain unimpaired with respect to our purely domestic policies.

INTERNATIONAL LAW.

Our country should also support efforts which are being made toward the codification of international law. We can look more hopefully, in the first instance, for research and studies that are likely to be productive of results, to a cooperation among representatives of the bar and members of international law institutes and societies, than to a conference of those who are technically representative of their respective Governments, although when projects have been developed they must go to the Governments for their approval. These expert professional studies are going on in certain quarters and should have our constant encouragement and approval.

OUTLAW OF WAR.

Much interest has of late been manifested in this country in the discussion of various proposals to outlaw aggressive war. I look with great sympathy upon the examination of this subject. It is in harmony with the traditional policy of our country, which is against aggressive war and for the maintenance of permanent and honorable peace. While, as I have said, we must safeguard our liberty to deal according to our own judgment with our domestic policies, we cannot fail to view with sympathetic interest all progress to this desired end or carefully to study the measures that may be proposed to attain it.

LATIN AMERICA.

While we are desirous of promoting peace in every quarter of the globe, we have a special interest in the peace of this hemisphere. It is our constant desire that all causes of dispute in this area may be tranquilly and satisfactorily adjusted. Along with our desire for peace is the earnest hope for the increased prosperity of our sister republics of Latin America, and our constant purpose to promote cooperation with them which may be mutually beneficial and always inspired by the most cordial friendships.

FOREIGN DEBTS.

About $12,000,000,000 is due to our Government from abroad, mostly from European Governments. Great Britain, Finland, Hungary, Lithuania and Poland have negotiated settlements amounting close to $5,000,000,000. This represents the funding of over 42 per cent. of the debt since the creation of the special Foreign Debt Commission. As the life of this commission is about to expire, its term should be extended.

I am opposed to the cancellation of these debts, and believe it for the best welfare of the world that they should be liquidated and paid as fast as possible. I do not favor oppressive measures, but unless money that is borrowed is repaid, credit cannot be secured in time of necessity, and there exists besides a moral obligation which our country cannot ignore and no other country can evade. Terms and conditions may have to conform to differences in the financial abilities of the countries concerned, but the principle that each country should meet its obligation admits of no differences and is of universal application.

It is axiomatic that our country cannot stand still. It would seem to be perfectly plain from recent events that it is determined to go forward. But it wants no pretenses, it wants no vagaries. It is determined to advance in an orderly, sound and common-sense way. It does not propose to abandon the theory of the Declaration that the people have inalienable rights which no majority and no power of government can destroy.

It does not propose to abandon the practice of the Constitution that provides for the protection of these rights. It believes that within these limitations, which are imposed not by the fiat of man but by the law of the Creator, self-government is just and wise. It is convinced that it will be impossible for the people to provide their own Government unless they continue to own their own property.

These are the very foundations of America. On them has been erected a Government of freedom and equality, of justice and mercy, of education and charity. Living under it and supporting it, the people have come into great possessions of the material and spiritual sides of life. I want to continue in this direction. I know that the Congress shares with me that desire. I want our institutions to be more and more expressive of these principles.

I want the people of all the earth to see in the American flag the symbol of a Government which intends no oppression at home and no aggression abroad, which in the spirit of a common brotherhood provides assistance in time of distress.

Homo Africanus

By L. M. HUSSEY
From The American Mercury

Amsterdam News

It was in the year 1916, being then out of employment, that I was telegraphically summoned to New York by a naive gentleman who believed himself in need of a writing man. He was engaged in that profitable form of the Uplift known as the Drive; his immediate task was to raise, I forget how many millions, for a venerable and well-known Negro educational institution somewhere south of the Mason and Dixon line. After a brief chat I discovered that this commander-in-chief of the Drive wanted, not a stylist, as I then fancied myself to be, but a press-agent. However, it was no moment to quibble over words. I kept my eye upon the essential chance, which was an opportunity to line my empty pockets; the honorarium, it seemed, was generous, and within fifteen minutes I had taken the oath.

The Drive was conceived upon an ambitious scale. It was to take place, consecutively, in five large cities. The job assigned to me promised interest and instruction. I was to live for a number of weeks in each of the appointed cities, study the resident Ethiopians, and then recount, in the local press, such of their activities as might be favorable to the cause. In short, I was to be a subtle, opening wedge; I was to acquaint five uniformed publics of the black brother's high, deserving merits; I was to gild the tiger-lilies with discreet and delicate praise. Bidden at once to visit headquarters in Chicago, I journeyed thither and spent several weeks reading a collection of inspirational books and pamphlets upon the Negro problem. Fortified with these readings, and with the counsel of the commander-in-chief, I entrained for Cincinnati, the first of the five cities to be plowed.

Lest there be a misapprehension at the outset, let it be remembered that I was not employed to unearth the truth. My appointed task was to present a newspaper portrait of the Negro that should be favorable to him, and yet palatable to the Caucasian. Like all uplifters I was, for a price, enrolled as the servitor of a strict preconception. I understood clearly that my researches were to have no more relation to any inconvenient fundamental facts than the pulpit utterances of a Baptist ecclesiastic bent upon demonstrating that Charles Darwin was an igoramus and Ernst Haeckel an agent of the Kaiser. Thus understanding the task, nothing, it developed, could be easier than its accomplishment. Gathering formidable statistics in support of a preconception never demands anything more than a reasonable talent for industry. Exercising this talent, I called upon the mayor, the heads of the local social service bureaus, the real-estate operators, and the superintendents, work-managers, secretaries, vice-presidents and presidents of all the large factories employing Negro labor, and by copious quotations from their bland remarks was soon able to demonstrate in the Cincinnati press that the Aframerican was a willing worker, a deserving brother, honest, Christian, patriotic, humble and a credit to the town.

Meanwhile, although afloat like a bubble on all this sweet stuff, I could not keep down a certain insistent curiosity. It arose to trouble and perplex me. It harassed my conscience and kept me awake of nights. In the end, it is perhaps shameful to confess, I succumbed to it. That is to say, I set out de-

nbcrately to gather observations upon Homo africanus that could in no way be useful to the Drive, although I received and cashed a check from headquarters punctually every week.

II

Part of my official job was to obtain from colored preachers, editors, school teachers, tradesmen and other prominent Moors pious expressions of opinion upon the charitable Caucasian's efforts to make this vale of tears, as the black man passed through it, a less rigorous preparation for a glorious hereafter than it had been aforetime. The words of gratitude for which I sought were found. They reached me viva voce and by suave and eloquent gestures. Time and again, going forth from the presence of some dark clergyman and remembering freshly his mellifluous words, I was momentarily persuaded that the end of the so-called race-problem was at hand, that old prejudices were dissolving, that the Negro, albeit with suitable deference, was about to lie down with his white master in the manner of the apocalyptic lamb with the lion.

But always there went with this a subtle something, a vocal color, an insinuation of the gesturing hands, that somehow bade me pause. Was it possible, I asked myself, that the learned and pious blackamoors whom I made free to interview were not meeting me with perfect candor? What was the peculiar and elusive feeling of doubt that reasserted itself each time I confronted, in my official capacity, any one of these polite gentlemen? I call it a peculiar and elusive feeling. It was an echo of something that I had seen and understood before, but that was now, in this environment, nameless. It perplexed me. It was like a desired, illuminating word, forever on the tongue's tip and ceaselessly refusing to shape itself into clear, united syllables.

This haunting perplexity drifted like a wraith between me and the Ethiops when, on business of the Drive, I was called away for a week to a side-investigation in the region of Richmond, Virginia. Companioned by an affable Confederate friend, I was walking one morning down a serenely shaded street in Richmond when an aged Negro man, in the press of business, rounded the corner precipitately and nearly collided with both of us. He contrived, however, a hasty shuffle curbward, and began to murmur apologies like a litany, removing meanwhile his hat. My Confederate friend smiled genially.

"Good morning, Uncle Joe," he said. "That's all right. Never mind."

As we passed on, the old darkey still stood near the curb, smiling, bowing, gesturing.

"There," commented my friend, "is what we call a good nigger. You all don't know anything about that kind in the North. If a good nigger happens to come north you all don't know how to treat him."

His words entered my consciousness to be pondered later. They were not, at the moment, significant. At that instant the one significant thing was my consciousness of a revelation. The good nigger, with his hat off, was speaking with a subtle inflection I had heard before, moving his hands about in a way I had seen time and again. With a bit more emphasis, a bit more exaggeration, he was raising the same peculiar and elusive feeling that I had derived from every quashee I had interviewed during the Drive. What was the word it evoked? Where had I seen this same phenomenon of voice and gesture before, years before?

At last I knew! Where else, for the first time, but at the old Trocadero melodramas and burlesque shows, the fifteen-cent upper gallery matinees I attended as a schoolboy? Where else but at every theatre I had entered from those days to this moment of comprehension? The long-sought, elusive word spoke itself. These coons were—theatrical! They adopted, in their intercourse with me, with every white man, the voice and gesture familiar in all mimes. They were enacting, subtly, ineffably, very persuasively, a self-imposed role. They were playing a part in a comedy!

The fact of this universal histrionicism, so long observed and at the same time so long puzzling, became now as clear and indisputable as an Euclidean axiom. The fact, I say. It became glaringly apparent that every time I got within sniffing distance of a Moor he postured himself back of the footlights and began to perform. With his native mimetic talent this was as natural and easy to him as mendacity in an Armenian. But however clear the fact, its underlying cause and necessity were not at once obvious.

Turning over in my mind, during succeeding days, certain well-known fundamentals of biology that are as applicable to psychic as to physical phenomena, I began, in the pulpit phrase, to see the light. That is to say, I saw the Africano, back of the smoke-screen of his constitutional guarantees, all wispy and valueless, facing an elementary biologic necessity — the necessity of adapting himself to a harsh and often lethal environment. The meaning of all the suave vocal inflections and histrionic antics with which I had been favored was now revealed. These posturings of the mime in every tinted gentleman of my acquaintance, from the elegant pastor of the First (African) M. E. Church to the corner bootblack, were all mere manifestations of a simple defense mechanism. In other words, they were part of a biologic process that was as natural and native to a blackamoor outnumbered twenty to one as his green color is to a grasshopper or his hard shell to a lobster.

III

As a result of my researches I do not hesitate now to affirm that almost every black man on these shores maintains his place in the sun by this process of histrionic cajolery. In sheer self-protection he has made of himself a slick, slippery, deceptive fellow. On the one hand the object of half-affectionate derision, the butt of the immemorial watermelon and pork-chop jokes, the eternal clown, and on the other hand, in darker representations, the ceaseless, potential menace to every one-hundred-proof virgin south of Mason and Dixon's line, he is no more what he appears to be to the naive Caucasian eye than the girl three rows back in the chorus, exhibiting herself under half an inch of cinnabar, antimony and talc.

In those places where white prejudice bears most oppressively upon him his histrionicism becomes most active and apparent. Thus, the traditional coon is never more coonish than in the South. There, carrying his activities as a mime to their most persuasive pitch, he actually contrives, against the most inimical imaginable social conditions, to gain certain gratuities, considerations and benefits for himself that are seldom vouchsafed his northern brother. There is, indeed, much truth in the common assertion of Southerners that "the nigger is better off in the South." There is much truth in it—provided he is apt in playing his part. But let him, in an ill-advised moment, undertake to lay aside the mask, and the amiable Confederates are at him, as everyone knows, with all the familiar devices of lynch-law.

In spite of his assertions to the contrary, the Southerner knows less about the black man, understands him less, than anyone else on this planet. To the Confederate, he is either a clown, sometimes virtuous in the Uncle Tom fashion, or a sinister figure villainously bent upon wholesale felony. Having a certain weakness for the poetic aspect of all myths, I am loth to say this. I am further loth to say that my researches indicate that the white gentlemen of the South are in error in yet another of their cherished beliefs—that they know, very soundly and properly, how to handle the African, and that they are, out of their superior knowledge and better nature, kinder to him than the obtuse Yankees, and more generous. Nevertheless, having set out to tell the truth, I must affirm that all this appears to me as so much flubdub.

The superior favors and condescension allotted the "good nigger" of the Confederacy do not derive from the supereminent kindness of the southern gentleman's heart, nor from his better understanding of the blackamoor. They derive, instead, from the fact that the southern gentleman is the dupe of the good nigger's histrionic wiles. He is the victim of hundreds of thousands of black Salvinis, playing their parts naturally, almost instinctively, under the brutal urge of a mere biologic prompting, yet withal superlatively. What is, in plain words, the aim of this universal histrionicism? Its clear aim is to flatter the white man, to confirm him in a sense of preconceived superiority, to make it apparent that the black who confronts him, speaks to him, gesticulates before him, is docile, subservient and worshipful, and at the same time combines with these qualities the drolleries of Harlequin.

This is the "good nigger" of the South, the nigger who in acting his role plays expertly upon the fundamental vanities of the dominant race. It is also, albeit to a lesser degree, the nigger of higher latitudes. His clowning is the protective apparatus of an outnumbered race that might otherwise find the conditions of existence too harsh for survival. It is the frustrating, disarming mask worn by every Negro confronted by the white man. And, being virtually instinctive, it is highly effective.

Nevertheless, it sometimes fails, with dramatic consequences. It fails, at times, both North and South, because it is not possible to establish in the consciousness of men without any authentic merits a sense of perdurable and unassailable superiority. Even the ceaseless, adept and instinctive flattery of the Ethiopian will not bring such men to an enduring sense of elevation. They will on some dark, questioning night begin to doubt, to fear. They will observe, without finding or daring strict words for the observation, that their superiority results from the accidents of numbers and conventions—not from higher talents. Their fears will be no longer assuaged by the memory of the good nigger shuffling curbward with doffed hat. Subconsciously they will perceive that the black can get as much cotton or sugarbeets out of the soil of his farm as the white, that he has a disconcerting ability, not wholly explicable on the basis of his clownishness, to get superior laughs, tunes and jig-times out of life, that he can even pass through an educational mill and come forth with baccalaureate letters tagged to his name, and that, worse, he can make himself agreeable to traitorous white women.

Arrived at these intolerable facts, such a man is ready to run out and gather a mob. On his dark night of perturbing revelation he does so go out—and finds plenty of others in a psychic state similar to his own. Someone has been knocked in the head a day or two earlier, or some white woman stared at. Shorn of his sense of mastery, the hysterical overman feels his own skull in danger. He sees, abruptly, a horde of "good niggers" slipping off their masks, no longer paying tribute to his accidental eminence. And, forthwith, he and his brothers in hysteria bear down in overwhelming numbers upon the first isolated cabin at hand—and proceed to lynch a nigger.

(To Be Concluded Next Week.)

Race Problem 1924.
United States.

I

CHICAGO ILL. NEWS
JUNE 6, 1924

NEGRO SHOWS LITTLE SYMPATHY FOR REDS

Race Dissatisfied, but Looks Elsewhere than to Communism for Relief.

BY CARROLL BINDER.

The Negro is dissatisfied with his present position, but there is no indication that he sees deliverance either in revolutionary communism or in a return to his native Africa. That is the conclusion reached after an investigation of reports that communism was making headway among the Negroes.

Inquiry on the south side and among representative Negroes from every walk of life in communities scattered over the United States who have come to national meetings of the race such as the Sanhedrin which was held in Chicago some months ago and the quadrennial conference of the African Methodist Episcopal church, which met recently in Louisville shows:

Very little sympathy with radical ideas in economics, politics or religion.

Widespread dissatisfaction with the republican party, which has had the unfaltering allegiance of the race ever since the Negro's enfranchisement at the hands of the party and a growing determination to line up with whatever political group offered something more than promises to the race.

Universal feeling that the American Negro with all his alleged disabilities is, nevertheless, better off than the Negro population of any other country and indifference or hostility to the idea of returning to Africa.

Steady increase in economic power on the part of the race individually and collectively and faith in the efficacy of wealth as a weapon of advancement.

Agree on Conclusions.

Bishops, bankers, lawyers, doctors, editors, teachers, labor leaders, welfare workers, and business men contributed to this symposium. They differed on many points but agreed that as a race the Negro thought along the foregoing lines.

Communists, white and Negro, admit that at the present the Moscow teachings have few followers among the Negroes, but they voice the conviction that sentiment is veering in that direction. Russia understands and encourages the darker races and those peoples look to Moscow and communism for leadership and emancipation, say the communists.

Gordon W. Owen, 346 East 42d street, an active Negro communist, declares "class conscious Negro and white workers all over the United States are now joining hands and gathering their forces together to deal a death blow to capitalism."

"The Negro is 98 per cent proletarian," says Lovett Fort Whiteman, studious young Negro educated at the College of the City of New York who is one of the most active speakers and writers among the Negro communists, [illegible] his reasons for believing [illegible] will make headway among [illegible] "Our petty bourgeoisie is [illegible] but it has all the dispicable [illegible] the lower middle class of [illegible] race. It waxes rich on the [illegible] of the race. Negro [illegible] and bankers make money out [illegible] through charging exor[illegible] to their own people. They [illegible] music, white art, white [illegible] discourage all efforts of [illegible] to give expression to na[illegible]

Keeps "Life in Masses."

[illegible] great masses of our people [illegible] not by this imitation of the [illegible] in them that we place our hopes. We carry our message of [illegible] with the white workers and we get a hearing among the humbler people. The bishops and the rich clergy close the churches to us but the humbler clergy give us hospitality and our meetings are well attended. They are easily convinced that the solution of the Negro problem lies in the overthrow of the existing social order and its replacement by some form of collectivism."

Earlier efforts to convert the Negroes to radicalism failed, Whiteman says, because the agitators used alien methods. "We explain communism to our people in terms of lynching, segregation, jim crowing. We show that oppression comes from capitalists, be they white or black, rather than from one race to another."

Although the communist movement is but a few months old on the south side the workers' party already has a flourishing branch there, according to Whiteman. "Our branch has both white and black members, but the majority of the officers are Negroes." The African Blood Brotherhood, a Negro fraternal organization, while not committed to, is looked upon as sympathetic to the radical movement. The communist papers, which devote much space to the Negro problem, refer cordially to that organization and lately they have thrown bouquets at Marcus Garvey's United Negro Improvement association, which sponsored the ill-fated Black Star line to carry the Negroes back to Africa and whose head is now appealing from a conviction for using the mails to defraud.

Garvey Race Appeal Praised.

Garvey preaches a monarchism which is out of tune with communist doctrine and he denounces bolshevists in the most vigorous language, but Robert Minor, communist leader, pays homage to Garvey for "organizing nearly half a million active, dues-paying members on a basis of militant race-consciousness. Race-consciousness in a people just emerged from slavery is revolutionary. Such a phenomenon cannot occur without revolutionary effect no matter what its declaration of aims may be."

Garvey, in a recent interview, declared that "within the next twenty years there will be a great world upheaval. The white and darker races will clash and there will be a fight to the finish for supremacy. England and America will stand together, leading the white races. Japan will be forced to lead the darker races, with the support of India China and Russia. We of the Universal Negro Improvement association intend to be ready when the change comes."

There are more Garveyites than communists on the south side, but neither is numerous. Though the Negro press occasionally gives expression to what might be called "bolshevistic" sentiments it is difficult to find much response to these sentiments among the people. Negro fraternal organizations like the Royal Circle of the Friends of the World find it expedient to hold mass meetings denouncing radicalism, and Dr. R. A. Williams, supreme president of the order, says that "insidious forces are at work among our people," but when pressed for details all admit the radical movement is very much in its infancy.

Radical Program Turned Down.

Resolutions setting forth the views of the communist group were given short shrift at the meeting of the Negro Sanhedrin in Chicago last February. Workers' party and African Blood brotherhood delegates were greatly outnumbered by delegates of churches, lodges, professional and business organizations and other race groups, and their proposals for unionization of Negroes, recognition of Russia, public ownership and militant stand against segregation were overwhelmingly turned down. The delegates were prosperous citizens who wanted to adjust their grievances without disturbing the existing order. They expressed sympathy with darker peoples in other lands as well as with their kinsmen in Africa, but it was clear that none was disposed to leave his comfortable home for the rigors of pioneering in Africa a la Garvey.

Delegates to the African Methodist Episcopal church conference at Louisville, an equally representative group from all parts of the country, were hostile to unorthodox ideas in religion as well as in politics and in economics and it is clear that communism will have much difficulty in making headway among the people.

George R. Arthur, secretary of the Negro branch of the Y. M. C. A., who is in close touch with Negro youth, says he sees no sign of communism among his people. "There is much unrest and the Negro youth seems determined to win for himself everything that belongs to an American man, but they will get it along orderly and constitutional lines. They have worked hard to win the right to call this land their home and they have no intention of abandoning it for a strange and not too friendly land. They join eagerly in such moves as employe representation plans instituted by the packers, feeling that in cooperation between capital and labor is their hope."

Seek "Political Foresight."

That the Negro is tending to break away from his traditional allegiance, the republican party, is demonstrated by his action in New York city, where there is a huge Negro democratic vote, and by "independent" votes cast in Louisville and other cities, as well as by such declarations as the recent episcopal letter of the African church wherein the Negro voter was advised to exercise political foresight rather than sentiment in voting.

Steady increase in the number of banks, stores and other business enterprises conducted by Negroes and in the wealth of individual Negroes shows the extent to which the race has taken to heart the doctrine of its late leader, Booker T. Washington, to acquire wealth and all things would follow.

Considering Every Detail.

"Yes, dad, I know Harry doesn't amount to much. But his initials are the same as mine, so I won't need to change the monogram on my roadster. One must be practical, you know."—Judge.

The Negro Pro

(By President R. H. Holliday, of Oxford College, N. C.)

It is generally agreed by anthronologists and biologists that mankind constiutes one specie, developed from a single pre-human anthrapoid stock. From his original home in Asia he wandered into various climatic and geographical conditions with varied effect. The somadic changes which these geographical conditions produced persisted for such a long period of time that they became genetic in effect and hence were transmitted to the offspring. The negro sprung from the same original stock as did the four other races. The difference then in various racial characteristics is due in the main to environment. That branch of the human family known as the negro wandered into the tropics, Africa, where the heat of the sun was excessive, malaria was deadly, and active progressive endeavor was inimical to his survival.

In our study of the various races it is evident that physiography plays an exceptional part in the development of racial characteristics and possibilities. It is evident that the changes due to surroundings if persisted in long enough will become hereditary, therefore, it is apparent that his heredity not only effects the texture of the hair, color of the skin, and the shape of the head, but the thought, feelings and modes of conduct. The color of the negro's skin, the shape of his head, and his reproductive capacity are all the results of natural selection. Survival is a process of adaptation, hence the color of the negro's skin was developed by nature to counteract the actinic rays of the sun. The tropical climate of Africa did not encourage any particular activity, as his means of subsistence were practically supplied him by nature. The food necessary to hold body and soul together could be acquired with very little effort. In fact there was a greater probability of survival of those who were not energetic—to take life easy, to lie around in the shade and while away the time in a shiftless sort of way was an essential trait to existence. This forced inactivity and as nature practically set the table intellectual development was stultified. Initiative, inventiveness and skill were nonessentials. To survive, as a race it was necessary for them to reproduce very rapidly, hence, we are able to account for his strong sex proclivities and the abnormal development of this basic instinct.

The survival of the fittest is not always the most fit. The white man could not long survive the tropical heat, the assault of the mosquitoes and the deadly attack of Malaria of Africa in which the negro lives most comfortably. Development and struggle are hand maidens. To follow the lines of least resistance stultifies the best there is in the human race. For thousands of years the negro has existed under tropical conditions that impeded the evolutionary procees toward the higher stages of mankind. He evoluted, however, but not along the lines that the Englishman, the Frenchman, and the American did. His evolution was toward a more perfect adaptation to his tropical surroundings. Unmolested by outsiders, the Ethiopian would probably never have developed into a highly civilized race comparable to that of Europe or the United States. His intellect never would have been very highly developed, for a keen mental acumen was not essental to his sustenance.

Natural selection is no longer a theory. It is an established fact, just as much so as artificial selection. Natural selection is slow, while artificial selection usually works very rapidly, doing in two or three generations what it would take nature several hundred years to do. Those best suited to survive will survive. Nature prepared the negro just as it did the other branches of the human family—just as it did the various species of the lower animals and plants of the vegetable kingdom.

The laws of nature operate with telling effect upon all of its creatures and only the creatures that possess the capability to conform can stand the strains of time. Many species of animals that thrived in different geological ages are now extinct. These animals did not possess the innate qualities necessary to adaptation dur-

ng the rapid geographical changes in the early stages of our history. Others, although their habits, size and other characteristics were not such that would enable them to live under the prevailing changes were more elastic and better suited to a more or less rapid change and the fundamental requisites were reflected in their offspring, and we have animals today whose ancestors first left their imprint upon the sands of time, in geological remains, thousands of years ago.

We find in some of the earliest geological ages remains of animals which left no descendents, that is, there is no living animal within the scope of our knowledge whose pedigree can be traced back to these creatures. These animals and their offspring were unable to survive nature's changes—nature made a demand upon them which they could

blem

not meet. In later geological periods which dates back several hundred thousands of years, we find remains of animals whose descendents are represented in many animal groups of today. This is a wonderful illustration of adaptation. The cat, panther, and tiger bear very little resemblance to each other in many respects, yet they belong to the same family. They are descendents of a common ancestor. The different species of chickens hardly indicate that they are sprung from the little marsh hen. Through natural and artificial selection we have the many different species that are so common today.

These different branches of the cat family, for instance, and the same rules apply to all other of God's creatures, wandering into different environment, which environment produced the consequent changes should they survive. The cat which is now domesticated, found itself in surroundings which called for smallness of statue long before he was domesticated. Cunningness, softness of tread, fleetness of foot and alacrity in climbing were essential traits to secure food as well as to evade the enemy. The tiger and the panther and other branches of the cat family found themselves in entirely different environment, consequently in statue and in many of their habits they are very dissimilar to their brother—the domesticated cat.

Take for instance the rabbit, with his brown coat which almost conceals him from the eye, especially in the fall when the earth has on its autumn coat. This brown coat of the rabbit serves as a shield to protect him from the deadly aim of the hunter or animal of prey. His brother, however, in the more frigid zone where snow is perpetual, has a snow white coat. The little brown coated bunny of the temperate zone would not long survive in the land of perpetual snow for the contrast would be so great that his conspicuousness would make him an easy prey.

These few illustrations will serve to demonstrate the fact that nature makes certain demands upon its creatures which must be conformed to, and these rules not only operate on vegetables and animals but upon man as well. Although nature is rigid in her demands, she is missionary in spirit, building around the most vital organs of her creatures a sort of bulwark.

These illustrations indicate the rigid rules of nature that the various branches of the human family had to conform to when they wandered away from their original birth place. They were born into surroundings which they could not alter, but for which they had been prepared long before birth, as the essential traits of adaptation are inherited. When they left their original homes seeking new environment these qualities were put to a severe test for radical modifications were requisite. The different temperaments, and other traits shown by the races are the traits that nature demanded of them. This accounts for the difference between the English, Chinese, and negro.

The predominant characteristics of the negro race are characteristics which he—the negro of today—did not cultivate and for which he cannot be held responsible. He inherited them. Human nature cannot be changed over night, nor in several generations. Human nature as such has not been changed one iota in the last thirty thousand years, and inherited racial quality cannot be effaced from the depths of his biological fabrication. It can be repressed, however, there to lie dormant to some extent. The negro has been with us three hundred years and the unadulterated members of the race still show marks of the jungles, and yet he lives in the presence of the highest civilization known to man. He is still an imitator, depending upon some one else to do his thinking. He lacks initiative. He is unskilled and uneducated. His assimilative capacity is not very great. He lacks a hereditary background. Although he is in the presence of the acme of civilization, he has not the thousands of years of struggle, achievement and culture behind him that the white race has. He is exposed to civilization as old as the hills while he is yet but a babe in the scale of evolutionary progress. Its intricate maze is too complex for his rudimentary mind.

The negro race must pay the price for his civilization, even though it is handed to him on a platter ready made. Hundreds of battles were fought on various fields of battle—the bower of the race was sacrificed many times o'er for this culture to which he is being daily exposed, however cruel and heartless it may appear to him.

Japan, when Peary literally forced her to open her doors, was regarded as a dark nation. It was a race about which he knew practically nothing. Since 1853 Japan has become one of the leading nations of the world. She opened her doors whole-heartedly and absorbed like a sponge what the leading nations of the world had to offer. She sent her young men into all the leading nations, there to study in their colleges and universities—study their government and garner ideals from whatever source possible with the view of applying them to home conditions and they did it with amazing success. Japan was a sleeping nation until 1853 but they were sleeping upon one of the oldest cultures in the world. Japan had a culture that had served its day but it was truly a culture, rich in literature and tradition.

The negro did not have a culture—not even a language. The Anglo-Saxon did not have a foundation upon which to erect its superstructure. Civilization is a growth — a growth arrived at only through the orderly processes of evolution.

The negro problem will solve itself in time just as all the other complicated social, industrial, and political questions solve themselves. No amount of law will change the relationship existing between the white and and the negro. Much has been written concerning lynching and the disfranchising of the negro in the south. There was recently passed in the lower house an anti-lynching law making lynching a matter of federal concern rather than of state. No decent American citizen condones lawlessness and certainly every law abiding citizen looks on mob rule with disfavor, or an impassioned mob taking the life of a human being. This anti-lynching law was bitterly assailed by the southern Democrats for two main reasons: First, it was denying the state one of their constitutional rights, as this sort of crime rightly and justly falls within the province of the state. The anti-lynching law, if passed, will defeat one of the fundamental principles upon which our government was founded—local self government and self rights. Second, its primary motive was political. It was introduced and fostered by the Republican party and was a bid of course for the negro vote. No doubt Senator Fess of Ohio was speaking to his colored constituency in his most bitter tirades of the negro conditions in the south in his advocacy of this law. Any man who places Robert E. Lee in a catagory with Benedict Arnold does not deserve a serious consideration by the American public. It is unfortunate that any man, especially a member of the congress, should let his prejudice and personal bias and political aspirations so cloud his judgment of men and of affairs. The Republican party does not represent the only group of American people who is sympathetic with human conditions and whose ear is quickest turned toward a judicial demand of succor.

The southerner is not inimical to the negro and his progressive development. He does not oppose the unlimited right of the negro to the ballot purely as a racial prejudice. His predilections are not due to any fear that the solid south will be broken. The southerner is confronted with conditions that certain sections of the United States do not appreciate. In some of the southern states the negroes outnumber the whites. In Mississippi for instance 56 percent of the population are negroes and in some of the counties they number 20 to one. There is hardly a southern state in which there are not a number of counties which have a larger negro population than white. What the white man fears in these states is not a Republican vote or a majority but negro rule. To appreciate why he fears that this condition will obtain one will have to study two conditions primarily among many others. First, the negro himself; and second, the conditions of the south during the reconstruction period or negro rule.

The negro race as a whole is utterly unfit for self government. He is ignorant and superstitious. He does not understand the principles of self government and would abuse its powers were he in control. One of the banes of a Democracy is ignorance. The bed rock of a Democracy is an intelligent people. . In Mississippi if the negro were allowed the free use of the ballot, he would control every office in the state and consequently all of the appointive powers that go along with these offices. Besides this every office in quite a large number of the offices in the counties would be under his control. The governor, lieutenant-governor, state superintendent of education, the judges, and hundreds of other officers would be negroes. It is useless to say that the courts would be abased and that the togas of the highest places of honor would become a thing of barter and that the demagogue playing upon the emotions of its illiterate constituency would soon reduce the state to a hopeless state of chaos.

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ng the rapid geographical changes in the early stages of our history. Others, although their habits, size and other characteristics were not such that would enable them to live under the prevailing changes were more elastic and better suited to a more or less rapid change and the fundamental requisites were reflected in their offspring, and we have animals today whose ancestors first left their imprint upon the sands of time, in geological remains, thousands of years ago.

We find in some of the earliest geological ages remains of animals which left no descendents, that is, there is no living animal within the scope of our knowledge whose pedigree can be traced back to these creatures. These animals and their offspring were unable to survive nature's changes—nature made a demand upon them which they could

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not meet. In later geological periods which dates back several hundred thousands of years, we find remains of animals whose descendents are represented in many animal groups of today. This is a wonderful illustration of adaptation. The cat, panther, and tiger bear very little resemblance to each other in many respects, yet they belong to the same family. They are descendents of a common ancestor. The different species of chickens hardly indicate that they are sprung from the little marsh hen. Through natural and artificial selection we have the many different species that are so common today.

These different branches of the cat family, for instance, and the same rules apply to all other of God's creatures, wandering into different environment, which environment produced the consequent changes should they survive. The cat which is now domesticated, found itself in surroundings which called for smallness of statue long before he was domesticated. Cunningness, softness of tread, fleetness of foot and alacrity in climbing were essential traits to secure food as well as to evade the enemy. The tiger and the panther and other branches of the cat family found themselves in entirely different environment, consequently in statue and in many of their habits they are very dissimilar to their brother—the domesticated cat.

Take for instance the rabbit, with his brown coat which almost con-

eals him from the eye, especially the fall when the earth has on s autumn coat. This brown coat the rabbit serves as a shield to rotect him from the deadly aim of e hunter or animal of prey. His rother, however, in the more frigid ne where snow is perpetual, has a ow white coat. The little brown coated bunny of the temperate zone would not long survive in the land of perpetual snow for the contrast would be so great that his conspicuousness would make him an easy prey.

These few illustrations will serve to demonstrate the fact that nature makes certain demands upon its creatures which must be conformed to, and these rules not only operate on vegetables and animals but upon man as well. Although nature is rigid in her demands, she is missionary in spirit, building around the most vital organs of her creatures a sort of bulwark.

These illustrations indicate the rigid rules of nature that the various branches of the human family had to conform to when they wandered away from their original birth place. They were born into surroundings which they could not alter, but for which they had been prepared long before birth, as the essential traits of adaptation are inherited. When they left their original homes seeking new environment these qualities were put to a severe test for radical modifications were requisite. The different temperaments, and other traits shown by the races are the traits that nature demanded of them. This accounts for the difference between the English, Chinese, and negro.

The predominant characteristics of the negro race are characteristics which he—the negro of today—did not cultivate and for which he cannot be held responsible. He inherited them. Human nature cannot be changed over night, nor in several generations. Human nature as such has not been changed one iota in the last thirty thousand years, and inherited racial quality cannot be effaced from the depths of his biological fabrication. It can be repressed, however, there to lie dormant to some extent. The negro has been with us three hundred years and the unadulterated members of the race still show marks of the jungles, and yet he lives in the presence of the highest civilization known to man. He is still an imitator, depending upon some one else to do his thinking. He lacks initiative. He is unskilled and uneducated. His assimilative capacity is not very great. He lacks a hereditary background. Although he is in the presence of the acme of civilization, he has not the thousands of years of struggle, achievement and culture behind him that the white race has. He is exposed to civilization as old as the hills while he is yet but a babe in the scale of evolutionary progress. Its intricate maze is too complex for his rudimentary mind.

The negro race must pay the price for his civilization, even though it is handed to him on a platter ready made. Hundreds of battles were fought on various fields of battle—the bower of the race was sacrificed many times o'er for this culture to which he is being daily exposed, however cruel and heartless it may appear to him.

Japan, when Peary literally forced her to open her doors, was regarded as a dark nation. It was a race about which he knew practically nothing. Since 1853 Japan has become one of the leading nations of the world. She opened her doors whole-heartedly and absorbed like a sponge what the leading nations of the world had to offer. She sent her young men into all the leading nations, there to study in their colleges and universities—study their government and garner ideals from whatever source possible with the view of applying them to home conditions and they did it with amazing success. Japan was a sleeping nation until 1853 but they were sleeping upon one of the oldest cultures in the world. Japan had a culture that had served its day but it was truly a culture, rich in literature and tradition.

The negro did not have a culture—not even a language. The Anglo-Saxon did not have a foundation upon which to erect its superstructure. Civilization is a growth — a growth arrived at only through the orderly processes of evolution.

The negro problem will solve itself in time just as all the other complicated social, industrial, and political questions solve themselves. No amount of law will change the relationship existing between the white and the negro. Much has been written concerning lynching and the disfranchising of the negro in the south. There was recently passed in the lower house an anti-lynching law making lynching a matter of federal concern rather than of state. No decent American citizen condones lawlessness and certainly every law abiding citizen looks on mob rule with disfavor, or an impassioned mob taking the life of a human being. This anti-lynching law was bitterly assailed by the southern Democrats for two main reasons: First, it was denying the state one of their constitutional rights, as this sort of crime rightly and justly falls within the province of the state. The anti-lynching law, if passed, will defeat one of the fundamental principles upon which our government was founded—local self government and self rights. Second, its primary motive was political. It was introduced and fostered by the Republican party and was a bid of course for the negro vote. No doubt Senator Fess of Ohio was speaking to his colored constituency in his most bitter tirades of the negro conditions in the south in his advocacy of this law. Any man who places Robert E. Lee in a catagory with Benedict Arnold does not deserve a serious consideration by the American public. It is unfortunate that any man, especially a member of the congress, should let his prejudice and personal bias and political aspirations so cloud his judgment of men and of affairs. The Republican party does not represent the only group of American people who is sympathetic with human conditions and whose ear is quickest turned toward a judicial demand of succor.

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The argument that the negro will ultimately disappear through the ravaging attack of disease seems to be unsound. It is evident, however, that he does not easily adjust himself to city life and they are flocking to the cities in large numbers and for sometime yet in these centers he will die in large numbers. In proportion to their number, there are fewer in the various industries than any other segment of the population of the United States. He finds himself unsuited to city life and the colder climate of the northern states. In the cities the death rate far exceeds the birth rate. This is due mainly to the unsanitary conditions in which he lives and the colder climate which by nature he is not adapted to, consequently they succumb in large numbers to tuberculosis and other diseases. The negroes and the white are mixing considerably now. In the towns and cities it is more prevalent than in the rural districts. If the negro were more intelligent and more competent in the trades and professions it is hard to predict to just what extent the two races would blend. There is that prejudice that a people holds against a once subject race and the difference in color which is difficult to overcome. These two things will millitate against a happy blending of the two races if not forever for hundreds of years to come, but intermarrying however is slowly going on today and there is some ground for the argument that sometimes the negro race will be totally absorbed by the white race. If such do occur it will not materially affect the status of the nation as the crossing and amalgamating will take place with a strata of the white race that is not millitantly a part of our social and political system. The remedy of the problem lies in a thorough education and a more complete dissimmination. Not an education in the classics but in the trades; not how to become President, governor, or senator; but the duties and responsibilities of citizenship. He should be taught how to vote and the power of the ballot. He should be taught industry, thrift and the value of clean living.

The negro is a creature of a traditional and hereditary circumstance that only time will correct and it will be corrected only through the processes of evolution ably seconded by education.

While most of the negroes are congested in the south, the brunt of the responsibility for his development should not be borne by the southern states. He is of national concern. The thirteenth, fourteenth, and fifteenth amendments made him a full fledged citizen in a legal sense, but they in no way prepared him for citizenship; neither did they provide any specific means by which they could be converted into an intelligent people. The emancipation proclamation set several million slaves free. They were without education, occupation and means. It is evident to anyone who understand human nature and the principles at the basis of all progressive evolutionary development that these three amendments did not make of the negro a citizen in the broadest sense of the word. No law or proclamation will do this. Voting is a privilege not a right.

The negro responded admirably to the recent call to arms. Although there have been several clashes between the whites and the blacks recently, the colored people are loyal. They do not offer as serious problem as the Japanese in California and the thousands of other foreigners who are being admitted to our shores annually. The entire situation should be viewed liberally and in a sympathetic attitude of mind, for he presents dissimilar problems to those of a foreigner. He is not a foreigner. He is among the old inhabitants of the United States.

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BLACK CHILDREN FOR WHITES

To the white man the black man is ever and eternally a child. He treats him as a child; he thinks of him as a child; he discusses and plans for him in exactly the same patronizing way that a grown-up does toward an irresponsible and irrepressible child; and throughout it all, over a stretch of years and decades, the black man takes this condescension and patronage with the guileless guillibility of an unsuspecting child. The white man has little or no respect for the black man, due to the fact that at the time of liberation his respect was exactly zero, and since that time the black man has succeeded very little in changing this fixed and set opinion.

Wherever white men discuss the black man they do so with the smirking smile of those who give indulgence to a child. If it be religion, the white man sets up a kingdom to glistering milk and honey, for the black man to look forward to in a future that comes only after death, while in his own religion he teaches that conversion should mean joy in the joy of living, with the best of all the good things that earth affords; and in addition the doctrine of peace and development with after-life. Thus the black man is denied and deprived of his rightful belief to his just and earthly due of material and creature comforts because of his gullibility in swallowing hook, line, bait and sinker the sophist doctrines set forth by the white man and handed down to him as a child and calculated to keep him as a child.

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Politically, the white man, with his almost unerring and uncanny instinct for thinking just two steps ahead of the black man, looks down upon the latter as a childish pawn in his game of political chess. He propounds vague and idle promises, works the black man up to a frenzy of enthusiasm, takes him "over the top" to political victory in the battle of ballots, and then leaves him after election day with naught but broken hopes and unfulfilled promises as monuments to his gullibility and childishness in believing all he hears. Then again the cycle of political fortunes turn, and again, under the spell of the same empty promises and the same groundless hopes the black man again is fooled into an unfortunate display of gullibility that must in the minds of white men stamp him as a child.

In industrial affairs the white man regards the black man not as a child, but rather as a ridiculous infant. He does not believe him capable of achieving any of the many things that white men have achieved in the world of commerce and industry. He thinks the black man unreliable, unsafe, lacking in vision, without due regard for his own word, incapable of judgment and discrimination, and lacking in force, power, cohesion and the capacity for organization. In short, he regards him as a child in industry and commerce, an unstable entity, not to be dealt with seriously, only to be smiled at and not debated with—a grim joke in the scheme of economic, industrial, commercial and financial relationship.

And whatever may be the "rhyme or reason" for this unproductive and unprofitable state of affairs, it is incumbent upon black men as black men to change it, to literally lift themselves by their own bootstraps out of the "slough of despond" and the mire of disrespect, and to create and promote the big, concrete things that will inculcate into the hearts and minds of white men a wholesome respect and consideration for their ability as pioneers and builders. It can come only by discarding the foolish and futile doctrine that we are not entitled to all the material comforts and luxuries that this life can hold; it can come only by holding white men to inexorable and "strict accountability" for their loosely-given political promises; it can come only by dealing in business as the white man deals in business—coldly, calmly, with accurate calculation, without emotion, with due regard for promises, with the vision that contemplates ninety-nine year leases and towering sky-scrapers and with organization that counts all things within the purview of possibility. Then only will the black man break through the thralldom of proscription; then only will he be emancipated from the fetters of that unexpressed doctrine of inferiority that sticks in the heads of white men when they think of black men as "black children for whites."

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Politically, the white man, with his almost unerring and uncanny instinct for thinking just two steps ahead of the black man, looks down upon the latter as a childish pawn in his game of political chess. He propounds vague and idle promises, works the black man up to a frenzy of enthusiasm, takes him "over the top" to political victory in the battle of ballots, and then leaves him after election day with naught but broken hopes and unfulfilled promises as monuments to his gullibility and childishness in believing all he hears. Then again the cycle of political fortunes turn, and again, under the spell of the same empty promises and the same groundless hopes the black man again is fooled into an unfortunate display of gullibility that must in the minds of white men stamp him as a child.

In industrial affairs the white man regards the black man not as a child, but rather as a ridiculous infant. He does not believe him capable of achieving any of the many things that white men have achieved in the world of commerce and industry. He thinks the black man unreliable, unsafe, lacking in vision, without due regard for his own word, incapable of judgment and discrimination, and lacking in force, power, cohesion and the capacity for organization. In short, he regards him as a child in industry and commerce, an unstable entity, not to be dealt with seriously, only to be smiled at and not debated with—a grim joke in the scheme of economic, industrial, commercial and financial relationship.

And whatever may be the "rhyme or reason" for this unproductive and unprofitable state of affairs, it is incumbent upon black men as black men to change it, to literally lift themselves by their own bootstraps out of the "slough of despond" and the mire of disrespect, and to create and promote the big, concrete things that will inculcate into the hearts and minds of white men a wholesome respect and consideration for their ability as pioneers and builders. It can come only by discarding the foolish and futile doctrine that we are not entitled to all the material comforts and luxuries that this life can hold; it can come only by holding white men to inexorable and "strict accountability" for their loosely-given political promises; it can come only by dealing in business as the white man deals in business—coldly, calmly, with accurate calculation, without emotion, with due regard for promises, with the vision that contemplates ninety-nine year leases and towering sky-scrapers and with organization that counts all things within the purview of possibility. Then only will the black man break through the thralldom of proscription; then only will he be emancipated from the fetters of that unexpressed doctrine of inferiority that sticks in the heads of white men when they think of black men as "black children for whites."

BOSTON MASS. HERALD
OCTOBER 18, 1924

TELLS OF TEACHING AT NEGRO COLLEGE

Miss Bowditch Ostracized and Threatened While in Texas

Miss Mary Bowditch of Newtonville, a graduate of the Boston University College of Liberal Arts, who left Boston a year ago to teach in the school for negro children conducted by the American Mission Association at Tillotson, Tex., returned yesterday and related her interesting experiences in an informal talk at Boston University.

Before she left Boston for Texas, Miss Bowditch was advised of threats made by the Ku Klux Klan to President F. L. Fletcher of the Tillotson College, warning that "white" teachers would find it "inconvenient" to work among the students. President Fletcher obtained a promise of military protection in case of difficulty, but none of his staff declined the risk. Miss Bowditch said that, although she was ostracized from southern society and received threatening klan letters, no violence against the teachers had been attempted.

During her college course, Miss Bowditch spent a summer in Labrador with the Grenfell mission, filled a teaching term at a girl's reform school in Connecticut, and was also engaged in social service work in Boston for a time. Yesterday, she said that she had finished her work in Texas and would not return to Tillotson.

DETROIT [illegible]
OCTOBER [illegible]

THE STATUS OF THE NEGRO.

The attack brought in Louisiana against the validity of the Fourteenth Amendment raises a number of questions for constitutional lawyers to argue about, but to the layman it seems to come rather late.

Many of the allegations contained in the petition cannot be denied. It is true that the Southern States which had seceded from the Union were not represented in Congress when the amendment was adopted for submission to the States. It is true that the South was under martial law in 1867-8, and that the carpet-bagger legislatures were called "de facto" by Secretary of State Seward, in contrast to the "de jure" legislatures of the North. New Jersey and Ohio, after ratifying the amendment, withdrew their consent to it. Georgia and North Carolina rejected it in 1866; but their "carpet bag" legislatures of 1868 ratified it. Texas and Virginia both rejected it, and ratified it only after it had been pronounced the law of the land. Kentucky, Delaware and Maryland, all reckoned as loyal States, rejected the amendment and never ratified it. Thus there is considerable question whether the amendment was properly submitted to the States, and still another question as to whether it was properly ratified.

It is nevertheless unfortunate that the question should be raised. The amendment has been law for more than half a century, and the bitterness of reconstruction days has largely been forgotten. It is a pity to recall it; still a greater pity to raise the issue of the status of the Negro, who has been doing his full duty as a citizen, where permitted to learn how, both in peace and in war.

When a long-existing institution is under attack, courts are usually able to find good legal grounds for its continuance, often in spite of lawyers' logic. It is not likely that the assault on the Fourteenth Amendment will succeed.

THE REAL SITUATION.

Houston Post-Dispatch:

With Bill Hanger, Earle Mayfield, John Mathis and other klansmen of more or less prominence espousing the cause of Jim Ferguson—that's what it is, for both Ma and Jim have told us their paramount purpose is to vindicate Jim—we fancy that Jim will not have much more to say about the "damned ku kluxers," as he called them in the summer. Even Jed Adams in his speches is calling them "my ku klux friends."

It may be, too, that some of our local Fergusonists may have to soft-pedal on the "nigger," for they may hurt the feelings of "Gooseneck" Bill McDonald and "Mister" Richardson, the editor of The Houston Informer, two "Black and Tan leaders," who are tooth and nail for Fergusonism.

Mark the prediction: These Ferguson patriots will be calling them "our good colored friends" before long, and at least until the campaign is over may stop spelling "nigger" with two g's. Politics, like misery, makes strange bed fellows, doesn't it?

Houston Post

Houston Informer

10-25-24

Athens, Ga., Banner-Herald
OCT 9 1924

SOLVING THE RACE QUESTION

There is no doubt but that the immigration of the negro to other sections of the nation has brought about a solution of the much mooted question which has been discussed for ages regarding the negro and his future. That the south was his natural home, all will agree. Here he is better cared for than in any other section of the nation. Our people understand the negro as no other white people and the negro understands the white people of the south, but it has been more of a political situation than anything eles. The negro has been led by republican politicians to believe that he was being imposed upon by the white democrats of the south which has caused the dissatisfaction among the negroes in this section. In these expressions the people of the north were not sincere; it was a bugbear to rile the negro and hold him in line with the republican party. Now that the negro is migrating to the eastern and western states, the people of those sections are realizing the character of the negro and their sympathies are turning to their white brother in the south rather than to the negro.

The Providence (R. I.) News, in commenting on the question, says:

> Talk of transporting American Negro citizens to Africa is mere idle mental vaporings, an appeal to the unthinking mind.
>
> Twenty-five years ago John Sharp Williams of Mississippi predicted that the Negro problem in this country would be solved by a more general distribution of the colored people throughout all the states. Even now economic conditions are driving hundreds of thousands from the South to the North and West.
>
> In the end we believe this migration will be a godsend, both to the South and the nation at large, although it may not be apparent in the Southern States at this time.

John Sharp Williams' prediction is coming true and in a few years, we firmly believe that the negro question will be solved and to the satisfaction of all sections of the nation. Certainly insofar as the south is concerned. The migration of the negro was a blessing in disguise for the south. Our people are more thrifty and industrious than ever before. Instead with hired negro labor, the farmers are doing their own work and saving the cost of the negro farm labor. The departure of the negro will make of this section of the country the most prosperous of any. The farmer will be independent and the negro which has been his curse will no longer sap the very life out of agricultural pursuits at the expense of the farmer and landlord.

Yes, it is fortunate for this section that the negro has migrated north. It will be unfortunate for this section should he ever return.

Race Problem — 1924.
United States.

A SURVEY

WHY LOSE THE TIME?

J. B. LEHMAN

There is a vast difference between condemning evils and vices in the world and attacking people because do not belong to our crowd. The former is a Christian duty, the latter is political chicanery. In the former case we have a heartfelt desire to make men better, in the latter case we are secretly glad they are not better. The former is constructive work, the latter is a work of destruction.

But by far the majority are busy in the latter. All the denominational differences have grown up because one or both factions to the controversy worked up an intense feeling against those who were not of their group. The estrangement of the nations of earth came about in the same way. If we want to know how the denominations of the century or two ago were made, we need only to go and see how some of the people of today act toward some of their brethren. If we want to know how the great nations became so bitterly estranged, we need only to go and watch our partizan politicians in action now.

But why waste all this time? It just blocks the wheels of cilivization for centuries. It gets us no where. We are wasting time which God gave us for constructive work. Suppose you do not believe what I do, if I feel that it is the truth I should go on building it up. If I am right, I will be justified in it and I will have built up something worth while; but if I stop to abuse you I am losing all my time and I accomplish nothing. In fact, my abuse of you has a strong tendency to keep you from doing anything also, so my wrong action does two wrongs.

An example will illustrate. Some six or eight years ago, some of our brethren severely attacked invidiuals of the organized missionary boards and on the strength of this secured help for a Negro school in Oklahoma. After some ten thousand dollars were spent it was found that the man at the head of the school was a mere adventurer. He and another colored man had looked over the records and found that the Disciples of Christ had no school in that state, so he called himself a member of that church and proceeded to collect funds from credulous people. This money all went through his private account. Finally one of his teachers killed him, under circumstances which the State regarded as justifiable. Now if the time had not been spent in attacking individuals of the missionary boards, those who supported this school would have had time to look into the work they were doing and this mistake would not have been made.

Then let us learn our lesson. Why should the Negro waste time in fussing about the faults of white people when he might be doing a constructive work that would enable him to forge ahead in his own life? And why should the white man waste time in pointing to the faults of the Negro when he might be forging ahead by leaps and bounds? Why should our literalist brethren who think the world is coming to an end in a short time abuse those who do not think the Bible teaches such a lesson? If they are right, then they have a much more important task on their hands than abusing those who do not believe as they do. Many of us think that we read clearly in the Bible that the work we are doing will succeed and that the time will come when Christianity will be triumphant, that Christian people will not make a failure of the job. But we have no time to fuss with those who think the end will come and make us confess we could not do it. A little time will tell. In 1910 an Adventist said that the end of the world would come in 1912. I said wait and see. We saw.

It is for this reason that our missionary secretaries dare not stop and debate with those who criticise them. It is for this reason that Christ taught his disciples to go and do their work. They were laying a foundation for a Christian Civilization and they had no time to waste on those who were reviling them. So let us go on and do all in our power to develop the eight hundred churches building them up in every good work and maturing them into efficient agencies for the advancement of the kingdom of God. If this is accomplished, nothing else will matter. One time a newspaper told a straight out lie on Lincoln. A friend came to him and asked for authority to answer it. Lincoln replied, "Never mind. If I succeed in what I am doing, what he says will not matter. If I fail, there will be many more lies told." If we could set all Christian people to the task of making the world better, no matter what the bad folks do, we would soon be in the millennium. If all Chistians would work to a vision as the Saviour worked to his vision, the work would soon be finished.

WHAT NEGROES WANT

Several articles coming from the press of late have endeavored to define the wants of the American Negro. While some of them have been more or less colored by the point of view, two remarkably interesting contributions made their appearance in weeklies of national circulation in the last few weeks. Mr. W. O. Sanders ends a rather frank discussion in *Collier's Weekly* with the conclusion that if left to themselves Negroes would voluntarily segregate themselves off into communities in these United States of ours.

Writing sometime ago in *Current History*, Mr. Cullen suggests that the three groups, representing those who want to go back to Africa, those who want to amalgamate and those who want to maintain their present racial status in this country, be allowed each to have its wish.

Taking Mound Bayou, Miss., as an example, Mr. Sanders called attention to the solution certain groups work out if left to themselves. The more you know of the section of the South in which Mr. Saunders made his "investigation" and the care with which these investigators are piloted to safe and sane sources of information by their white friends, the more you realize, however honest he may be, how little he has penetrated the real soul of the Negro.

The self-consciousness dominant in every intelligent Negro mind which makes him see within his own group every satisfaction of ideal, achievement and beauty he sees in any group, should not be mistaken as a submission to the principle of segregation.

Leaving out the social equality bosh, and the palliating soft mush of a certain type of Negro leader, deep down in the heart and soul of every mother's son of us is the common desire to enjoy every benefit of accumulated civilization. To live anywhere livable; to aspire to anything achievable; to give and take in the tasks of life and share the common fortunes of American citizenship.

SAUNDERS BELIEVES RACE CAN SETTLE ITS PROBLEM

Points Out That Better Opportunity To Live And Progress Is The Foremost Desire Of The American Colored People.

WHERE SHALL JIM CROW LIVE?

By W. O. SAUNDER In Colliers, The National Weekly

Out of nearly two score years association with the Negro in the South, out of all my observations and study of the Negro, I am compelled to believe that the solution of his problem in America rests largely with his own leaders. Given a free hand to work out his own destiny, I believe the Negro is eager to establish his racial personality, to live by himself, to create an art, a literature, a music and a social life of his own independent of the white man, and forever respectfully recognize the barrier of color. If there is such a thing as a Negro desire for social equality, I cannot find it.

The Negro likes his kind and would feel no more at home among white folks than white folks would feel at home among Negroes.

1—19—24

I addressed an inquiry to three hundred Negro school-teachers asking them to tell me their wants. I supplied them with self-addressed envelopes and stipulated that no names should be signed to the communications addressed to me. I wanted them to feel free to tell me the truth. Not one expressed a desire for social equality. The sum of their wants was a desire for equal educational opportunities justice before the law, fair wages, lights, water, sewerage, police and fire protection in their part of the town. One writer said: "No segregation laws would be necessary anywhere if colored people could rent decent homes with lights, water, sewerage, and police protection in their section of the town the same as in the white residential section."

I have found proof of this in many Southern towns and cities where the races have made happy adjustments and are living amicably side by side. The town of Durham in my own State of North Carolina is an example. There has been no migratory movement from Durham, and here is the reason as given by C. C. Spaulding, president of the North Carolina Mutual Life Insurance Company. Mr. Spaulding is a Negro, and his company is a Negro company that has built up a great business, occupying its own seven-story modern office building in that city.

Killing "Colorphobia"

Mr. Spaulding sums up the four principal reasons why the spirit of migration has not touched the Negro citizens of Durham, as follows:

"(1) Economic opportunities offered to a large enough percentage of the population to assure a decent livelihood.

"(2) Healthful and pleasant working conditions.

"(3) The spirit of cooperation created by Negro enterprises, which has aided thousands to secure comfortable houses.

"(4) The general spirit of Durham is full of friendliness, as well as an earnest desire to make the Negro population a part of its citizenry. The vote is never denied because of color. Splendid educational and social opportunities are provided for Negroes. There has never been a lynching, and colored men are given an honest hearing in courts."

The Town Without a White Man

And so at the bottom of much conflicting opinion we find the more intelligent and race-conscious Negro having a clearly defined idea of his racial needs. We find too that he is assuming responsibility for the working out of his problem; he realizes that his uplift is his own and not a white man's problem, and that his work of individual uplift will not be completed until he has uplifted the humblest and most ignorant of his own group.

1—19—24

At Mound Bayou, Miss., Negroes have founded a town of their own. There is not a white man in it. At Mound Bayou the Negroes voted a bond issue of $115,000 on themselves to build a consolidated rural high school. I went through that school, and was impressed with the fact that of twelve classrooms, only five were allotted to academic work, seven were set aside for domestic science and industrial arts.

Citizens of Mound Bayou profess happiness in their self-imposed segregated life. The town of Mound Bayou was begun in 1888 by Isaiah T. Montgomery who was formerly a slave in the family of Jefferson Davis. The railroad that had just penertated the great Yazoo and Mississippi Delta sought his aid in peopling the milliions of acres along its right of way.

After many careful surveys, Mr. Montgomery chose Mound Bayou and in partnership with a cousin, Benjamin T. Green, bought 1,000 acres of land outright. The place was but a wilderness of big timber with a dense undergrowth of cane and briars, through which one had to hew every foot of his way with ax and scythe.. In that wilderness Mound Bayou was established and has grown to-day into a town of 1,000 population, surrounded by 30,000 to 40,000 acres of farms owned by Negroes or owned and operated by Negroes. Mound Bayou farmers raised last year 8,000 bales of cotton under bool weevil conditions.

Mound Bayou looks just like many another Southern town where the population is white and black. But in Mound Bayou one finds the railroad depot, the telegraph office, the telephone exchange, the post office, the drug store, the bank, the cottonseed-oil mill, the newspaper, the cotton gins, the saw mill, the electric shoe-repair shop, bottling works, smithy, wood working shops, the hotel, the movies, and fifteen stores—all run by Negroes. I sought and interview with the mayor, Benjamin A. Green, and found him a young Negro graduate of Harvard University. I asked to see the policeman of the town, and found there were two of them, and both of them in overalls at work on the streets. Here Negroes, hewing for themselves, besides taxing themselves to build a $115,000 school house, have built and maintain more than six churches, costing nearly $75,000. The first brick church built in Bolivar County, Mississippi, was built by the Negro Baptists of Mound Bayou. Everything in Mound Bayou is of Negro origin with the exception of its Carnegie Library. The Carnegie Library is the only gift from white men to the town of Mound Bayou.

The Negro not only seems to know what he needs, but how to manage for and by himself.

Mound Bayou justifies the belief that the Negro's strongest leaders willl not depart from the South. Millions of their uncertain brethren may flee to a temporary economic betterment in the North, but the wise leaders will stand by the institutions they have built up in the South, and here in the South—in a climate more nearly suited to the physique and temperament of a tropical race—they will strive for the development of a true personality and the outfitting of greater leaders.

It would be a calamity for the black man indeed if, in the search for immediate gain, he should have lost sight of what he really wants.

The race or the individual that gets there is the one that has an objective.

JAN 1 7

AN INTERESTING ATTEMPT

Several weeks ago, a letter was written to the editors of Collier's noting that they had adopted as their slogan and policy to "shake up rather than make up the minds" of their readers, and asking them to face the issue boldly and frankly as to Southern questions, in this spirit. It happened that at the time, a Southerner on the Collier's staff was travling about the South and North gathering data on the Negro question with a view to doing this very thing for his magazine. In the current issue, this writer, W. O. Saunders, present an interesting article entitled, Where Shall Jim Crow Live? He begins his discourse as follows:

Out of nearly twoscore years' association with the Negro in the South, out of all my observations and study of the Negro, I am compelled to believe that the solution of his problem in America rests largely with his own leaders. Given a free hand to work out his own destiny, I believe the Negro is eager to establish his racial personality, to live by himself, to create an art, a literature, a music and a social life of his own independent of the white man, and forever respectfully recognize the barrier of color. If there is such a thing as a Negro desire for social equality, I cannot find it.

The Negro likes his kind and would feel no more at home among white folks than white folks would feel at home among Negroes. An old-fashioned Negro preacher put it to me this way:

"The last thing a nigger does want is social equality. Why, what would de white folks know what to do wi' social equality if dey had it? White man just wouldn't know how to enjoy hi'self wi' a nigger; he kain't sing like a nigger; he kain't dance like a nigger; he kain't laugh like a nigger; he kain't shout like a nigger; he kain't pray like a nigger; an' a nigger c'n git mo' music out'n a jew's-harp in a minit dena white man c'n git out'n a orchestra in a fortnight."

I addressed an inquiry to three hundred Negro school-teachers asking them to tell me their wants. I supplied them with self-addressed envelopes and stipulated that no names should be signed to the communications addressed to me. I wanted them to feel free to tell me the truth. Not one expressed a desire for social equality. The sum of their wants was a desire for equal educational opportunities, justice before the law, fair wages, lights, water, sewerage, police and fire protection in their part of the town. One writer said: "No segregation laws would be necessary anywhere if colored people could rent decent homes with lights, water, sewerage, and police protection in their section of the town the same as in the white residential section."

I have found proof of this in many Southern towns and cities where the races have made happy adjustments and are living amicably side by side. The town of Durham in my own State of North Carolina is an example. There has been no migratory movement from Durham.

These matters have been discussed in such a theoretical and casual way by many of the Northern periodicals that it is refreshing to see Collier's discuss them frankly with some attempt to do justice to all. The article does not present the whole story by far, but it contains a fine spirit, and a number of the things mentioned in the way of bettering conditions in the Negro sections can be accepted as very good suggestions. Of course, every community has different conditions and problems, more or less, to deal with. But, translating the Collier's article into terms of Southern understanding and tradition, it presents subject matter for thought and progressive procedure.

Race Problem — 1924.
United States.

REDUCING THE NEGRO TO NORMALCY.

That the great war in addition to its terrible cost of human life and money, stirred the world from its lowest depths, if not turning it upside down, there can be but slight doubt. For some years now, we have been trying to get back to normalcy. Especially have we felt that economic adjustment is vitally essential. All seem to agree that the normalcy of yesterday will not come again, and that the idea must have a different and increased content not only in the field of economics, but in all of the vital relations of men. It is generally conceded that the old order changeth. It is difficult to say what the newday will bring forth. We do not know it stands tip-toe on all the hills of God and that it is daylight everywhere. The Freeman

A new Negro came out of the war. Indeed his name was legion before the war. It discovered him and increased his tribe immeasurably. He became a part of its idealism and stood its fiery test. More certain of himself, more self-respecting, filled with the same high expectation which characterized humanity everywhere, he too stood out as something out of the normal. To reduce him to normalcy here in America seemed to have been one of the first concerns. Indeed during the war with all of our vaunted idealism, we never lost sight of the noble project of keeping the Negro in his place. The program of humiliation and calumny was carried out by white Americans upon battle fields of France where American Negroes were pouring out their blood not only for a great world ideal, but in special honor to "Old Glory." Back home in the meanwhile, we had our banner year of lynchings and racial persecution. No sooner did the war end than thousands of Amerians took up the serious task of bringing the Negro back to normalcy. What if the returning Negro soldier was proud of his uniform? What if he was a little cockey in attitude? What if the Negro civilians did walk with a surer tread, what if they did stand up erect and look the world in the face? Soldiers and civilians alike showed the pride of service performed, of duty well done at home and abroad. There were no extenuating circumstances however, in the harsh judgment of vast numbers of Americans. The "Regulators" were reorganized. America was again ripe for the reviving of the notorious Klu Klux Klan with its physical terrorizations, propaganda of slander and its nostrums of white supremacy, issuing forth in riots, the most gigantic exodus since the days of Moses and in a well nigh universal program of segregation and proscription. The scarecrow of color domination was held aloft by such writers as Lathrop Stoddard annd today our average American white is seriously engaged in the un-American business of race and class differentiation. 3-8-24

The new Negro is irreducible to the normalcy of self-confessed inferiority and glad dog contentment with a bone and a kick. Never again shall it be truthfully said that the Negro does not desire all of the privileges, rights, blessings and responsibilities of free and untrammelled manhood. Increasingly he takes his place with all those of every race, kindred and tongue who struggle for the liberty of full orbed and abundant life. "He has sounded forth the trumpet that shall never call retreat; He is sifting out the hearts of men before the judgment seat; O be swift my soul to answer Him, Be Jubilant my feet, our God is marching on."

Dr. Du Bois Displeased

FOR FIVE months Dr. DuBois was away from these United States informing himself on Africa and the interests of the darker peoples. He returned to the home country some few weeks ago, accepted a banquet in his honor, and then set out to tell us what "terrible" things we have done during his absence. Pittsburgh Courier

The official organ of the N. A. A. C. P. is the Crisis. Dr. DuBois is supposed to somewhat supplement the work of the organization by what he says in the Crisis. He is expected, at least, to give publicity to the N. A. A. C. P. program, and to propagate the organization idea. We cannot agree that he is devoting much attention to supplementing the work of the secretary of the organization. Indeed, we think James Weldon Johnson made more progress in his struggle for a larger organization while DuBois was in Africa than has been made since the organiaztion assume its place as an advancement agency.

An example of the DuBois antagonism: The first issue of the Crisis after the return of its editor carries a bold statement of fact, without any qualification, that the Sanhedrin did nothing; that the "Negro Press Association" has issued a silly statement on organized labor; that Garvey is a lunatic and a traitor. This is about the extent of "opinion" for the May issue of the Crisis. Not a line of constructive suggestion to be found. Even Mr. Burleigh suffers for want of sufficient space to tell us of his achievement as a musician. Tanner fairs a little better, but Mr. Tanner is a Frenchman, and DuBois is crazy about the "other fellow." Anybody but the Negro in America. Not a photograph published in the Crisis tending to show the affairs attended by DuBois while in Africa carries a picture of DuBois. He is studiously "out of every picture." As dumb as DuBois says we are, we have sense enough to notice his absence from every picture. We draw our own conclusions. 3-10-24

Does James Weldon Johnson expect the members of the Sanhedrin to support the N. A. A. C. P. while DuBois denounces the Sanhedrin as doing nothing? Does James Weldon Johnson expect his personal friends to give his efforts publicity while DuBois uses the Crisis to criticize and minimize the importance and value of other agencies? Can Mr. Johnson expect of the "Negro Press Association" any publicity, any money, any moral support while DuBois decries the organization as silly? Does Mr. Johnson expect a single Garvey follower to cultivate respect for the N. A. A. C. P. while the official organ refers to Garvey as a traitor and a lunatic? It may be that Garvey is crazy. It may be that he is a traitor. We doubt it more now than ever, since the DuBois tirade. But does not DuBois, a man of education, know that we have arrived where we are today through evolution of one kind or another? Give us a chance. We will see the light in time. We cannot be rushed from one extreme to another. We cannot survive the transition if it is made too sudden.

DuBois should try to help, and not feel too big to help. He will some day learn to help, or he will find himself on the side lines. We need help, not hindrance.

WHAT is a white man? This is a question which will presently begin to worry and perplex all persons with one-half of one per cent or more pigmentation in their skin. None of the existing rules of anthropologists and biologists is henceforth to count; a person is white if he is recognized by the "man in the street" as white. If he is not so recognized he is to be considered black or brown or yellow or some other tint which makes it impossible for him to qualify for American citizenship. Take as an example Mr. P. O. Cartozian, of Portland, Oregon, whose citizenship has been attacked by the Government. Mr. Cartozian is an Armenian; he was born in Turkey; he was granted his American citizenship when he was a subject of the Sultan. Is Mr. Cartozian free and white and thus proper stuff to make an American of? His case will decide the status of every Armenian in the country and will doubtless be carried up to the Supreme Court. It has already been held by that court that a Hindu, Bahai Singh, was not white enough to be considered white by the man in the street and thus eligible to become a citizen of this pallid country; but Mr. Cartozian claims that his homeland is outside of the proscribed neighborhood inhabited by Mr. Singh's countrymen and is in fact only about two degrees east of Jerusalem. Jews, whose claim to Jerusalem as a home town is well established, are admitted to citizenship without a question; why not Mr. Cartozian? The argument will undoubtedly be ramified and extended east and west, and up and down the scale of color; and then finally the man in the street and the judges of the Supreme Court will put their heads together and decide. But meanwhile our dark-skinned brothers from Italy and Spain and Portugal and Greece and Egypt and Siberia and the Caucasus and other points east may pass some anxious moments gazing into their shaving mirrors.

The Nation
March 26, 1924

NEW YORK CITY
APRIL 26, 1924

It Seems to Me

By Heywood Broun

Life is conducting a campaign for bigger and better wars and is offering prizes for the best suggestions. I trust that the Committee of Award will not overlook the services of the Iowa Legionaire, which is published in Des Moines. In the current issue of this publication I find an editorial headed "War With Japan."

"War with Japan is inevitable!" the editorial begins.

"It may come," continues the Iowa Legionaire, "in a few weeks or months; it may be staved off several years, but it's coming. All the 'unlesses' have been exhausted. Diplomacy will fail sooner or later. The Senate told Japan to go to Hades by voting 76 to 2 to abrogate the 'gentlemen's agreement,' in reply to her veiled threat in her note of protest against the pending Immigration Bill. . . . The Senate did absolutely right in the light of Japan's insolent attitude toward our immigration policy. Any other action would have prostituted our national honor. For Japan or any other nation to tell us what we shall or shall not do as regards immigrants is unthinkable. Just as the honorable individual has the right to say who may and who may not enter his home, the United States has that right. . . . No Jap ever came to this country intending to become a good American; his sole purpose was to make himself a richer Jap. And Japanese blood and American blood won't mix."

The last point seems to us typical of much of the unfairness which is visited upon Japan in America. The people who complain that the Japanese immigrant has no intention of becoming assimilated are the very ones who also cry out that he must not be allowed to intermarry into the American community.

Probably the editorial writer in the Iowa Legionaire is quite aware of the fact that Japanese exclusion is not the issue which lies between the two countries. The question is merely whether exclusion shall be accomplished with tact or with boorishness and the Senate has decided in favor of bad manners.

If the analogy between the United States and the home of an honorable individual may be carried on, it might easily be pointed out that thumbing the nose is not the only method by which callers can be discouraged from entering your home.

"The Senate," winds up the Iowa Legionaire, "has replied in a truly American way. Much as we hate war, let us have peace only with proper respect for us from other nations. If war is necessary to establish our position in the world, if conflict and bloodshed must be the price of our honor, every patriotic American will gladly pay that price."

May I suggest that there are better ways for a nation to earn respect from other countries than by wantonly stepping on their toes?

And it was my impression that national honor had already been purchased by America at the usual price of bloodshed and conflict. Can it be that this was no more than rent and that the patriotic must continue to pay and pay and pay?

Will there never be such a thing as a bargain sale in national honor? And is it impossible for the country to dispense with bloodshed altogether in these purchases and get a charge account?

Come to think of it, there must be something wrong with the quality of national honor which the nations of the world have been purchasing of late. Obviously, it is insufficiently durable. We ought to get something which will wear better and not show spots.

Among the apologists for lawlessness in America should be included Deets Pickett, Secretary of the Board of Temperance, Prohibition and Public Morals of the Methodist Episcopal Church. Only a little while ago he spoke up in Washington to predict bloodshed and riot if Harry Wills should be permitted to box against a white man. In the latest bulletin of his organization he proceeds to read the Fifteenth Amendment out of the United States Constitution.

"But we were forgetting the Fifteenth Amendment," he writes. "The poor old amendment is brought in to back up every man who is against obeying the law. We do not enforce the amendment and cannot. Therefore, a man is justified in defying and disobeying any other amendment or law. The logic is perfect. We only want to say that we will so just as far as Dr. Butler in obeying and enforcing the Fifteenth Amendment—which is to say that we will not go one step. Neither will he. He knows, and every man knows who uses the argument, that the Fifteenth Amendment is not a live question, that, except as used on the stump by certain demagogues and politicians in Negro sections, the Fifteenth Amendment has been a dead issue since 1877. When Dr. Butler comes out and proposes that the United States Army be increased to a couple of million men and be sent South with orders to enforce that amendment, we can listen to him with sober faces."

In other words, Mr. Pickett argues that the Fifteenth Amendment should not hold good in certain sections of the country, because enforcement is difficult and because local majorities or active minorities do not care to have it enforced. I do not believe in this theory of government, but at least it is arguable. At the same time, I don't quite understand how it can be argued by a man who thinks that the Eighteenth Amendment should be enforced universally throughout the United States, entirely irrespective of expense, difficulty or the sentiment of the immediate community.

It is not reasonable that Mr. Pickett should be allowed to apply the elective system to the Constitution, and to pick and choose the particular clauses which are sacred and must be enforced.

It may be that the United States Senate abrogated the "gentlemen's agreement" because it could no longer bear up under the strain of behaving in the manner of gentlemen.

Race Problem — 1924
United States.

SUBTERFUGE PHRASE-MAKING.

The discussions of the race question in the United States by the student volunteers brought forward two phrases, to-wit: "Adequate opportunities for Negroes" and "Equal but not necessarily identical opportunities for Negroes."

The Freeman

We wonder if all the white people who used these terms meant the same thing? We wonder if Negroes and white people agreed on the meaning thereof? We believe that the coiners of these phrases were sincerely seeking to help solve the race problem, but we do not like their terms. They are vague and will give birth to too much debate and too many and even opposite constructions.

Indianapolis, Ind.

What opportunities are adequate for Negroes? The white man who believes that the highest type Negro is innately mentally and morally inferior to the most inferior member of his race can sincerely adopt this phrase and take no higher ground than he has ever taken on the race question. To him the very dregs of our civilization are adequate opportunity for the Negro. The white man who believes that God ordained the black race to me a mendicant people can wax eloquent in the phrase and rob the Negro of the fruits of his labor. White men who believe that Negroes can learn nothing after they are fourteen years of age, would regard the state as giving Negroes adequate opportunity for education when it provides for them a grade school education and they would consider it a waste of public funds to permit them to attend high schools and colleges. White men who believe that Negroes are incapable of bearing the responsibilities by full participation in free government will say that any intelligent Negro should have sense enough to realize that his opportunities are adequate when he is permitted to live in a section of the country where white men decide all vital questions to suit themselves even if Negroes are vitally interested in and adversely affected by their decision. Who is to decide what constitutes adequate opportunities for Negroes? That is the question. Negroes consider no opportunities adequate for them that are not adequate for the most favored American citizen. Any other construction placed upon "adequate opportunity for Negroes" will not satisfy them because it will not give them a fair chance to prove themselves.

"Equal but not necessarily identical opportunity for Negroes" is fraught with difficulties too. In the first place opportunities that are not identical are as difficult to measure as are the actual value to man of non identical things, and this difficulty would always give rise to suspicion and dissatisfaction. Secondly, it presumes that there is justly lodged in some group the right to say to the Negro, even if he has no talent for the particular field laid out for him, "Here is your opportunity. It is not like the white man's. His is everywhere, all the time. Work in your field and show the world what you can do everywhere." Thirdly, the "equal but not necessarily identical opportunity" phrase won't work. It does not even sound good. We have seen it applied to traveling in the south. Equal and identical opportunities to all Americans alike, all the time and everywhere is what Negroes want. It is what America needs.

Soviet Plotting To Organize Branch Among U.S. Negroes

Clarity

Washington, January 7.—The administration's policy of nonrecognition of the present soviet government of Russia was supported vigorously today in the senate by Senator Lodge, of Massachusetts, the republican leader, and chairman of the foreign relations committee.

Quoting extensively from public records and documents to show the interlocking of the soviet government and the communist international, Senator Lodge [illegible] evidence [illegible] Hughes' contention that officials of the soviet government are a party through the communist international to revolutionary propaganda in the United States aimed at the overthrow of the American government.

"In my judgment," said Senator Lodge in summarizing his argument, "it is no time to give the soviet government of Russia the official recognition and approval of the United States and invite official representatives to come among us and under the diplomatic shield seek to break up our own labor organizations, attack American laws and American freedom and kindle the flame of riot and disorder throughout our country.

Insidious Enemy.

"'Obsta principiis' is an ancient and wise rule never more needed here than at this moment when we are asked to give recognition not to a people or a country, but to a government—an active and insidious enemy working under our flag against all the beliefs and institutions which Americans hold most precious."

1-8-24

Reading an address of upwards of thirty thousand words, Senator Lodge announced that his argument contained no "secret or anonymous reports of any kind," and that he addressed himself solely to the proposition contained in the resolution of Senator Borah, republican, Idaho, that the senate declare in favor of the recognition of the present soviet government.

Evidence was presented to show that the same group of men, chief among them Lenine, Trotzky, Zinoviev, Bukharin, Kalinin and Kemnev, control the Russian government and play a predominating role in the congresses and conferences of the communist international

Senator Lodge asserted the importance of the soviet government and the communist international manifests itself in many other ways; that the proceedings of the communist international, its proclamations and propaganda appear in the oficial organs of the soviet government; that the use of the Russian wireless and telegraph has been granted to the communist international and that meetings of the congresses of the international and of the executive committee are held in governmental buildings.

Documentary evidence also was produced to show that the communist international is the creation of the Russian communist party, which was declared to be the controlling force throughout the Russian government.

Reviewing in detail the make-up of the various branches of the Russian government, Senator Lodge offered a table to show that the high officials of the Russian communist party, the Russian soviet republic, the federation of soviet republics and the communist international practically are one and the same.

"These interlocking directorates constitute the real government of Russia," he said. "All power is theirs. In the presence of these facts it is to my mind absurd to say that the Russian soviet republic really governs Russia. That is merely one of the divisions and not the most important.

It furnishes, however, a convenient opportunity to say that things which are done and controlled by the other and dominant branches of the government are not done by the government of Russia. Everything that has been done by any one of the three branches of the Russian government—the federation of soviet republics, the Russian soviet republic and the communist party, and the greatest of these is the communist party—has been done by the government of Russia.

"I think I have shown who the men are who control all these organizations and who control Russia and who are the real government of Russia. It is a very formidable and highly organized system of government—arbitrary, unscrupulous and efficient."

American Negro Communist.

The speaker said he would content himself with a few examples, first, as to their general intentions and activities in countries other than the United States, and, second, with a few examples of their intentions and activities in the United States.

"As an example of the latter he read from a letter written by Trotzky to an American communist," Mackay, a negro, published in the Moscow Izvestia on February 15, 1923. It said, in part:

"The training of black agitators is the most important revolutionary problem of the moment. . . . I am at a loss to say what are the most expedient organization forms for the movement among American negroes because I am not familiar with the concrete conditions and possibilities, but the organization form will be found as soon as sufficient will for action is displayed."

Senator Lodge presented also a pamphlet prepared by the United Mine Workers of America which, he said, gave a very full account of the activities of the Russian communist party and the Third Internationale in undertaking to gain control of American labor organizations. He said also that it showed a large expenditure of money in this country by the communists.

As a further demonstration of the feeling of American labor unions in regard to the communist movement, the speaker read from the letter of last December 13, written by Samuel Gompers, president of the American Federation of Labor, in which Mr. Gompers made clear his belief that any compromise with the soviets would be a victory for them.

Another document presented by Senator Lodge was a letter written under date of July 12, 1923, to the Workers Party of America by the executive committee of the communist international. It urged greater activity among communists in America in organizing the workers and combatting "capitalist designs."

Galleries Crowded.

Crowded galleries listened to the more than three hours of oratorical effort and running fire of repartee. Mrs. Coolidge, her son, John, and Mrs. Frank W. Stearns occupied seats in the president's row.

Senator Borah, following Senator Lodge immediately in an extemporaneous address, declared that the Russian government was established and its recognition would stabilize conditions in this country, as well as Europe, open up trade and also tend to check any propaganda here. Briefly referring to the propaganda question, Senator Borah said he did not believe the soviet government has been involved in this respect since 1921.

"There seems sufficient upon which to base a foreign policy but not enough for an indictment," he asserted. "Recognition of the present Russian government would constitute neither approval of its policy nor of the character of the men forming it. Such action would mean simply that we realize it is the only governing power in Russia, and if we are to deal at all with that great nation it must be through its government."

Lenroot Answers Borah.

Senator Lenroot, replying to Senator Borah, said the latter had not answered the argument of Senator Lodge and had virtually admitted that hostile propaganda was being spread. This country, Senator Lenroot declared, should not enter negotiations to stop the propaganda, its cessation being a condition precedent to consideration of recognition as laid down by President Coolidge.

Senator Borah's contention that propaganda would diminish after recognition was challenged by Senator Lenroot, who said if Russia should be recognized the avenues for spreading propaganda would be increased.

At the conclusion of the debate Senator Borah introduced a resolution calling upon Secretary Hughes to send to the senate, if not incompatible with the public interest, the text of various reports made during the last six years by persons connected with official and semi-official organizations active in Russia.

Reports Mentioned.

Among the reports mentioned in the resolution were those of William Boyce Thompson, Colonel Raymond Robins, Major General William S. Graves, ex-Governor J. P. Goodrich, of Indiana, Major Slaughter and Major Faymonville. The resolution was laid on the table.

Further discussion of the Russian question is to be held in a few days. Senator King, democrat, Utah, who visited Russia last summer, giving notice today that he would speak on the subject next Wednesday. The senate foreign relations committee also is to renew discussion of the Borah recognition resolution soon, and determine whether it will investigate propaganda charges made recently by Secretary Hughes and the department of justice.

PREVENTS IDENTIFYING SOVIET AND COMMUNIST.

Moscow, January 7.—(By the Associated Press.)—M. Rothstein, of the soviet foreign office's press bureau, has cabled to United States Senator Borah protesting against the tendency to identify the Russian soviet government with the communist internationale.

"I am officially authorized," says the dispatch, "to state that the communist internationale headquarters are accidentally situated in Moscow, owing to the absence of asylum elsewhere. The soviet government carries on the national affairs of the state, not the party, and no international organization can influence it."

The dispatch denounces all statements to the contrary as "brazen falsehoods."

NEGROES REFUSE TO HEAR BILLY SUNDAY

By the Associated Negro Press.

Chicago, Ill., Jan. 22—Negroes of Charlotte, S. C., through which state the noted evangelist, William "Billy" Sunday has been touring, refused to disrupt their regular services recently in order to attend a special joint meeting arranged so that Rev. Sunday might address them.

Birmingham Reporter

The evangelist's reception by Negroes in the South has been voriously commented upon. Some Negro newspapers have criticised him and what they termed his willingness to condone the jim-crow methods of the South. For this reason they have been unable to appreciate his value as an exhorter. 1-26-24

On the other hand there are a goodly number of Negroes and some papers who feel that for the Negroes to miss an opportunity to hear Sunday is to forego one of the opportunities of a lifetime.

Two communications illustrating this diversity of opinion were recently placed before the evangelist who seemed to be much surprised that anyone should have suspected him of prejudice. This in view of the fact that he gives regularly to Negro education and has aided the race in a number of other ways. He claims to try to do what is best for all parties concerned. In his communication he begins the word Negro with a small 'n."

His letter reads: "Everywhere I have gone in the South I have had meetings for the negroes and I find no trouble between the negroes and the whites, unless it is started by some cranks from the North. Whatever is the local attitude on the negro question, as far as their attendance at meetings is concerned, I adhere to it. In some places they do not. Most everywhere they have sections for the negro ministers. I preached to the negroes in Charleston one afternoon. There were 4,500 in attendance. I addressed the negro conference in session there in one of the negro schools. All I have ever said is that there will never be social equality between the whites and the blacks. I don't know of any self-respecting negro that would want to marry a white womar and vice versa.

"I want to say that there is no place where the negro is better treated than in the South. His best friends are in the South. The South can't get along without him and he doesn't seem to get along anywhere else in the world. I am contributing money to support some negro schools. I have taken up several offerings for the Jenkins Orphanage."

News
JAN 20 1924

M'RAE VS. TANNENBAUM

We should be interested in hearing a debate between Frank Tannenbaum and Hugh McRae on the relative merits of northern and southern European immigration for North Carolina. Mr. Tannenbaum is the writer who recently advanced the novel theory that the south needs an immigration problem to take its mind off the negro. Mr. McRae insists that only immigrants that we desire or can use are Dutchmen and Scandinavians.

Mr. McRae's arguments are familiar. The northern Europeans are predominantly nordic and protestant, and therefore might be expected to slip into our social and political system without a jar.

Mr. Tannenbaum, on the other hand, presents an absolutely new idea, and because it is new it is perhaps worth extended study. He implies that it is precisely because the Catholic alpines and mediterraneans would not slip easily into the existing system that their presence would do us good. If we had to work to get them adjusted, we might give the negro a rest.

Recent scientific studies have shown that Madison Grant's idea of the nordic is largely buncombe, anyway. It has yet to be determined whether or not all the talk of brachyphalic and dolichocephalic means anything at all; and it is certain that it means so little that it is dangerous to base sweeping judgments on such divisions of the human race. But while the physical difference between the northern European and the southern European has not been altogether established, the religious difference exists conspicuously, and along with it notable differences in social background and traditions.

But is it certain that the south would suffer by being brought into intimate contact with people whose social and religious ideas are radically different from those of the south? It seems to us at least arguable that the very reverse would be true, that our own mental horizon might be broadened and our spiritual life enriched by the injection of alien elements. Of course, if one assumes the attitude that we are the people and that wisdom will die with us, there is no more to be said; but in that case we ought also to keep out the Dutchmen and the Danes.

Moreover, the soil is a great filter. Men who make a living out of farming have precious little time to foment social revolutions, no matter what their nationality. And men who own a little patch of ground are invariably opposed to any upheaval that is at all likely to deprive them of their land. Even the Russian peasant, now that he owns the land he tills, is stoutly opposed to communism. We believe that North Carolina might import 200,000 Sicilians, Czechs, Slavs, or what not with entire safety if they could be distributed over the land. We admit that if such immigrants piled up in our cities the result might be terrific; but we understand that the whole scheme is to get hold of prospective farmers.

Anyhow, we should like to hear Messrs. McRae and Tannenbaum discuss it.

Nov 25 1923

To Get Along With the Negro

To the Editor of The Telegraph: There is no little being said in regard to the Negro problem. Whatever this problem may be and if solved at all, it must be solved in the South.

If the white man is able to do his own work either in the house or in the field, he will be better satisfied to do it.

However, if he finds he can not dispense with negro labor, he should clearly state in both spoken and written word, the work the laborer must do, how he must perform it, his liabilities and his wages, which should be adequate.

Having done this, he should have as few words with the negro as possible. All social "chitchat" or conversation pertaining to other than strictly business matters, he should studiously avoid, likewise all discussion.

To give or to receive undue familiarity on the part of either the white employer or black employe is fatal to the best interest of either.

The white man should never forget that he belongs to the dominant race, and he is inherently as well as mentally and educationally superior to the negro, that he always has been so, and so he will always remain.

He should be humane, kind and just to the negro, but he should be inflexibly firm. He should be gracious, but should remember his entitlements because of both birth and station.

His words should be kindly but ever wise and judicious.

Rightful commands should be given and prompt obedience demanded. For the sentimental compromizing white man, the Negro has a contempt.

During the last few months since we have had to employ negro labor in our shadowed home, I have been forced to study the serious servant problem, and I have come to the conclusion, after serious study of the psychology of the negro that the merest hint of social equality is absolutely baneful to both races.

No right thinking white man will infringe on the rights of the negro, nor will he allow any infringement of the negro upon his own rights.

The negro has the right to appeal to the courts for any unjust persecution on the part of the white man, and the white man has the right to the protection of the law against cunning and theft on the part of the negro. There should be a square deal for both, and due recognition of the rightful place of white and black. Neither should try to usurp the place of the other.

Vagrancy should be severely dealt with. The insolent and idle Negro should be put to work, and so should the sorry, indolent white man.

On the part of both races there should be a wholesome regard for racial standards. "Judah" should no more vex "Israel," nor "Israel" "Judah." Both should abide in peace under his own "vine and fig tree."

Surely there is some wise way in which interracial harmony may be maintained, and riot and prejudice put down. Let us find it and put the better way into practice.

ROBERT OUSLEY SMITH.

Gainesville, Ga., Nov. 25, 1923.

APPEAL IS MADE TO KEEP BLOOD OF WHITES PURE

Richmond, Va., February 12.—(By The Associated Press.)—An appeal for passage of a bill designed "to preserve the integrity of the white race" was made today by John Powell, pianist and composer, and president of the Anglo-Saxon Clubs of America, in an address to members of the Virginia general assembly.

Charlotte Observer 2-13-24

The measure, which is on the senate calendar for advancement to third reading tomorrow, provides for the registration of all persons in Virginia as to race, strict records on all births and defines a white person.

The measure also continues in force the present state law prohibiting white persons marrying anyone not of the same race.

Race Problem - 1924.
United States.

Memphis Tenn. Dispatch
JAN 18 1924

WHERE SHALL JIM CROW LIVE?

The Following Article Written by W. O. Saunders Will Appear in the January 19th Issue of Collier's, the National Weewly.

Out of nearly two score years' association with the negro in the South, out of all my observations and study of the negro, I am compelled to believe that the solution of his problem in America rests largely with his own leaders. Given a free hand to work out his own destiny, I believe the negro is eager to establish his racial personality, to live by himself, to create an art, a literature, a music and a social life of his own independent of the white man, and forever respectfully recognize the barrier of color. If there is such a thing as a negro desire for social equality, I cannot find it.

The negro likes his kind and would feel no more at home among white folks than white folks would feel at home among negroes. An old-fashioned negro preacher put it to me this way:

"The last thing a nigger does want is social equality. Why, what would de white folks know what to do wi' social equality if dey had it? White man just wouldn't know how to enjoy hi'self wi' a nigger; he kain't sing like a nigger; he kain't dance like a nigger; he kain't laugh like a nigger; he kain't shout like a nigger; he kain't pray like a nigger; he kain't play like a nigger an' a nigger c'n git mo' music out'n a jewsharp in a minit den a white man c'n git outn a orchestra in a fortnight.

I addressed an inquiry to three hundred negro school-teachers asking them to tell me their wants. I supplied them with self-addressed envelopes and stipulated that no name should be signed to the communications addressed to me. I wanted them to feel free to tell me the truth. No one expressed a desire for social equality. The sum of their wants was a desire for equal educational opportunities, justice before the law, fair wages, lights, water, sewerage, police and fire protection in their part of the town. One writer said: "No segregation laws would be necessary anywhere if colored people could rent decent homes with lights, water, sewerage, and police protection in their section of the town the same as in the white residential section.'

I have found proof of this in many southern towns and cities where the races have made happy adjustments and are living amicably side by side. The town of Durham in my own state of North Carolina is an example. There has been no migratory movement from Durham, and here is the reason as given by C. C. Spaulding, president of the North Carolina Mutual Life Insurance Company. Mr. Spaulding is a negro, and his company is a negro company that has built up a great business, occupying its own seven-story modern office building in thta city.

Killing "Colorphobia"

Mr. Spaulding sums up the four principal reasons why the spirit of migration has not touched the negro citizens of Durham, as follows:

"(1) Economic opportunities offered to a large enough percentage of the population to assure a decent livelihood.

"(2) Healthful and pleasant working conditions.

"(3) The spirit of co-operation created by negro enterprises, which has aided thousands to secure comfortable houses.

"(4) The general spirit of Durham is full of friendliness, as well as an earnest desire to make the negro population a part of its citizenry. The vote is never denied because of color. splendid educational and social opportunities are provided for negroes. There has never been a lynching, and colored men are given an honest hearing in courts."

There is ample evidence in many other parts of these United States that the negro prefers segregation if not too severaly discriminated against in the apportionment of educational and public-improvement funds. As far back as 1888 the Legislature of Ohio admitted colored children to the white public schools of that state. But there are two schools in Cincinnati today in which the negroes have voluntarily segregated themselves.

The first of these schools, known as the Douglas School, was established about fifteen years ago in a section of the city where many negroes had acquired homes of their own and built up a desirable negro suburb.

Within recent years a more considerable negro settlement has grown up in a congested tenement district embraced in the Seventeenth and Eighteenth wards. The negro population in this congested district is estimated at 17,000 to 18,000, badly housed mostly in rented tenements. Miss Jennie Porter, an ambitious negro teacher in the Douglas School, conceived the idea of a segregated school for negroes in this district. She finally succeeded in persuading a friendly school board to build such a school. It was estimated that an elementary school as a beginning would do well to start with an enrollment of 600 pupils. Plans were drawn for a school plant to accommodate 1,200 pupils, which it was believed would suffice for a number of years. The Harriet Beecher Stowe School, with Miss Porter as principal, opened about June 1 last year. It opened with an enrollment of 1,600 pupils, the platoon system being adopted to take care of the overflow of 400 pupils. Not one of these negro pupils is compelled to go to this segregated school.

Still, the school was not built without opposition. Representatives of the National Association for the Advancement of Colored People came to Cincinnati and denounced Miss Porter for her work. Negroes were exhorted to resent this attempt at segregation in the North and to put their children in white schools. Before the Stowe School had been turned over by the contractors, black hoodlums, encouraged by fanatical agitators, broke out every window in the building. The windows were replaced and there have been no further demonstrations. Miss Porter was right; the negro, if left alone, prefers the company of his own.

I am told that this is but the beginning of segregated schools in Cincinnati; the negro is demanding schools of his own, not alone for the sake of segregation, but that he may have schools peculiarly suited to his needs. The education that serves a white child is not enough for a negro. The white inherits from birth what the negro by years of education and painful experience must acquire. Inheriting so much, there is omitted from the curriculum of a white man's school much that a negro needs to learn. One of these things is race pride; another is co-operativeness—to mention only two. Thoughtful negro leaders are deeply conscious of the limitations of their people. The negro has made little progress in literature, in the arts, and in the sciences. This fact sticks out like a sore thumb in the consciousness of leaders of the race, and is ably expressed by C. M. Battey, instructor in photography at Tuskegee Institute, who is in truth an artist. Mr. Battey says: "No race or group has handed down for limitless ages anything that is imperishable of itself until it has established its true individuality in its own arts. We are today immortalizing our folk songs, but they are not sufficient to lift us; we must develop in all other branches of the arts. When these other branches receive more liberal consideration and are brought to the classrooms from the kindergartens on up through the colleges, we are going to behold a vastly different type of negro American—a type that will be loved and not despised, and to it will toll the death knell to 'colorphobia.' "

Dr. Sutton E. Griggs, pastor of Tabernacle Baptist church, Memphis, Tenn., one of the most eloquent leaders of his race, says:

"The underlying traits of English character, the determining actions that seem to spring unfailingly in times of great crises from the instincts of the people, are not gotten by mastering the textbooks in use in their schools. We may come into full knowledge of the last fact revealed by the sciences which they have developed, and yet may be far removed from the very first lesson that makes for racial success. What has a race gained if through astronomy its members have learned how to measure the distance from the earth to the sun, but have not learned how to measure the distance between themselves, have not learned to eliminate those distances, have not learned how to prevent further useless estrangement and divisions? Why jubilate over a high mark made telling how the English people have cemented so large a part of the world into a tremendous federation if the student making the high mark is so lacking in the essentials of unity that he can never be a factor in a union of forces necessary to take care of the interests of his little neighborhood?"

The Town Without a White Man

And so at the bottom of much conflicting opinion we find the more intelligent and race-conscious negro having a clearly defined idea of his racial needs. We find too that he is assuming responsibility for the working out of his problem; he realizes that his uplift is his own and not a white man's problem, and that his work of individual uplift will not be completed until he has uplifted the humblest and most ignorant of his own group.

At Mound Bayou, Miss., negroes have founded a town of their own. There is not a white man in it. At Mound Bayou the negroes voted a bond issue of $115,000 on themselves to build a consolidated rural high school. I went through that school, and was impressed with the fact that of 12 classrooms ,only five were allotted to academic work; seven were set aside for domestic science and industrial arts.

Citizens of Mound Bayou profess happiness in their self-imposed segregated life. The town of Mound Bayou was begun in 1888 by Isaiah T. Montgomery, who was formerly a slave in the family of Jefferson Davis. The railroad that had just penetrated the great Yazoo and Mississippi delta sought his aid in peopling the millions of acres along its right of way.

After many careful surveys Mr. Montgomery chose Mound Bayou and, in partnership with a cousin, Benjamin T. Green, bought 1,000 acres of land outright. The place was but a wilderness of big timber with a dense undergrowth of cane and briars, through which one had to hew every foot of his way with axe and scythe. In that wilderness Mound Bayou was established and has grown today into a town of 1,000 population, surrounded by 30,000 to 40,000 acres of farms owned by negroes or owned and operated by negroes. Mount Bayou farmers raised last year 8,000 bales of cotton under bool weevil conditions.

Mound Bayou looks just like many another southern town where the population is white and black. But in Mound Bayou one finds the railroad depot, the telegraph office, the telephone exchange, the postoffice, the drug store, the bank, the cottonseed oil mill, the newspaper, the cotton gins, the sawmill, the electric shoe repair shop, bottling works, smithy, woodworking shops, the hotel, the movies, and fifteen stores—all run by negroes. I sought a ninterview with the mayor, Benjamin A. Green, and found him a young negro graduate of Harvard university. I asked to see the policemen of the town, and found there were two of them, and both of them in overalls at work on the streets. Here negroes, hewing for themselves, besides taxing themselves to build a $115,000 schoolhouse, have built and maintain more than six churches, costing nearly $75,000. The first brick church built in Bolivar county, Mississippi, was built by the negro Baptists of Mound Bayou. Everything in Mound Bayou is of negro origin with the exception of its Carnegie library. The Carnegie library is the only gift from white men to the town of Mound Bayou.

The negro not only seems to know what he feels, but how to manage for and by himself.

Mound Bayou justifies the belief that the negro's strongest leaders will not depart from the south. Millions of their uncertain brethren may flee to a temporary economic betterment in the north, but the wise leaders will stand by the institutions they have built up in the south—in a climate more nearly suited to the physique and temperament of a tropical race—they will strive for the development of a true personality and the outfitting of greater leaders.

It would be a calamity for the black man indeed if, in the search for immediate gain, he should have lost sight of what he really wants.

The race or the individual that gets there is the one that has an objective.

Negroes to Be Known as Americans. Starting January 1

IN THE great world adjustment and the new reconstruction in our own national affairs, what part do Race men play? No nation, no race, no group, has ever attained its destiny without placing its case before the people.

True history is unerring. Some historians distort truth and produce unjust results in the minds of those who are not clear thinkers.

During the recent world war period there were many seasons of wild speculative programs to develop a sane, loyal Americanism. In many directions this was necessary, for in our midst we beheld thousands of alien-minded people.

The National Security league came into existence, radiated its organizations to all sections of our country. In Chicago, in frantic zeal to overlook no racial group, an unnecessary but important gathering was held at the Coliseum, where 10,000 Colored men and women assembled and listened to appeals for loyalty to flag and country.

Those were hectic days, filled with love and hate, courage and fear, confidence and distrust; so much so that intelligence officers and volunteers, individual and collective, were in evidence on every hand.

The need of loyalty became so paramount that even in the nation's capitol special guards of soldiers were selected for duty and those soldiers were in most part black men.

America is for Americans. Not white Americans, not black Americans; not Polish-Americans nor Scandinavian-Americans; not Irish-Americans, German-Americans, nor French-Americans.

In banishing the hyphen from our Americanism, it needs must follow that Americans are not white, they are not black; they are not Irish, they are not French or Swedish, but ALL AMERICAN.

When our forefathers wrote the immortal Declaration of Independence, the Articles of Confederation and "We the People" in presenting the great American Constitution, they were building an America for Americans.

When those same forefathers and loyal Union sympathizers saw this Americanism threatened, they dipped pen in ink and wrote two new chapters into that great American document and straightened out some things that threatened the foundations of our America for Americans.

The Fourteenth amendment to the Constitution spoke in thundering tones these words: "All persons born or naturalized in the United States, and subject to the jurisdiction thereof, are citizens of the United States and of the state wherein they reside. No state shall make or enforce any law which shall abridge the privileges or immunities of citizens of the United States; nor shall any state deprive any person of life, liberty, or property, without due process of law; nor deny to any person within its jurisdiction the equal protection of the laws." The article closes with this section: "The Congress shall have power to enforce, by appropriate legislation, the provisions of this article."

The Fifteenth amendment then rang out giving the right to vote in language that says: "The right of citizens of the United States to vote shall not be denied or abridged by the United States or by any state on account of race, color, or previous condition of servitude." The right was also given Congress for enforcement of the article.

It is thought that 300 years ago selfish slave traders brought to these United States native Africans who were sold into slavery in the Jamestown colony. Not so, did slave traders do this. A divine Providence that shapes affairs filled the sails of those ships and gave hope to the galley crew that drove those ships across the high seas bearing a most precious cargo, fulfilling the Scripture telling of Ethiopia's greatness.

The fertile soil of Virginia responded to the implements of those Negro slaves who for 300 years of unrequited toil planted the foundation stones of a great America.

Three score years and more ago historians record that man struck the shackles from the limbs of four million slaves. Not so! Again good Providence stepped in and with infinite wisdom did it. Man was but an instrumentality, recognizing in his subconscious self that Americans cannot be slaves and that a freeman in this country is an American.

The American expeditionary forces serving in the great war were Americans. We sent not Irish-Americans nor French-Americans; we sent not Polish- or Italian-Americans; we sent not white Americans nor black Americans; not Americans of any group, or class, or race, but AMERICANS, fighting men of the A. E. F., units of the American army.

The edict went forth in some fashion to classify the black soldier. They tore off the corner of our registration cards, but thank God, that did not blot out our Americanism, for when the first Illinois combatant forces returned it was the 370th U. S. Infantry that made people frantic in their mad desire to shower praise and appreciation upon those soldiers.

What a day it was! What a sight to behold! American soldiers who had been on the firing line, had stormed the Hindenburg line; they were the men whom the populace of Chicago greeted without stint or saving—American soldiers.

France numbers as its nationals every living Frenchman, whether of France in Europe or of her colonies. A Frenchman is a Frenchman, not a black Frenchman or a white Frenchman. British subjects are as such, not white, not black. A Brazilian is a proud Brazilian. There is no line of tint or pigment demarkation modifying a Brazilian one way or the other as a hyphenated Brazilian. So it is throughout South America and in all countries save the United States.

America, black men sailed the high seas with Columbus when he discovered America and the real American red man; America, black men were with you when you planted the colony at Jamestown a year before the Pilgrims landed at Plymouth Rock; black men gave of their brawn in unrequited toil. America, black men fought, bled and died to save the Union in the great civil struggle, yea, they even proved most loyal to the confederate heart in a way that was loyalty in the most superlative degree. America, black men before the Civil war shed their blood for liberty that this land might be free; the stream leads all the way from Boston commons where Crispus Attucks fell, to Belleau Woods and the Argonne. America, black men stand ready to answer the Nation's call whenever it is made. The corners of our registration cards were torn off, but that act did not for one moment mutilate our Americanism.

No Americanization propaganda is necessary within our ranks. We are wedded, indissolubly, to America and her American institutions and traditions. We know them from Alpha to Omega.

Why then, America, deny us that birthright and heritage that is ours, so righly won, so loyally maintained, untarnished by the flag of anarchy, the role of traitor, slacker or conscientious objector.

America, we challenge thee today—AMERICAN, NOT NEGRO, FOR 1924.

Beginning this promising and auspicious year of 1924, it is to be "American" for the erstwhile American Negro. Hyphens are dropped, prefixes and suffixes forgotten. Editors, publishers, writers, orators, speakers and publicists, take cognizance of this fact that the American Negro no longer weighs himself with a peculiar racial stamp, he counts himself none other than American. Failing to recognize our fond hopes, our cherished wishes and fervent prayers to be part of the body politic as Americans, we now let it be known that we shall resent as an unfriendly act any reference to the group as Negro or anything other than American. We have earned it, we merit it, have written in letters of blood "American, not Negro, for 1924." Remove the blot of the hyphen, destroy alien-mindedness; develop one America for all Americans, including over fifteen million citizens hereofore classified as Negro, making a real nation of over one hundred million Americans.

"The Rising Tide of Color"

WANT BELOIT COLLEGE MADE MELTING POT OF RACE.

BELOIT, Wis., Jan. 24.—(Crusader Service)—A proposal to make Beloit college an institution for bringing together representatives of all the races of the world in an attempt to effect racial understanding which would make for world peace has been made to members of the Board of Trustees, by Dr. Geo. L. Collie, dean of the college, who is a widely known anthropologist.

Dr. Collie's plan is to bring selected students here from all the races and sub-divisions of races. It would constitute an ethnological laboratory with a student personnel as follows: Americans, 40 per cent; Europeans, 20 per cent; Asiatics, 20 per cent, South Americans, 10 per cent, and Africans, 10 per cent.

Race Problem — 1924 III.

United States.

THE SOUTH'S SAFEST INVESTMENT

How to manage the Negro in a way consistent with the old concepts and traditions of race and of social control; and how to conserve and maintain on a productive and gainful basis her thousands of acres of untilled lands, are the two most perplexing problems of the Southland.

The last of these problems is rendered more difficult by the imprudent way in which the South handles the former. Of course the first requisite to the solution of both, and of all her problems, is realization by the South of the illusion afflicting her. Her concepts must be abandoned concerning race inferiority and race subordination. Such concepts are inutile, and each day, please God, sees the world directing its efforts toward the full realization of human brotherhood and human betterment.

In making profitable her untilled lands two courses are open. One is to people these desert wastes with northern farmers or foreign immigrants. This method is not working successfully because northern farmers will not come, being better circumstanced in their native habitat, and the immigration laws have intercepted the stream of foreigners hitherto pouring into the country. The other alternative course is to seek to corral the Negro agriculturists and farm laborers. Desperate efforts are being made by some sections of the South to do this.

Recently we saw a large handbill, thousands of which were being distributed in a certain southern state, advertising an effort to build a town to be composed of the best type of colored people. Two hundred tracts of land were offered in plots ranging from three acres upward, at $25.00 per acre, on payment of $5.00 cash and the remainder in small monthly payments. This land is located on a trunk line within 35 miles of a great city in the heart of the largest industrial district of the South. Augmenting these inducements, there was money, several thousand dollars, in bank to build a social house for the children of the community. There were relatively few of those canvassed who took advantage of the offer. As far as the Negro is concerned, instead of moving into such colonies as are contemplated in that bid for farm labor, the tendency is to decolonize, and to abandon the South.

Nor is this because the Negro is averse to farming as an occupation. It is rather because of the conditions under which farming and industrial pursuits must be carried on by Negroes in the South, and the rough treatment Negroes experience generally in this Southern section of our otherwise fair country. Bewilder d and in anguish of body and soul, not knowing else to do, an outraged colored woman of Georgia, sent the following appeal for help to a Northern race organization:

"On September 1, 1924, about 2 o'clock, he the (white man) came to my home and asked me to let my son go to a log camp. I refused to let him go with him. Then he cursed me, then came in the house and struck me with his fist. Then he threw a brick and struck my daughter in the side. Me and my daughter are now in bed under the doctor's care. He also went home and got his shot-gun and revolver and shot my daughters, 2 of them and one of my sons. Down here Sir, we colored people can't ever get a warrant for a white man, don't care how bad he do. Please help me to bring him to justice."

Is there not enough of the element of righteousness in our christian civilization to prevent our condoning such conditions as this which can be duplicated every day in any community in this section. Or putting the appeal upon a sordid material basis can it be that the South, loving its unearned increments from Negro labor as it does, has not yet realized that its greatest investment is in terms of human life—of its enrichment, its enlargement. And does the South not know that all human life is impoverished in proportion as any part thereof is hindered in its normal development. For as long as large areas of our population are designedly and stealthily held in illiteracy and social subserviency so long will the whole be handicapped in its effort to forge ahead.

A few forward-looking courageous southerners, men and women, are beginning to discern the serious implications on the civilization of the South which her antiquated conceptions and prejudiced attitude to the Negro are entailing. Writing recently in the **Memphis Commercial Appeal**, Ex-Governor Patterson of Tennessee said, concerning the Negro's worth to Southern civilization, "We have a vast resource of potential wealth at home we have too long overlooked. It is the Negro. The thing to do is to make use of our own material. Arm the Negro with the weapons of knowledge and scientific education and he will solve our problems of untilled lands in the South. Good housing, fair treatment and encouragement for the Negro are the safest and best investments we can make for the future."

Yesteryear the South said the Negro was a beast and could not be educated, and did its best to keep him in ignorance, superstition and semi-bondage. By so much this same south was binding impedimenta about her own feet handicapping her own progress. Today the South discerning her own folly, with its suicidal consequences, must reverse her procedure and proceed to arm the Negro with the civilizing weapons of knowledge and scientific education. Thus must be husbanded and harnessed the Negroes marvellous physical strength for a period of production, the most marvellous of any the South has ever known. It is inevitable that the tender-handed, leisure-loving, aristocratic southerner must have the bulk of his labor performed by the stalwart, swarthy, ready-working, Negro who is on the ground. It is just as inevitable that the Negro will not consent (he cannot now be forced) to do this necessary work, fill this niche, supply this nexus in southern civilization, unless he is accorded fair treatment and given a man's chance for education, enlightenment and encouragement. Herein is the South's best investment.

Race Has Wrong Psychology, Says Dr. Hope

Morehouse President Thinks Negro Must Think Differently.

INDIANAPOLIS, Ind., Dec. 18.—Dr. John Hope, president of Morehouse College, Atlanta, Ga., told members of the Monday Luncheon Club here today that their way of thinking to a large extent is all wrong: "The Negro must learn to change his present manner of thinking before he can hope to reach his much sought after goal; his psychology is all wrong; he thinks rather of what he has not—instead of what he has, thereby letting go from his grasp that which he has while he chases after that which he desires but has not." The speaker stated that the Negro in this country today has far more than any other Negro in all of the other countries combined and that they held the key to their own salvation and that of their foreign brothers if they would only use it.

He told of an incident which happened in England last spring. He spoke at a club of native Africans in London and at the end of his speech he was asked several questions which seemed to have developed during the course of his talk. Finally one native said: "You American Negroes have the best of all of us, you have in America a citizenship, no matter how juggled, still a citizenship, while we are subjects." Dr. Hope said that we as a race should hold tight to what is left of our citizenship and fight to the end that we would eventually attain all that citizenship entitles us to.

12-20-24

Hon. C. R. Blake, Imperial Potentate of the Shriners, Charlotte, N. C., also spoke at the Luncheon Club. He told of the progress of the Negro in the State of North Carolina, especially that progress now being made by the Negro in Charlotte. "Just as soon as the Negro," said Mr. Blake, "learn the lesson which has been so successfully learned in Charlotte and in North Carolina, that they must bow to real leadership in anything, regardless of their petty personal likes and dislikes, just so soon will Negroes everywhere be making real advancement along business and industrial

lines." Mr. Blake thinks that the Negro must put a bit more trust in real organizers and less in the fly-by-nights" who would do them more injury than good.

Dr. Hope was introduced by Attorney Bailey and Mr. Blake by Mr. C. E. Dunlop. The Rev. Herod responded to the visiting speakers on behalf of the club.

Mr. Wallace Waugh, a member of the Luncheon Club suggested that inasmuch as the club has been holding its meetings in the Y. M. C. A. building it would be proper and fitting if the club members donated several membership to young boys to the "Y" as Christmas gifts. This met a hearty approval and the donation was made, insuring memberships to several young boys for the coming year.

T. 28

TWO WORDS.

A few days ago the News and Observer had a headline reading "The Negro in the Woodpile." We made reference to it as a case of being just a little too precise. The N. & O. acknowledged our reference in the following:

"We are reminded by the Durham Herald that there is such a thing as being too precise. For instance, 'The Negro in the Woodpile' should have been 'The Nigger in the Woodpile.' Precisely right."

With that acknowledgement both newspapers went on about their daily business and probably forgot it; we know we did.

But, a few days later we received an envelope bearing a New York postmark, in which the News and Observer's paragraph quoted above was marked, and down under that was another News and Observer paragraph also marked. The latter paragraph started off as follows: "Dr. George W. Carver, negro scientist," and went on to refer to the well-known negro teacher at Tuskegee Institute. The person who sent us those clippings underscored "Dr." and "negro scientist," and on the margin wrote "Another 'nigger'?" There was enclosed another clipping from the News and Observer, being a news item under a New York date of November 20, which made reference to the discoveries of Dr. Carter.

We haven't been able to catch the drift of the fellow who sent us those clippings. We are inclined to the belief that it was somebody whose sensitive nature was offended by our former reference to the "Nigger" in the woodpile. If that is the case, then we can only sympathize with his ignorance. "Nigger in the Woodpile" is a slang expression, or so we have always understood it, and "Nigger" as used there is far different from the proper use of the word "Negro." It is barely possible that the sender of the clippings aforementioned thinks like some few misguided folks still think, that Negro is always "nigger," and if such there be, we have sympathy for his density, too.

We haven't taken the trouble to look up the fine points of the definition of nigger as used in connection with being found in a woodpile, but we have never considered it a reflection upon the colored, or Negro race, any more than the old expression of "Something rotten in Denmark," is a reflection upon the Danes.

We fear that some super-sensitive person has jumped at the conclusion that when we called the Raleigh paper's attention to the error in using "Negro" when "Nigger" was meant, we intended a reflection upon the Negro race. As a matter of fact, our purpose in calling the attention of the News and Observer to its use of the word was to prevent the mixing of the two words "Negro" and "Nigger" in a synonymous manner.

The dictionary, we believe, sanctions the use of the word nigger for negro, though custom has brought a clear-cut distinction between the two words.

Evidently somebody has attempted to call us or the News and Observer for the manner in which we used the word. We don't know whether our critic is a negrophile or a negrophobiac, but in either view of it he has got us all wrong.

TIMES
17, 1924

PLEA ~~FOR NEGROES~~ BY CATHOLIC PRIEST

Rev. James W. Gillis Asks Whites to Aid in Developing the Black Race.

DENIES INFERIORITY CRY

Declares 750,000 Negroes Who Came North Are Little Better Off Here.

A plea t othe white man to lend a helping hand to the negro for his development was made by the Rev. Dr. James W. Gillis in a lecture last night at the Church of the Paulist Fathers, Columbus Avenue and Fifty-ninth Street, on the subject: "The Negroes: Is There a Solution of the Problem of the Black Man?" Father Gillis believes there is a practical solution and that it rests entirely with the white man, and from the outset of his contention he dismissed from consideration the question of the "color line," which he says is of no importance at all.

Dr. Gillis sees little difference in the situation of the black man whether he be in the South or North.

"The situation of the 750,000 negroes who have recently emigrated from the South to the North is but little changed, it seems to me," said Dr. Gillis, "which may be summed up as merely the change from the frying pan to the fire. In all essential things the negro is as much obtracized here in the North as he ever was in the South.

"It is true the negro is supposed to be equal before the law in suffrage and in the ordinary transactions of life, but does he always get the same justice as the white man? The negro has the right to enter any of our first-class hotels or restaurants, but let him try it; he has the right to buy seats at a theatre, but is it wise for him to attempt to do so?"

Dr. Gillis argued that there was little basis for the generally accepted theory that the negro is by nature the inferior of the white man. If that were true, he said, there would be found a vast difference in the brain capacity of the black man, while, as a matter of fact, the difference between the brain of the average white man and the average black is comparatively nominal.

"Illiteracy," declared Dr. Gillis, "is the obstacle to the progress and development of the negro, and the cause of his inferiority. I would not go so far as to say that he should be put into the schools or other places of instruction intended for the whites, either in the South or in the North. But he should have good schools and all the privileges of education.

"Encourage him, open the way to opportunity, help him to develop, and the so-called inferiority of the negro will disappear. I believe some of the prejudice against the negro is that of white men who fear that his development may make him equal mentally with themselves, or even superior.

"The negro has been excluded from suffrage in some parts of the country on two grounds—illiteracy, and to prevent their voting in mass, en bloc, and thus 'swamp' the white man, as it has been claimed. If the negro is excluded from the vote in the South on the ground of illiteracy, we find as a comparison that there are about 76,000 whites in Florida and Alabama who ought to be excluded from the franchise on the same ground; three times as many white illiterates as there are black illiterates in Kentucky, and five times as many whites as there are black illiterates in West Virginia. The whites are not excluded.

"We have all heard of the 'solid South,' where the vote is always one way, where they will vote for anybody who is a Democrat, except a Catholic. It is admitted that illiteracy is not the real ground; it is admitted that the whites fear that the negro will vote in mass and overwhelm the white electorate. Yet the whites go on voting in mass; they vote for Grover Cleveland, for William Jennings Bryan, for John W. Davis, and they would probably vote for a son of Satan if he were a Democrat."

A COSMOPOLITAN CITY.

The fact that New York is a great city where every type of mankind is represented and where the lion and the lamb may gambol together, at the risk of both parties of course, has been set forth in print by fewer writers than one would suppose. The late Sidney Porter who came to New York from Texas, under his pen name of O. Henry, wrote some vivid stories of "Little Old Bagdad on the Subway" which preserved the spirit of an era fast passing away. A more recent work by James L. Ford, called "Hot Corn Ike," treated in terse newspaper style of life on the East Side and Coney Island before the crowds made it a popular city resort. Paul Laurence Dunbar, in one of his volumes in prose, pictured the experiences of a colored family from the South, settled in the heart of the old Tenderloin district.

None of these writers, however, imagined a more curious combination than was presented in a recent newspaper item caught by an alert reporter of the Herald Tribune. It read as follows:

> A giant Negro in verbal dispute with a policeman in the Times Square subway startled the 9 o'clock crowd yesterday morning when the listeners-in realized the entire unpleasant conversation was being carried on in Yiddish. When uncontrovertible physical indications showed the officer to be descended from Erin's children the amazement grew.
>
> The strange situation cleared itself up in the West Side court, where Magistrate Edward Weil fined the Negro—Manuel Thornhill, of 54 Division street—$5 for expectorating in the station. Thornhill said he was born in Palestine and had come to this country as a Hebrew comedian. Patrolman Patrick Frawley said he had dropped his brogue for Yiddish when he was on duty on the East Side.
>
> Thornhill paid his fine. Frawley said he was sorry the arrest had to be made and the magistrate dismissed them in Yiddish.

New York is full of abrupt contrasts of racial types like the above, which some how meet on common ground and after agreement or disagreement, part on amicable terms. The diversity of these types, together with their frequent appearance in public, contributes to the equanimity with which they are regarded. Despite differences of color and features, the average individual in New York may go his own gait unnoticed and unmolested so long as he keeps off his neighbor's corn.

As a field for the writer who believes that the proper study of man is mankind, which includes womankind as well, it remains unsurpassable.

Race Problem — 1924.

West Indies.

Virgin Islands.

Starvation and Unemployment in Virgin Isles to be Investigated by Special Racial Commission

Washington Bureau

Announcement was made Thursday at the Department of Labor that Robert R. Church, race financier and politician of Memphis, Tenn., had declined a place on the commission which sails for the Virgin Islands on Saturday, January 12. 1-12-24

Mr. Church, is one of the best known political leaders in the South and had been named as chairman of the commission. His refusal to accept the place has caused much speculation in the Republican camp.

Mr. Church's statement that his business would not permit the trip is not looked upon by astute politicians here as being the real or only cause of his refusal. However, since Mr. Church was not in Washington this week, no definite statement could be obtained from him. 1-12-24

This is the second time within the last two years that he has refused an appointment from the administration. He was tendered an appointment to a high position by the late President Harding, but he refused to accept it.

The Department of Labor stated on Friday morning that no one has as yet been selected to fill the place made vacant by Mr. Church's refusal

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A commission composed of Mitchell of Institute, W. Va.; W Brown, Newport News, Va.; H. Woodson, DesMoines, Iowa erson S. Coage, Delaware; and nelius Richardson, Richmond, Ind., another whose name could not be learned, will sail for the Virgin Islands on Saturday, January 12 to study "deplorable and acute" conditions in those islands. This commission was appointed by Secretary Davis of the Labor Department with the approval of President Coolidge.

The acute conditions affecting the natives of these islands are brought about by the lack of work. The situation has become so grave that thousands of natives now face starvation and unless something is done by the U. S. Government, hundreds of them will starve. This trouble is brought about by the Government closing down the main industries of the islands, namely, the making of bay rum.

Until the U. S. Government purchased the islands from Denmark in 1917, the islands knew not of prohibition and excelled in the making of bay rum which netted the natives a sufficient income for them to live properly. However, when they came under the Stars and Stripes, this industry was forced out of existence and the natives began an exodus from the islands. This exodus has assumed such alarming proportions that unless something is done immediately, the islands will be practically abandoned. From a population of 45,000 in 1917, the islands now are inhabited by only about 22,000 natives, and they are in a deplorable condition.

This commission will study conditions on the islands and will report their recommendations as to what they believe is necessary to relieve the situation there. The commission is not restricted in any way as to its inquiry which will be thorough in every respect.

The commission, which is composed wholly of colored men, will sail Saturday from New York and expects to be gone about six weeks.

The Virgin Islands have a total area of 132 square miles and are located due west of Porto Rico. The islands were purchased from Denmark in 1917 for $25,000,000. About ninety-eight per cent of the inhabitants are Negroes.

VIRGIN ISLANDS COMMISSION, POLITICAL SOP

The Economic Commission of five Negroes sent to the Virgin Islands, by the Secretary of Labor with the consent of the President, is the first move of the Administration to offset the distressing dissatisfaction with the Republican Party, prevalent over the country among Negroes. Washington

Just think of the United States Government, thru its Department of Labor sending out a commission to "investigate the economic and industrial conditions" of its recently acquired Virgin Islands without sending any technical experts. How will the commissioners collect any worth while data and compile them for an intelligent report to the Department of Labor?

A thoughtful review of the personnel of the commission will bear out the statement that the appointing of the commission is purely political. Mr. Church, who resigned from the commission and Mr. Woodson of Iowa were appointed because of their national political reputations. 12-26-24

Cornelius R. Richardson, of Richmond, Ind., hails from the state controlled by Senator Watson. Mr. Watson, since Senator New's defeat, realizes that he must do something for the Negroes of his state in order to hold them in line this fall, and later to return himself to the Senate two years hence. The Democrats are likely to nominate Senator Ralston of Indiana, for President and Watson will have a big job holding down the Negro vote of the State for the Republican nominee.

W. H. C. Brown of Newport News is an able financier and Mr. Slemp, erstwhile "lily white" leader of the Republican party of the South, now secretary to the President, realizes something must be done to stop the falling away of the Negro from the Republican ranks; and as he hails from Virginia also, therefore, someone makes a master stroke and Mr. Brown is now in the Virgin Islands.

Prof. Chas E. Mitchell, of West Virginia was drafted in the Commission. It is from this state that Senator Elkins hails. He comes up for re-election this fall. There is little doubt that he remembers the defeat of his colleague, Senator Southerland, two years ago.

Jefferson S. Coage, formerly of Delaware, was tacked onto the commission. According to a dispatch from Delaware, he was placed by Senator Ball. Senator Ball's time is out this year and he, too, must face re-election this fall. He well remembers the defeat of Senator Du Pont and Congressman Layton two years ago. The Negroes did it. Therefore, Mr. Coage's trip to the islands is to be used as valuable political fodder during the coming campaign.

Will these Negroes be able to deliver the Negro voters in their respective States? We do not think so. The dissatisfaction with, and disgust of, the Republican Administration that has not the courage to enforce the Constitution of the United States and acknowledges its moral cowardice, cannot hope to swing thinking Negroes by the appointing of a "commission" of this sort.

Mr. President: Place a Negro on the Civil Service Commission; place more Negroes in the Agricultural Department, especially in the farm loan department; withdraw the Marines from Haiti; abolish discriminations in the civil service; place more Negroes in the Department of Labor and we will begin to think that ~~you are the~~ President of all the citizens of the United States rather than of a ~~selected~~ group.

STATESMAN HERE TO PLEAD FOR ISLAND NATIVES

Rothchild Francis, Editor of The Emancipator, Member of Legislature of St. Thomas Lands In New York.

DESCRIBES SUFFERING OF HIS NATIVE PEOPLE

(CRUSADER SERVICE)

New York,—Rothchild Francis, editor of the Emancipator, member of the legislature of St. Thomas and St. John, Virgin Islands, United States, has just reached New York City on his way to Washington, D. C., to place before the Congress and President Coolidge the acute economic conditions prevailing in the Virgin Islands and to ask for remedial legislation. A group of liberal Americans has pledged support to the cause. Mr. Francis declared: "Nerly half of the natives have left the islands due to lack of employment. This state of affairs was hastened through the application of Federal laws to the islands. The people are disheartened and look to Congress for immediate relief." Continuing his story he said, "I fear that the situation is at bursting point. Our people are unemployed through no fault of their own, and its up to our protectors to remedy this evil. I am here to plead the cause of my suffering countrymen, whose wives and children are underfed, before the bar of American Public Opinion. I am not talking from sentiment. Uncle Sam bought these islands—applied Federal laws to them and then forgot to establish new industries in place of those his laws have worked hardships upon, and in some instances put out of commission. Although an integral part of the republic, the natives of these islands are not citizens of the United States." 1-12-24

PUBLICITY AND MORE PUBLICITY

"Many Americans who would champion our cause know very little about these new possessions called the Virgin Islands. They need publicity and more publicity. They need remedial legislation to change

things as they are into things as they ought to be. Uncle Sam owes to the natives a chance to eke out a livelihood."

Mr. Francis expressed a willingness to address bodies of colored people and other interested parties in Philadelphia, Pittsburg, Boston, and Washington, D. C., who are willing to help to save the good name of his republic in these islands so recently purchased. His New York address is No. 166 West 141 Street.

EDITOR'S MAIL

Virgin Islands, Again

Editor, The Pittsburgh Courier:

Sir—The article entitled "The Virgin Islands Under American Rule," written by George Washington Williams, in Current History Magazine for February is biased, evasive and full of race prejudice. It is only necessary to recall the articles of Arthur Warner in The Nation last spring and Gardner L. Harding's recent writings in Christian Science Monitor. Both writers concur that the social, economic and political conditions in the Virgin Islands are rotten, and made open pleas for immediate reforms.

Mr. Williams knows that the average American is not acquainted with conditions in the islands. Hence his attempt to inform them through the channels of prejudice. He is a gentleman from the South, and you understand what that means when an overwhelming majority of the people on the islands are members of the Negro race. It is interesting to [illegible] how he evades the questions of [illegible]ment on the islands:

(1) Is the form of government on [illegible] Virgin Islands compatible with the American conception of insular government?

(2) What is the status of the natives—their relatives in New York numbering over ten thousand, and others in Porto Rico, Cuba, Haiti and Santo Domingo?

(3) Why were the economic conditions better—emigration less and employment general, under the Danish regime?

Your attention is called to the fact that this vicious propaganda by officials of Mr. Williams' type will continue against your fellow racemen in the Virgin Islands if the colored press, pulpit and platform do not turn on the light.

ROTHSCHILD FRANCIS,
Member of the Colonial Council for the municipalities of St. Thomas and St. John, Virgin Islands of the U. S. Temporary address 166 West 141st street, New York.

"Colored Soldiers"

Editor, The Pittsburgh Courier:

Sir—Messrs. J. W. Burke Company have forwarded me a marked copy of your paper of the 26th ult., in which my "Colored Soldiers" was criticized.

I am very much pleased at your comments and wish to thank you for them. I take this opportunity [illegible] saying also that I was surprised to find nothing to which I could object in your paper. I was particularly pleased with the article by Dunjee-Houston. It was just what a thoughtful white person would like to have said, but would hardly have dared to say. I have often told white friends that the Negroes couldn't justly complain at us for having race prejudice when they showed the same prejudice by trying to eradicate every possible Negro characteristic. Down here they even go further—they drop all of the beautiful folklore songs and stories and take up the cheap commonplace stuff that the cultivated white people are ashamed of.

I have always tried to write nothing which would make any more enemies for the Negroes. Of course, there are many criminal Negroes, but there are plenty of others to tell about them. I wish the Negroes would take on the job of telling all of the Negro defects. This would make no enemies among white people. It has a bad effect for white people to have to tell about bad Negroes.

What I started out to say was — please mail copies of your paper of January 26 to my following colored friends.

Some of these should become your permanent subscribers. Let me know the amount and I will remit for this.

Hoping that neither you nor I will ever publish anything which will increase the suspicion between the races, I am.

Very cordially,
W. Irwin MacIntyre.
Thomasville, Ga.

Veteran Co[illegible]nalist, Who Made Speech o[illegible]come to the United States Whe[illegible] Islands Were First Taken Over by This Country, Detailed to Lighten Duties of Representatives.

Special Correspondence to Amsterdam News and Pittsburgh Courier

ST. THOMAS, V. I., Feb. 9th.—Not only were the natives of the Virgin Islands all "het up" over the coming of the commission sent here to inquire into the conditions, with an eye to making suggestions that will do much to improve the economic situation, but even the officials who have been discharging the duties laid upon them by the President and the Navy Department.

As befitting their station, the moment they entered the harbor they were accorded honors which the "oldest inhabitant will long remember.

The Governor sent his own automobile to convey them to their stopping place. The natives also did much in proving that they are on the way to fuller recognition at the hands of Uncle Sam when they accepted without any hesitancy the message of good will brought by a group of colored men from the United States to a group of colored people making up ninety or more per cent of the population of St. Thomas, St. Croix and St. John [illegible] months ago I ha[illegible]asion [illegible] at length of Mr. Leroy [illegible] one of the most brilliant m[illegible]ers of the local legislature an[illegible] a former journalist, whose mighty pen did much to enlighten his people in the days when the Danes held the islands. This same Nolte has been virtually delegated by the "powers that be" to lighten the burdens and duties of the commission by acting in the position of adviser, and the best class of people in the three islands will tell you no better choice could have been made.

Nolte is also very popular with those, many would refer to as "the lower strata," as he encouraged the poor youth of color in his time as editor of the Bulletin and Tidende and many are the youngsters he can point to to-day who are enjoying the benefits of life through drinking deeply at the fount of inspiration presided over by the man whose voice was heard over the entire civilized world when he bade welcome to the United States on the occasion of the transfer of the islands.

Naturally, it would be too soon to give here a detailed account of what is being done by the gentlemen of the Virgin Islands Commission, as they are only just about settling down and getting rid of the "sea legs." Tomorrow night, Sunday, Jan. 24, a special concert will be rendered in their behalf by the United States Naval Band, of which Alton A. Adams, the brilliant young colored musician, is bandmaster. The bandmaster has apparently aroused the interest of the commission and, like their brothers in the states, they seem to be proud of his accomplishments. Counsellor G. H. Woodson, chairman of the commission, uses the office of bandmaster for his private correspondence and this naturally brings them into close contact.

At the present time ALL the leading journals of the Virgin Islands are engaged in running serially a most timely article from the pen of Judge Washington Williams, which, teeming with facts, refutes the many lies told by a free lance journalist in one of the prominent American magazines. Judge Williams is supported by the majority of the people here, and as it is doubtful if empty oratory can withstand the firm foundation of truth, those Americans and Virgin Islanders truly interested in the progress of the islands will soon recognize those seeking to raise funds for their own personal benefit and those posing as "saviors" of the islands and their people.

Prohibition is not primarily or solely responsible for this economic condition. This condition asserted itself long before the Americans took over these islands, and it was vividly manifested with the departure of the Hamburg-American Line from these shores.

St. Croix is better off in that she has her agricultural possibilities. Agriculture is a dead issue to speak about in St. Thomas.

Commission

The appointment of an All-Race Commission to investigate conditions in the Virgin Islands by President Coolidge, which was a step far ahead of any such appointments heretofore made, has not been accepted with open arms by some of our newspapers. The *Buffalo Gazette* says the President should have appointed at least one "Negro Democrat" on the Commission; the chances being, however, that the President is profoundly ignorant of the existence of any such things as Negro Democrats, which President Wilson took infinite pains to kill, including Bishop Alexander Walters, who died literally; the *Cleveland Gazette* thinks the appointment of the Commission was only a sop to the discontented members of the race, and wants something more substantial in the way of appointments, while the captious *Washington Tribune* thinks the appointment a purely political one, with no expert on the Commission, and says: "Mr. President: Place a Negro on the Civil Service Commission; place more Negroes in the Agricultural Department, especially in the farm loan department; withdraw the Marines from Haiti; abolish discrimination in the civil service; place more Negroes in the Department of Labor and we will begin to think that you are the President of all the citizens of the United States, rather than of a selected group."

Let the kickers kick. Goodness knows there is plenty of room for all sorts of kicks. Reasonable discontent with existing conditions is one of the prime factors in progress in every direction. Satisfied people usually stagnate and die of their own putrescence, corrupted by too much satisfaction. President Coolidge inherited an ugly condition from the Harding Administration, as far as our race group is concerned, and we think he is trying to straighten out, and we are disposed to help him do it.

Race Problem - 1924.

Haiti.

West Indies.

THE TRUTH ABOUT HAITI.

Despite the tacit conspiracy in administration circles to smother the truth about the ruthless conduct of the American occupation of Haiti and San Domingo, little by little the actual facts are getting to be presented to an incredulous public, which believed that its government could do no wrong in the oppression and murder of a defenseless people like the Haitians.

N. Y. Age

At the meeting of the Institute of Politics at Williamstown, Mass., a week or so ago Oswald Garrison Villard, the editor of the Nation, in announcing his intention to support LaFollette for President, took occasion to rebuke the use to which the American Navy was put, in the collection of private debts from the smaller nations. He added:

9-13-24

"Above all else America cannot be true to herself if she does not respect the rights of small nations—even the right to default on debts, to cheat and to steal. The blood of the 3,000 Haytians slain by our American marines, of the 400 in Vera Cruz, many of them women and children, is not so easily wiped out."

While Admiral Huse and Admiral Jones of the Navy sought to deny these charges, the former admitted the taking of the custom house at Vera Cruz was for reasons unknown to him, but that he never heard of more than two women killed in that attack.

Two recent writers in the Atlantic Monthly had more to say on this subject. Under the head of "Imperialistic America," Dr. Samuel Guy Inman drew a picture of the United States incurring hatreds, suspicions and enmities throughout Latin America by its gobbling up the power in the smaller nations upon the pretext of "protecting American lives and property." Summer Wells, Commissioner to the Dominican Republic, disagreed with this picture and took issue with the statements made by Dr. Inman. But even Mr. Wells could not defend the course of the United States in Haiti and San Domingo. As summed up in an editorial in the New York World, that record is a bad one in them both. It said:

> We are trying to get straight again in Santo Domingo, but Mr. Wells thinks no one can argue that our intervention there was justified, and certainly feeling against the United States has been "exceedingly bitter." As for Hayti, that is "the most difficult problem of them all." We sent our troops in; let up crossed thumbs and hope that noble ends are going to justify high-handed means.
>
> It comes to this, to sum up Mr. Wells: We have everything to be ashamed of in Hayti and Santo Domingo, nothing to be ashamed of for the rest. We have strengthened the foundations of stable government and used diplomacy to settle quarrels without war. It is our white man's duty not only to step in to protect our own lives and property but in "extreme cases" to offer our "friendly intervention" for the dark man's good. To be sure, there are certain parties who still step too far—some American corporations operating in South America "have exploited the countries in which they are situated in the most shameless manner"—but if we permit that sort of thing it is not so much because we are black-hearted as because we are provincial.

And yet Secretary Hughes continues his smooth apologies for continuing rule of Haiti by United States marines and machine guns, with the aid of an American Financial Agent and a horde of prejudiced Southern officials. When Mr. Harding was a candidate for the Presidency he denounced the occupation of Haiti as unwarranted, but he failed to undo this wrong while he had the power. The Senate committee that visited the island failed to take any effective measures to end the occupation. Such papers as the New York Times defend it as in the interest of advancing civilization and ignore the bloodshed and submersion of Haitian rights it involved.

The American people are either ignorant or indifferent to the wrongs committed in the name of the United States upon such minor republics as Haiti and San Domingo. But the truth will be heard despite all efforts at suppression.

EVACUATION OF HAITI FAVORED BY DR. ROWE

Says American Policy in Island Unjustified.

WILLIAMSTOWN, Mass., Aug. 18.—The military occupation of Haiti and the Dominican republic cannot be justified either by invoking the Monroe doctrine or by any other accepted principle of American foreign policy, Dr. L. S. Rowe, director general of the Pan-American Union, concluded in his round table conference on Latin-American affairs at the Institute of Politics today. He found the explanation for the occupation in large measure in the circumstance of the World War.

N. Y. Times 8-19-24

"The evacuation of the Dominican Republic which has just been completed," he said, "should be followed as soon as possible by the evacuation of Haiti."

Outlining the conditions under which the Russian Soviet government grants concessions to foreigners, C. J. C. Quinn, secretary of the committee on foreign affairs of the United States Chamber of Commerce, declared that it was "a rather amazing fact that the Russian government has adopted the policy of according to foreign nationals and foreign enterprises exemptions from the general law and special rights which may be denied to her own nationals."

Mr. Quinn summarized the Russian attitude as follows:

"The great natural resources of Russia are the heritage of the Russian people, and should be developed for their interest. We will allow foreign capital to help us in the development of those resources which we are too poor or unprepared to develop ourselves, even a large profit because we know capital will not otherwise come to our help. But if it does not want to come on this basis, we will do our best to develop our resources ourselves."

HAITIAN PRESS ASKS A NEGRO COMMISSION

Only People of Black Race Able to Understand Our Needs, Declares Newspaper

PRESIDENT IS OPPOSED

Haitian Executive Wants No Collaboration From Colored People of the U. S.

Port Au Prince, July 30—(Special Correspondence A. N. P.)—President Borneo's hostility to Negroes in the United States rendering any aid to the former colored Republic was challenged here today by the 'Nouvelliste' which editorially demanded that the U. S. be asked to send a commission of Negroes to Haiti to study conditions:

The editorial states in part:

"Another Wrong Charged Against the United States By Design."

Afro American

We said the other day that the news and commentaries of the Haitian Press were not integrally reported in the United States. One can take this as one wishes. The fact is that many things about the true situation are unknown.

There exists another fact even of a graver nature. The Haitian colored people are made to pose as horribly detesting the colored people of America. Feeling that the Black Party in the United States is still the only organization which naturally, sincerely and automatically sympathizes with the Republic of Haiti, and that it will carry before the American conscience the Haitian cause in its details, everything is done to create and maintain a firebrand of discord between the colored people of Haiti and the colored people of the United States.

8-1-24

We wish the American people and above all, the Government at Washington to know that it is absolutely false that the Haitians do not wish to see the American Negroes.

On the contrary the Haitians vociferously demand that colored American officials come here in order to know the situation of their race kindred. Only people of the black race will be able to understand the true needs of the Haitian Negroes; these people alone will be able to measure the extent to which our pride has been chilled and the chagrin which gnaws us.

Every Haitian sees clearly today that the present situation calls for a commission composed of colored men of high competence who will understand our situation and will make every effort to change it.

If the present Government of President Borno repels and has always repelled the collaboration of the colored Americans everybody knows why. But the Haitian people think all to the contrary. They know their needs and they know who their sympathizers are. The government did not deign to receive in Haiti Dr. Moton, a genius of the Negro race in America, while this same Moton has been invited to the table of the King of England, of the King of Spain and of the highest personalities in Europe.

What is there to say after that?

Race Problem—1924

Haiti.

West Indies.

Correspondence

Haiti Today

To the Editor of The Nation:

Sir: A cruise to the West Indies and the Caribbean Sea gave me an opportunity to stop at Haiti. Although my stay was a brief one I was fortified with letters of introduction and was able to get much information as to what is going on in that most unhappy country. The Haitian Government practically does not exist; to all intents and purposes government in Haiti consists of Commissioner Russell, by whose will the country is ruled. Martial law prevails; the marines are everywhere, and their heavy drinking and brutality are much complained of. A marine recently killed an unoffending Haitian in an effort to take the latter's mule from him. It is easy to see that Americans are hated. As the tender from the steamer brought us to the shore everyone was struck by the sullen, hostile expression of the black faces staring at us from the wharf. The difference was marked between this reception and the friendliness of the natives of Jamaica. The latter, though very poor, seemed cheerful, alert, and contented under British rule, as the color line is not drawn sharply there. Race discrimination and a more crass and brutal exploitation exist under our auspices than under the Union Jack.

The Nation May 21-1924

The expenses of our occupation are bleeding the Haitians to death. As I and my Haitian companions motored through Port au Prince we passed handsome villas, closed and deserted, their owners reduced to such financial straits that they can no longer afford to keep their homes open. "Persons who in America are nothing and nobody become great personages in Haiti; they live in luxury at our expense and lord it over us," said my cicerone with much feeling. American officers and their wives were passing briskly in fine motors while along every mountain road under the furious tropical sun came trudging troops of women and girls bearing great burdens on their heads and leading tiny donkeys with frail legs like match sticks and sharp thin little bodies laden with huge pack saddles and panniers. The contrast between the prosperous air of the occupationists and the misery of the inhabitants is painful. I saw some of the most "raggedy" men I have ever beheld in the varied course of my travels, whose clothing was a mere network of shreds revealing large expanses of bare, black skin. The mass of the people is of a primitive Negro type. The educated class is very highly educated, with a French culture which they do not want to have superseded by American culture, no matter how determined Americans may be to impose it on them. "While Haiti is a Negro civilization it has nevertheless a civilization of its own, Negro and French, which we should be permitted to develop in our way, not subject to outside interference." This is the frank way they put it.

But the Americans have made little attempt to bring the Haitians culture of any kind. The occupation is for purposes of exploitation, not for education. Not much of the money wrung from Haiti is spent on her people or for her benefit. There are no public libraries, but through private native enterprise at Port au Prince funds are being collected bit by bit and a small building is going up. We visited the convent and the nuns' school for girls and the seminary where the boys are educated and noted the cleanliness, especially of the former, and then went to the schools maintained by the Government (American Occupation) and saw the frowziness and general dilapidation.

The Haitians say that Americans are accustomed to claim all public enterprises as having been put through by them, including those that the Haitians themselves built long before the forces of the United States arrived. The marine who showed us over the prison, which is a combined jail, insane asylum, and poorhouse, told us that this had been erected by the Americans. I consider myself somewhat of an authority on prisons, as I served two prison sentences for picketing the White House during the suffrage agitation, and while the prison at Port au Prince, as far as could be judged by a hasty inspection, seemed to be in good condition, I was disgusted to see a marine on guard in the midst of the women's quarters, and to hear that there is no matron in charge, only a nurse. It is dangerous to put men in authority over women prisoners—especially young American soldiers so far away from home influences over colored women. My visit to the prison was prompted by a desire to interview M. Jolibois, the Haitian editor of the *Courrier Haitien*, and one of six journalists kept in jail for no other offense than having ventured to criticize the marines, the occupation, and the (Russell) Government. These journalists have been in detention for four months awaiting trial. When I inquired of the marine who was showing us over the prison why the accused were not brought to trial he said that was the fault of the Haitian law. When I asked how that could be, since Haiti was under martial law, he replied: "Martial law has been suspended." "He lies," was the *sotto voce* comment of the accompanying Haitian.

These journalists are held incomunicado; I could not see them even for a moment. They are kept in an inner court and are put out of their cells every morning at six o'clock, to be left all day in the broiling sun without hats or any kind of shelter. Two of them have already been made ill by it. Food from their homes is sent them, but before they are permitted to eat it it is examined to ascertain if letters or communications are concealed in it, and this examination is made by the guards running their fingers through it.

I left Haiti with a profound feeling of grief and mortification that such things should be done in the name of liberty and our country.

OUR WORK IN HAITI.

A dark picture of the American occupation of Haiti was painted by Dantes Bellegarde, former Haitian Minister to Paris, in an address to the League of Nations Associations at Lyons on Monday. There was no reason whatever for the occupation, he declared; American control of the finances had disturbed the economic and political life of the country; and exports had not increased by a penny's worth. Taking those allegations in order, the occupation became necessary because the Treasury defaulted in the payment of interest on foreign loans, foreign investors were clamoring for their money, foreign Governments were threatening to enforce collection by seizure of the customs, and, with the murder of President Guillaume Sam in July, 1915. Port-au-Prince was plunged into chaos. Supervision of the Haitian finances was imperative if economic conditions were to be placed on a sound foundation, and it has been an honest and effective control. As to exports not having been increased, the American Chamber of Commerce of Haiti tells a different story. There have been good and indifferent years since the United States by the terms of a treaty negotiated with the republic in September, 1915, bound itself to "aid the Haitian Government in the proper and efficient development of its agricultural, mineral and commercial resources, and in the establishment of the finances of Haiti on a firm and solid basis." In 1916-17 the exports were valued at $7,220,290, in 1917-18 at $6,276,321, in 1918-19 at $21,460,045, in 1919-29 at $18,990,032, in 1920-21 at $4,953,570, in 1921-22 at $8,696,612 and in 1922-23 at $12,128,429. The average of duties collected annually was $2,175,399.

Under the rule by revolution that prevailed before the American occupation, the peasant was not encouraged to do more than supply his wants. If he attempted to accumulate property, he was despoiled of it. The gendarmerie system set up by the supervisory Government protects him in all his rights. The fabric of native administration remains. The Haitian flag still flies. Agriculture has made substantial gains with the suppression of the cacos, who preyed upon the tillers of the soil. They can now bring their produce into the cities without fear of molestation, over good roads built with native labor under American engineers. Every few miles there is a gendarmerie station. Never before have the Haitian people enjoyed security in their homes and protection of their persons. Never before have they known the meaning of hygiene or had proper medical attention. In the view of the ruling class that formerly preyed upon the people the supervisory Government flagrantly violates the rights of Haiti, but to the mass of the people it is a protector and a practical friend, who provides employment, pays good wages and is

New York Times

developing the resources of the country for the general welfare.

The treaty of 1915 has been renewed for a term of years, because the Americans could not abandon the Haitians before the task of training them to govern themselves had been finished, and not because there ever had been a design to exploit them. The Americans are in Haiti to raise its people from a state of ignorance and savagery for which their rulers were responsible. The duty devolved upon our Government because European nations called upon the United States to bring order out of chaos and make Haiti solvent, or waive the Monroe Doctrine and let them intervene to collect their debts and protect their nationals. The United States is pledged to evacuate Haiti when the work is done.

education funds.

Similarly, he asserted, the country's exports, especially coffee, had not increased, and the gravest of commercial crises had been precipitated. United States marines were virtually conscripting peaceful citizens, forcing them under pretext of a road tax to construct strategic roads to all parts of the island, killing more than 3000 of those who revolted against the forced labor.

Bellegarde said the population of the entire island had by public subscription raised funds necessary to pay his expenses to come to Lyons and appeal to the federation to intervene against the United States and get the question before a plenary session.

Race Equality

A resolution favoring equality of races in the admission of foreigners caused a storm of discussion at the session to-day of the Internation Federation of League of Nations Societies. C. A. Duniway, American delegate, opposed the proposition as involving immigration and certain to be condemned

League Of Nations Discusses Massacre Of 3,000 Haitians By U. S. Marines

Lyons, France, July 1—United States marines killed more than 3000 peaceful Haitians, often by bombs dropped from airplanes upon villages where women and children perished,

Dantes Bellegarde, former minister of public instruction made this charge in warning letter fight to bring before the International Federation of League of Nations Societies the question of American military occupation of Haiti.

A preliminary fight on whether the subject should be introduced took place before the federation's political commission with delegates from thirty nations present.

Many delegates feared discussion of Haiti's appeal might increase hostility from certain quarters toward the league, and they endeavored to quash the resolution offered by Bellegarde, expressing the federation's sympathy with Haiti.

Bellegarde won to the extent that the commission was held competent to discuss his resolution, but the proposal itself was defeated. Instead, a resolution was adopted which noted Haiti's charges and expressed satisfaction with Secretary of State Hughes' recent declarations of the United State's intention towithdraw from Haiti as soon as such move should be consistent with obligations already incurred.

During the nine years of militory regime which the United States imposed, Haiti had not made the slightest moral or educational progress, Bellegarde charged. As minister of public instruction, he said he had been unable to obtain authorization from the American financial adviser in Haiti for public

to the United States, where, he said, sentiment overyhelmingly upheld America's right to discriminate as to persons who should enter the country.

The Japanese delegation vigorously supported the resolution, and it was decided to hold a special meeting of the political commission, which reported the resolution in an endeavor to frame a compromise.

Race Problem - 1924.

Haiti.

West Indies.

HAITIAN MARKSMEN AMAZE THE RIFL

Islanders, Who Were Trained by the United States Marines, Tie for Second Place at the Olympic Targets at Paris

By a MARINE CORPS OFFICER.

FEW Americans read with more than the most fleeting interest the announcement that the rifle team of the Republic of Haiti had tied with the French team for second place in the Olympic rifle matches, pressing the victorious Americans close and outdistancing a score of the nations of Europe and South America in the blue-ribbon shooting event of the world. Yet behind that simple announcement lies the story of what is probably the most remarkable achievement in the history of marksmanship since the armorers of the empire first designed the bell-mouthed demi-cannon for the arquebusiers of the early Hapsburgs. Only a man who has tried his hand at shooting on the range with a high-powered military rifle can understand the length and breadth of this achievement.

N.Y. Times

Devotees of the rifle declare that shooting is an art and a science of itself. Intelligent, highly educated Americans spend half a lifetime in the study of ballistics, elevation, windage, drift, mirage, and the idiosyncrasies of trajectory before reaching the topnotch of their shooting form. A year ago the rifle experts of the world would have snorted with derision had the idea been suggested that a team of Haitian natives with only a few months of training could compete on even terms with teams of internationally recognized experts with generations of shooting experience and tradition behind them. Yet this is precisely what has happened, and so hotly and skillfully did the Haitians compete that only the American team, recognized as the pick of the world's greatest nation of rifle shots, was able to vanquish them.

7-6-24

The story of the selection and the training of the rifle team of the Haitian republic reflects the greatest of credit on their tutors, the officers and men of the United States Marine Corps. Interwoven with this story is the story of another and greater achievement, the regeneration and redemption of the Haitian republic through the re-establishment of law and order and peace, a little known chapter in the history of the United States Marine Corps, as full of tales of patience, self-sacrifice, devotion to duty and soldierly virtue as any chapter in the annals of that illustrious corps.

Haiti's Old Army.

The history of the Haitian rifle team, like that of almost everything else in the island republic, runs back to the dim and dark ages before the occupation. At that time Haiti had an army, and the army had a corps of rifle experts. At least, it had them on paper—which, in fact, is where most of the army was located, except for general officers, who existed in the flesh in abundant multitude.

According to a visiting correspondent of The London Times, Haiti had an army of 24,000 men, most of whom existed in theory only, while in practice there were several thousand Generals and other officers, with a variable number of privates—depending on how many had run away and how many had been caught on any given day. Few of the soldiers had ever made the acquaintance of shoe leather, while the army's idea of an ideal, up-to-the-minute instrument of modern warfare was a length of gas-pipe stapled to a crude wooden stock.

Given such a weapon, a handful of nails, and some dynamite or other explosive, the aboriginal Haitian warrior's joy was complete. His ballistics, however, were not entirely reliable, and his musketry, however satisfactory as to noise, left much to be desired as to accuracy.

Chief among the employments of this army was its activity in connection with the revolutions for which the republic was justly famed. In spite of its exertions in these—or perhaps because of them—for several years before the landing of the American forces, Haiti had averaged one President for every six months. The climax of a reign of bloodshed, anarchy and disorder came in 1915 with the violation of the French Legation by revolutionists and the murder of the Haitian President, Sam, who had taken refuge there. Close on the heels of this affair came the landing of French marines at Port au Prince, and the American intervention to restore order and to preserve the integrity of the Monroe Doctrine.

One of the first official acts after the American landing was the firing of the Haitian army. Deciding that what Haiti needed was peace, the American Naval Government of the republic gave a crisp order, and the rapid and complete disbandment of the army followed. An army, it was decided, was for war, whereas what was needed for peace was an efficient constabulary. So another order was given, and in the place of the disbanded army the construction was begun of a constabulary modeled on the most approved lines, to which was given the name of the Gendarmerie d'Haiti.

The work of organizing and training this constabulary force was given over from the beginning to the officers and men of the United States Marine Corps. The first commanding officer of the force was Brig. Gen. Smedley D. Butler now Director of Public Safety at Philadelphia. According to the plan adopted, the island republic was divided into districts and subdistricts, in each of which a company or a battalion of the gendarmerie [illegible] ised by voluntary recruiting [illegible] trained and officered by marin[illegible]ers and enlisted men holding commi[illegible]sions direct from the Haitian President.

From the start the plan for the gendarmerie met with a reception from the Haitians which assured its success. Possessed of many admirable soldierly virtues by nature and eager for a military career with assured pay, good food and just treatment, Haitians of the peasant class flocked to the standards of the new corps, and its ranks were soon so well filled that it was possible to select only the most desirable applicants.

In the stormy days early in the occu[illegible] he gendarmerie repeatedly jus[illegible]e faith with which its officers [illegible] it, performing valiant and val[illegible]ervice in rooting out the banditry [illegible]he revolutionary activities which [illegible]e been the curse of Haiti in all its [illegible]story, and contributing more than its [illegible]are to bringing about the present con[illegible]itions of peace and security in the [illegible]sland—conditions unparalleled in its annals.

This history forms the background for the story of the formation and training of the Haitian rifle team that acquitted itself so creditably in the Olympic rifle matches, and these are the events that made the creation of that team possible. As time passed, the gendarmerie grew more efficient and better drilled, better equipped and more soldierly. As time passed, too, peace came to Haiti, such peace as that republic had never seen.

Scouting, patrolling, chasing bandits ceased, and only the routine occupations of a constabulary force in a peaceful countryside remained. Then the gendarmerie turned to sport, led by its white officers, and its representatives made a creditable showing against the men of the American marine regiments when they met in periodical competitions. At baseball, soccer football, running and other track and field events they performed in excellent fashion, much to the amazement of the Haitian public, while on the military side they learned much of tactical exercises and manoeuvres and took to the white man's doctrine of neatness, cleanliness and hygienic living with an inexhaustible enthusiasm.

About two years ago, consequent on a change of commanding officers, a Marine Lieutenant Colonel came to the gendarmerie—a man whose name is a classic in the annals of American rifle shooting. He is Lieut. Col. Douglas C. McDougal, U. S. Marine Corps, former captain of a champion Marine Corps rifle team and a rifleshot and expert of the first rank. As soon as McDougal had received his commission as Major General of the Haitian republic, with the title of Chief of the Gendarmerie, he decided that an excellent way for the gendarmerie to spend some of the spare time of its peaceful days was in rifle practice.

To assist in the work of developing his pet theory, McDougal secured from time to time recruits from among the marine officers in the United States who were among the most famous shots of that most famous shooting organization. Such was Major Calvin B. Matthews, captain of the Marine Corps rifle team of 1920, and Major H. L. Smith, captain of the Marine Corps rifle team of 1922. Both these officers accepted assignment to the Haitian gendarmerie, and to each is due a share of the credit for the performance of the Haitian rifle team.

Many of the famous warrant and non-commissioned officers of the corps who had upheld the reputation of the marines in close matches found their way into the gendarmerie and took a hand in the work. At first progress was slow. In dealing with men speaking Creole, a rudimentary language of only a few hundred words, the tongue of the peasant class of Haiti, instruction in ballistics, the laws of trajectory and the complicated processes of wind allowances present staggering difficulties. Yet perseverance accomplished much.

Kipling tells of Sergeant Whats-is-Name, who "drilled a black man white and made a mummy fight," and the Marine Corps sergeants and officers are made of much the same stuff. Gifted with faultless sight and steady hands by nature, the quicker witted of the Haitians began to pick up the rudiments of the science, and some remarkable scores were made.

All Haiti Interested.

At this point, which was arrived at last Summer, an inspiration came to McDougal and the marines working with him. Hearing that the Olympic Games were to be held in France, they announced that the end of all the rifle practice in which the gendarmerie had been indulging was to select a team to represented the Haitian republic in France. This announcement created a stir of the first magnitude. While France, to the ordinary Haitian, may not be synonymous for Paradise, it is a remarkably close approximation, and the thought of a trip to that blessed land was one to stir the breast.

Interest in the target practice was redoubled, and whereas most of the candidates for membership in rifle teams had been Haitians of the peasant class, now young men of the best families began to throng the ranges and compete eagerly in the practice matches.

In due time every gendarme in Haiti had been put through the target course and his possibilities determined, and thirty-six gendarmes making the best scores were transferred to Port au Prince for the final try-outs. These events will be remembered in Haiti for years, for they stirred national enthusiasm as it has seldom been stirred. As a result, remarkable scores were made and a team of eight men was selected for the trip. Of these, three were lieutenants in the gendarmerie, young Haitians of good family who had won commissions by passing successfully through the officers' schools under the instruction of Marine Corps officers; three others were sergeants and two were corporals.

The men left Port au Prince for France on the French steamship Figuig on May 2, after an impressive ceremony, in which the President of the republic wished them good luck and most of the inhabitants of the city thronged the dock and the beaches near by to give them a parting ovation. On their arrival in France training continued vigorously, with the result that they made a most creditable showing in the international match at Rheims June 7 to June 22, while in the Olympic match at Chalons, which ended June 29, they astonished the world by finishing in a tie with France for second place.

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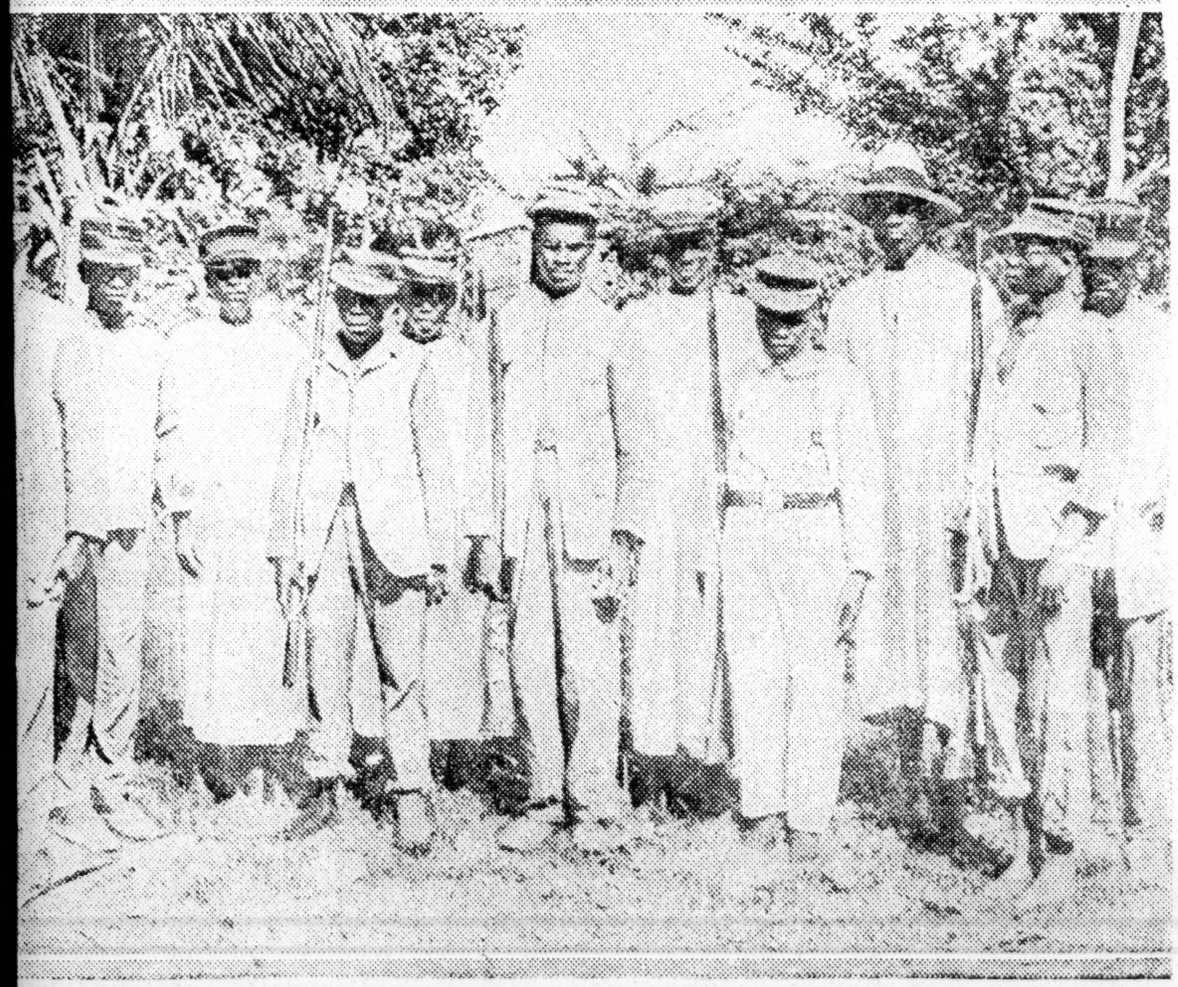
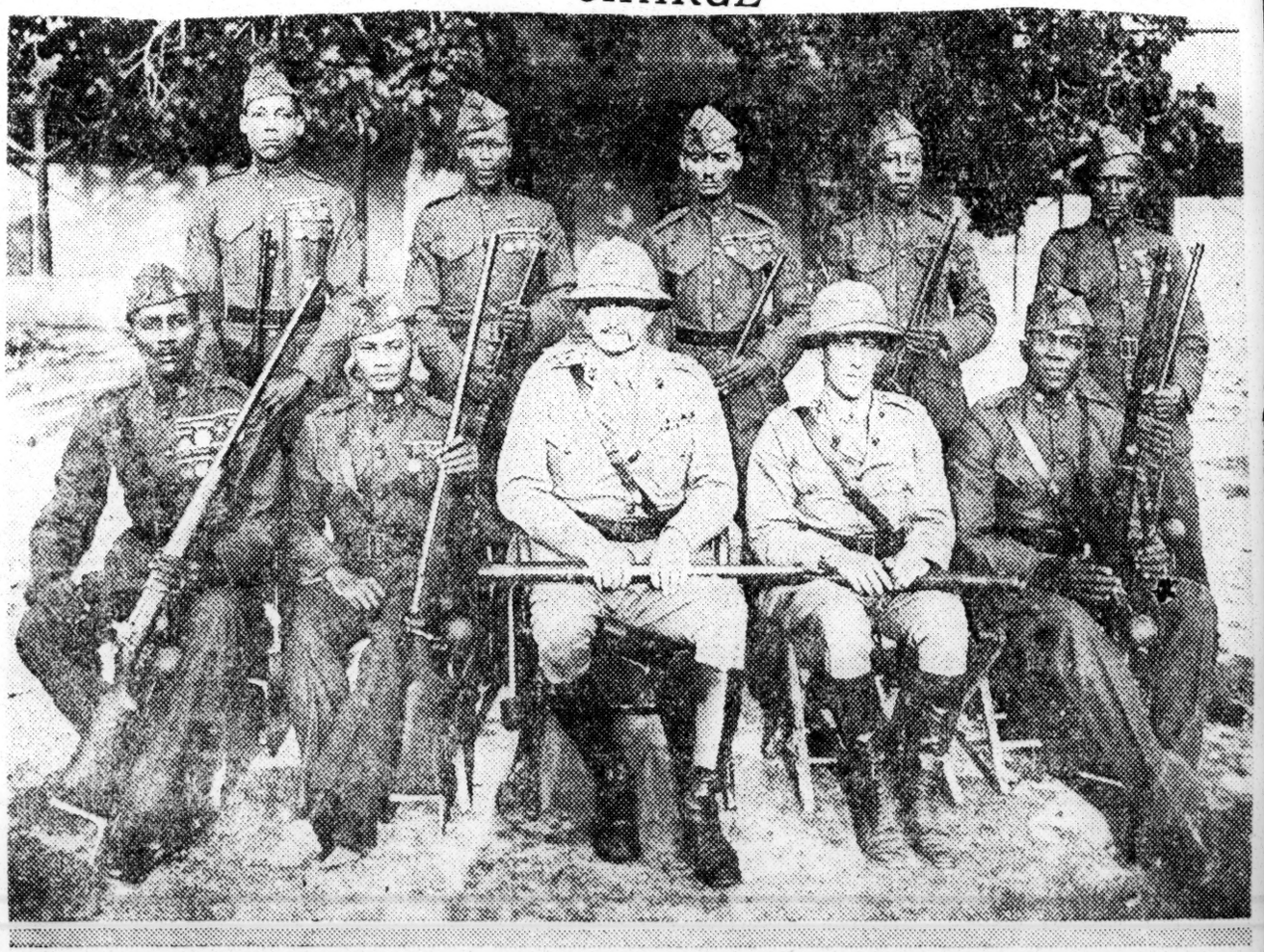
E-SHOOTING WORLD

With France

BEFORE AND AFTER THE UNITED STATES MARINES TOOK CHARGE



al Squad of the Haitian Army Before the United States Marines Arrived to Police the Island Republic.



Haitian Rifle Team That Won Second Place in the Olympic Shooting Match. The White Officers Are General Douglas C. McDougal, Chief of the Gendarmerie d'Haiti, and Major H. L. Smith.

Race Problem — 1924. Virgin Islands.

West Indies.

VIRGIN ISLANDS COMMISSION MAKES INTERESTING REPORT

Chicago Defender 3-22-24

Washington, March 21.—The committee which recently returned from an investigation tour of the Virgin Islands has submitted to the secretary of Labor James J. Davis, who in turn will report to the President, one of the most thorough and exhaustive sets of resolutions ever recorded from a commission in official circles here. Every subject of interest to the Islanders and to Americans has been discussed and recommendations were submitted which if acted upon will eliminate the poverty, hardships and sufferings said to prevail throughout the islands.

An introduction to the report and the report follow:

The people of the Virgin islands are very anxious to become full fledged citizens of the United States and they are certainly worthy as an intelligent, industrious, law-abiding people.

In order to be fully prepared to understand our American ideals and principles they should have special training along the lines which we have been giving to the immigrant from Europe and the inhabitants of the insular possessions with which we have in some way been identified since 1898.

Ninety per cent of the people belong to the dark race and many of them are cultured, refined and wealthy. All are honest, polite and intelligent, and 98 per cent of them read and write the English language and speak old English at that.

The island and port of St. Thomas are about 70 miles east of San Juan, Porto Rico, and the three islands of St. Thomas, St. John and St. Croix comprise an area of about 132 square miles.

The commission's work will bring good results to the republic of the United States as well as the people of the Virgin islands.

The commission has tried to provide or rather recommend remedies for the wrongs which they have found to exist. If citizenship is speedily granted and an adequate fall of rain shall come, the people of the islands will be able to do much to improve the economic conditions which now prevail.

The organic law or constitution should be provided for the islands by congress and a full code of American laws should be put in force and no other laws should be enforced or recognized anywhere in our possessions.

The treatment and reception of the commission by the governor of the islands and by all in authority everywhere we went was all that the highest representatives of this great republic could have expected or desired.

Gov. Phillip Williams of the Virgin Islands placed all the officers and agencies of the United States at the disposal of the commission, including the only U. S. warship in the harbor.

Report of Federal Commission

1. Location—Forty miles eas of Porto Rico, 1,440 south of New York city; 1,025 northeast of Panama canal. Area of three largest inhabited islands, 132 square miles. Population, 26,000 (Colored, 24,100; white, 1900); density, 200 per square mile.

2. Education—Compulsory between 7 and 13. Attendance, average, 3,000 or over 98 per cent of possible attendance. Illiteracy less than 2 per cent. Language is English.

3. Water supply depends on rainfall caught in cisterns.

4. General health compares favorably with Southern states rural districts. No epidemics. Birth rate, 32 per thousand. Death rate, 25½ per thousand.

5. Climatic conditions, with a minimum of 65 and maximum of 92 insure low cost of living in way of clothing, housing and food fat. Trade winds prevail.

6. Economic and industrial conditions are far from being satisfactory, [illegible] by the variation in the imports and exports between the islands and the United States:

Fiscal year 1920-21—Exports, $3,571,787; imports, $4,162,949; total, $7,734,736.

Fiscal year 1921-22——Exports, $754,729; imports, $1,836,567; total, $2,581,296.

This marked loss of trade is largely due to: (a) Our general policy of treating the islands only as an outpost of defense for Panama canal. (b) Federal prohibition, which crippled the bay rum industry of the islands. (c) Serous droughts which almost eliminated crops last three years. (d) St. Thomas, although one of the finest ports in the West Indies or the world, is no longer used as a port of call by the steamship lines using the Panama canal and sailing to and from Atlantic ports of South America. This combination of conditions creates an appallingly large per cent of unemployment and already evidence of under-nourishment are apparent.

7. Leading industries: (a) Sugar cane, 12,000 acres; (b) cotton, 2,000 acres; (c) grasses and fodder, 30,000 acres (cattle raising); (d) fishing; (e) coaling steamships, 150 men, 300 women; (f) watering ships (when there is any water available).

8. Wages: (a) agricultural, 20 to 40 cents per day; (b) fishing, very nominal; (c) coaling vessels, 2c per basket, average 60c per day, and only two days per week.

9. Housing of workers: Largely one-room shacks with an occasional lean-to kitchen.

10. Food workers: Largely "fungee" (a mess of cornmeal and fish).

11. Cost of living: As per above outlined conditions, is naturally very low, but unless something is done to improve the opportunity for work these people must migrate to avoid sinking to an economic level abhorrent to our American ideals.

12. Native population is clean, bright, genial, peaceful, intelligent; 98 per cent can read and write; honest and very polite. Very little crime, and that largely in the seaport towns.

Recommendations.

1. Installation of a water supply and irrigation system to meet agricultural and domestic needs. Rainfall generally ample if conserved. This will insure more regular employment as well as more and better home-grown food supplies.

2. Restoration of St. Thomas as a port of call with (a) the same right of foreign vessels to seal their wine, etc., lockers as when passing through the Panama canal; (b) develop water supply to meet need of all ships.

3. Institute a study of preparation of bay rum that will restore its market standing without violating our prohibition laws. The bureau of standards of the department of commerce could materially help in this study, as well as that of the bureau of chemistry of the department of agriculture.

4. While the native population through their long custom of "consentual marriages" are as moral as any in the West Indies, yet it is very advisable that all marriages should conform to our standards of marital relations. It is not fair to these people to classify their children from "consentual marriages" as illegitimate in the broad sense that we often use the term. The fact that over two-thirds of the children are the product of these "consentual marriages" shows the necessity for some education in the moral codes of our American standards.

5. As an aid to the development of the preceding ideal of American standards we strongly urge that a system be arranged between the public schols of the Virgin Islands and such schools as Howard university, Hampton institute, Wilberforce university, Tuskegee institute, Oberlin college, Fisk university, and others for an exchange of teachers and scholarships for island students of from one to 100 each year in order that the educational systemizing be stimulated and true American ideas and ideals be assimilated and encouraged on the islands as well as on the mainland of the United States.

6. The citizen status of the inhabitants of the Virgin islands should be cleared up, as much confusion now prevails over the different interpretations of the following supposed guarantee quoted from the purchase treaty with Denmark, proclaimed Jan. 25, 1917, Section 6:

"Those who remain in the islands may preserve their citizenship in Denmark by making before a court of record, within one year from the date of the exchange of ratifications of this covenant, a declaration of their decision to preserve such citizenship; in default of which declaration they shall be held to have renounced it, and to have accepted citizenship in the United States."

7. We suggest that the department of commerce make a special study of the manufacturing and commercial possibilities and the department of agriculture of agricultural possibilities, so that these people can feel that their homeland under our government is receiving a living consideration other than that of a mere outpost of defense.

8. We respectfully suggest that a longer term for each governor appointed will be more beneficial than the shorter and more uncertain tenures in office.

(Note—Seven governors in about three years. Proof of value of longer service is shown that under the governorship of present incumbent, who although he has held office only four months, yet has brought about several changes of material benefit to the better well-being of the people of these islands.)

9. Seasonal labor competition from adjacent alien islands deserves immediate consideration, as it generally interferes with the limited oportunities available to the natives, and largely explains the extremely low standard of wages.

And lastly we respectfully suggest that the attached resolution as the expression of the joint session of the colonial council of the Virgin islands, as passed and approved by Governor Phillip Williams on the 15th of February, 1924, deserves the serious investigation and consideration of the congress of the United States and the departments of the government which more or less handle such problems.

Other Recommendations

Remove certain obstructions (a) The removal of Prince Rupper rock from the entrance of the harbor of St. Thomas, opposite Cowells battery. Seaman of every nation have from time to time suggested that the removal of this obstruction would enlarge the commercial activities of this great harbor.

The bar in the harbor of Christiansted, if removed, would so open the harbor that vessels of medium and light draft could enter.

The attention of the committee on rivers and harbors has heretofore been called to this and a survey requested.

That the shipping board be urged to encourage the bunkering and fueling of American boats at St. Thomas.

That the navy department use the harbors of St. Thomas as an enlarged naval base and for winter maneuvres. In this connection there are great possibilities: (1) For our aviation field; (2) establishment of a quartermaster's depot for the manufacture of naval and war material; the raw material to be sent to the islands and native labor used in the manufacture of clothing, shirts, overalls and other supplies.

Quarantine laws: An enactment to modify existing quarantine regulations so as to permit examination of ships after sunset and before sunrise.

Coastwise regualtions: That the coastwise laws be amended to exclude the ports of th Virgin islands of the United States. These ports having been protected by executive order holding in abeyance restrictive clauses of the regulations as they related to these ports, the last executive order having postponed their application until May 1, 1924. This recommendation should be acted on before that date.

Prohibition: The Virgin islands should receive the same liberal interpretation and administration of our prohibtion laws extended to the Philippine islands and the Panama canal. To at least permit the retention of liquor on board ships under seal and the transportation and transshipment of liquor cargoes through Virgin islands ports.

Labor In order to stabilize wages, protect the native workers from harmful competition with alien laborers, and to generally assist in the relief of industrial depression it is recommended that the department of labor appoint a commissioner of conciliation for service on the islands who shall also enforce the federal immigration laws.

Banking and currency: That some means be found to replace the existing system of banking and currency with an American owned and operated banking institution.

Transportation and mail: That assistance and encouragement givn to additional transportation facilities between the islands, and from the islands to Porto Rico, and that the postmaster general's attention be called to the need for increased and extended mail facilities.

Manufactures: Attention of private enterprise should be called through the proper governmental agencies to the possibilities: (a) Canning industry, fruits, fish, et ; (b) manufacture of furniture, etc., out of mahogany and other native hard woods.

Miscellaneous: That private enterprise be advised of the possibilities of St. Thomas and other ports of the islands being used as a winter resort. The federal government might co-operate with the municipal government in the creation of a fund to be placed at the disposal of the municipal government to assist the farmers in putting the island back in its former state of cultivation, and to assist in the establishment of home [illegible]

Newport News 3-22-24

The new organic act should provide for such reforms of the present legislative system that the municipal government of the several islands may be more centralized and the amended whole brought into closer touch and harmony with the mainlands and be more responsive to their peculiar needs.

The commission further believes that, in the revision of the judicial system of the islands, special attention should be given to the establishment of a court of appellate jurisdiction more accessible than the present tribunal (United States Circuit court, Third district, Philadelphia, Pa.)

Courtesies and Co-operation

In bringing to a close the work of the investigation, the commission desires to acknowledge to many courtesies extended on the mainland and the Virgin Islands; also Porto Rico.

The Hon. James J. Davis, secretary of the department of labor, was pleased to go outside the cold, formal limits of official routine and extended to the commission evidences of personal and distinguished consideration, bespeaking for the members the co-operation of his aids and associates.

The Hon. Edward J. Henning, assistant secretary of labor, was no less thoughtful, going in person to present the commission to President Coolidge.

Secretary Henning directed that all "orders" necessary to facilitate the work of the commission be made "special."

The official routine organization was placed in the capable hands of the Hon. Hugh L. Kerwin, director of conciliation. For nearly a week Mr Kerwin devoted almost his entire time in assembling suitable library, arranging documents for reference and perfecting the many details incident to the work, in all of which he spared no pains looking to comfort and efficiency.

At New York, the immigration and customs officers were cordial and responsive.

On reaching the Virgin Islands the entire facilities of government were placed at our disposal. The commission extends to Governor Phillip Williams sincere thanks for the assistance rendered by his immediate personnel and the entire naval establishment.

Respectfully submitted:

(Signed) George H. Woodson, Des Moines, Iowa, chairman; C. H. Richardson, Richmond, Ind., vice-chairman; Charles E. Mitchell, Institute, W. Va., secretary; W. H. C. Brown, Newport News, Va., member; Jefferson H. Coage, Wilmington, Dela., member.

Water supply: Enlarge the scope of the investigation of the government survey for an increased supply of drinking water, to include the establishment of a system of irrigation for agricultural relief in all of the islands.

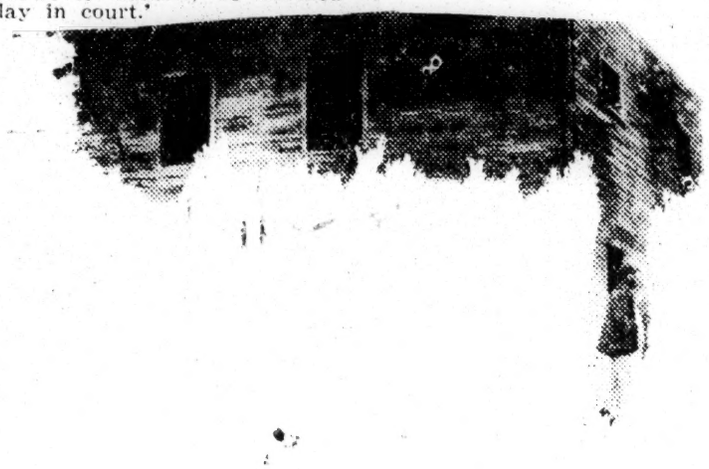
Schools: The enrollment work already being done by the local schools on the islands should be assisted by tre addition of an agricultural, industrial and trades school; that the boys and girls of the islands may be trained in such industrial pursuits as will fit them for greater service. The present curriculum of the public schools should be extended so as to make it unnecessary for native children to leave home for the purpose of higher education. Many children are now obliged to attend high schools on islands of other nationalities.

Experiment Station: That the experiment station at St. Thomas be considerably enlarged. That an experiment station be established on the island of St. John and that the activities of the experiment station at St. Croix, which is already contributing so largely to the agricultural improvement of that island be further developed so as to encourage and direct the work at St. Thomas and St. John.

Taxation: We recommend that the government send to the islands a tax expert to co-operate with the people and local authorities in the preparation

of a system of taxation to replace the present system.

Legal Status: A new organic act should be passed so as to authorize the adoption of a new code of laws based upon our own ideals and calculated to insure an administration and enforcement of the laws in keeping with American practices. Especially, the courts should be so reorganized that the people in this important connection will enjoy a feeling of confidence and every man, however humble, be assured of "his day in court."



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Race Problem—1924
West Indies.

Haiti.

GROANING UNDER WEIGHT OF OVER-TAXATION, UNREST OF LABORING MASSES IN BRITISH WEST INDIES IS ALSO SPREADING TO HAYTI

By C. JACKMAN

A correspondent writes: "I greatly appreciate your vivid portrayal of untold suffering among the laboring masses in the British West Indies, as I have traveled through all the islands for the past six years and have seen them at first-hand.

"However, a new and more terrifying chapter could be added if the effects of the American occupation on the Haytian peasantry here in Hayti were only half known.

"Since the occupation there has been a twelve-fold increase in the land tax. This new tax virtually dispossesses the little Haytian land-owners; the humble peasant class who form the backbone, and the overwhelming majority of the Haytian population, whose land has been handed down from father to son for over a century, since the founding of the republic.

"No matter how they suffered otherwise they at least felt themselves safe from starvation and utter destitution as long as they held their little land which they cultivated and so supported themselves. Prior to the American occupation the Haytian peasant was already heavily overtaxed.

"He paid $3 export duty for every hundred pounds of coffee, $1.75 export duty on each hundred pounds of cocoa $1.50 per thousand pounds on logwood $3 per thousand feet on mahogany, and $1.50 per thousand feet on cedar.

"Before the occupation the American dollar was the equivalent in value of the Haytian gourde, since the occupation the value of the Haytian currency has been reduced by four-fifths, which means that the present tax on these articles is five times greater than before the American occupation.

"The re-established martial law which subjects any critic of the occupation to trial by court-martial with consequent fine and imprisonment is effective in silencing any protest against these oppressions.

"In one year $1,413,378 was spent by the occupation on public roads, about 6,700 native workers were employed, and the highest wages they received was 25 cents per day, and were glad to get it.

"The Haytian people despair of fully expressing their sentiments against these miseries inflicted on them."

We deeply sympathize with our correspondent and with the Haytian peasantry. This matter has been called to the attention of the present administration at Washington and no doubt will receive the prompt and effective treatment it deserves.

We must remind him, however, that although the sufferings of the laboring classes in the British West Indies and Hayti are parallel, the causes which brought them about are not, and in order to effect a cure the causes must first be found and understood.

In the British West Indies the plight of the laboring masses is mainly due to the greed of the idle-rich, absentee landlords who through their agents and attorneys, work them to the *n*th degree, tax them to the same degree, and reduce their wages to the vanishing point.

In Hayti the reason for the American occupation as given out by the Wilson Democratic Administration was that: "Since the Republic of Haiti gained its independence it has been the scene of almost continuous revolution." This, in spite of the fact that the Democratic Secretary of State Lansing stated in a letter to Senator McCormick that Haytian revolutions were financed by foreign interests. One of Wilson's cabinet officials claimed all the (?) credit for Wilson's Haytian policy. This official is now a Democratic campaign manager.

It was under Wilson's Democratic administration that martial law was enforced at its best—or worst. It was under Wilson's Democratic administration (and all other Democratic Administrations are like unto it) that the oppressed Haytian peasantry fully realized what the Southern crackers mean when they say: "We've got to keep the nigger in his place."

The Haytian situation, like Teapot Dome, is but another foundling, another illegitimate off-spring of the Democratic party which gave it birth and left it crying on the doorstep of the Republican party.

M. J. Mew 10-11-24

The Nation Aug. 6, 1924

THE LOOTING OF HAITI continues. The $40,000,000 National City Bank loan forced on that helpless country which automatically extended American occupation sixteen years beyond even the treaty negotiated by the notorious "military-pressure" method, is being used as its beneficiaries intended it. Of the $16,000,000 actually floated two years ago the Haitians have got nothing. There is talk of schools and public works, and numerous salaries are being drawn in anticipation of them. But the only real action has been the settling of every concessionnaire's claim on lip-smacking terms. Take the long bankrupt Haitian railroad, for instance, of which Roger Farnham, formerly vice-president of the National City Bank, was first president and then for many years receiver. It was an enterprise of dubious financial soundness at best, considering the great construction costs in the highly mountainous terrain. After several years work on it was discontinued, the Haitian Government refusing further payments on the ground that nearly every specification had been violated. The merits of the conflicting contentions were never threshed out. Instead the United States Navy, the United States Department of State, and the United States federal courts were called in. Result: The railroad security-holders have been handed the new 6 per cent Haitian bonds, guaranteed by Uncle Sam, and cash in addition. "Each holder (of a bond)," United States Judge Julius Mayer declares, "of the principal amount of $96.53 and coupons receives a new Republic of Haiti bond of the principal amount of $72.39, and $35.75 cash." And the court states "securities which were worthless . . . have now an appreciable value." None will dispute it.

Stepping on Haiti

HAITI is too small to stay in the headlines. The juggernaut of American imperialism is rolling on, crushing the life out of the proud Negro republic, and the American people are unaware of the bitter crimes being committed in their name.

The Nation 8-20-24

We, the American people, conquered Haiti in 1915. There has been no legislature, no legal government in Haiti, since Smedley Butler, now settling the affairs of Philadelphia, appeared pistol in hand before the Haitian Senate (too boldly patriotic to do the conqueror's will) and dissolved it. No elections have been held. A puppet government has held power, ruling in the interest of American economic development, and ruling brutally. One branch of the government remained in Haitian hands—the courts. The Americans or their puppet government might issue decrees muzzling the press and forbidding criticism of the conqueror's acts; the courts almost invariably refused, as patriots should, to hold Haitian editors guilty. Again and again the complaint has been made that the courts were

January. Without sanction by the marines or the puppet government many Haitians insisted on exercising their constitutional rights and voting. A Senate was elected. This Senate, although never sworn into office by the powers that be, has just met. It was particularly aroused by the action of the American authorities in negotiating, in behalf of Haiti, regarding a frontier dispute of long standing between Haiti and the Dominican Republic. It is reported that traces of oil have been discovered in the disputed territory, which makes the negotiations particularly interesting. Faced with the possible alienation of their land by their conquerors the Senators drew up this protest:

The Republic of Haiti is still under the military occupation of the United States and the Government which rules there is not the free expression of the people's will. It is the duty of the Senate to protest against the initiative of this Government in undertaking, in the present circumstances, to settle the Haitian-Dominican dispute.

The Senate, in the name of the people from whom it obtains its powers, and under reserve of the authority of the High Court of Justice, declares void and of no effect any act which transfers Haitian territory to a foreign state, company, or individual without the formal consent of the authorized representatives of the nation; and declares that any citizen participating in such an arrangement is a traitor to his country.

(SIGNED) Cauvin, César, Charmant, Honoré, Sandaire, Télémaque, Sylvain, Glémaud, Hudicourt, *Senators.*

American citizens applaud such courage and independence when little nations display it against other great nations. Are they blind and dumb when a weak people attempts to preserve its integrity against their own race?

Haiti.

Race Problem - 1924

West Indies.

GROANING UNDER WEIGHT OF OVER-TAXATION, UNREST OF LABORING MASSES IN BRITISH WEST INDIES IS ALSO SPREADING TO HAYTI

By C. JACKMAN

The Nation

N.Y. News 10-11-24

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"The re-established martial law which subjects any critic of the occupation to trial by court-martial with consequent fine and imprisonment is effective in silencing any protest against these oppressions.

"In one year $1,413,378 was spent by the occupation on public roads, about 6,700 native workers were employed, and the highest wages they received was 25 cents per day, and were glad to get it.

"The Haytian people despair of fully expressing their sentiments against these miseries inflicted on them."

We deeply sympathize with our correspondent and with the Haytian peasantry. This matter has been called to the attention of the present administration at Washington and no doubt will receive the prompt and effective treatment it deserves.

We must remind him, however, that although the sufferings of the laboring classes in the British West Indies and Hayti are parallel, the causes which brought them about are not, and in order to effect a cure the causes must first be found and understood.

In the British West Indies the plight of the laboring masses is mainly due to the greed of the idle-rich, absentee landlords who through their agents and attorneys, work them to the *n*th degree, tax them to the same degree, and reduce their wages to the vanishing point.

In Hayti the reason for the American occupation as given out by the Wilson Democratic Administration was that: "Since the Republic of Haiti gained its independence it has been the scene of almost continuous revolution." This, in spite of the fact that the Democratic Secretary of State Lansing stated in a letter to Senator McCormick that Haytian revolutions were financed by foreign interests. One of Wilson's cabinet officials claimed all the (?) credit for Wilson's Haytian policy. This official is now a Democratic campaign manager.

It was under Wilson's Democratic administration that martial law was enforced at its best—or worst. It was under Wilson's Democratic administration (and all other Democratic Administrations are like unto it) that the oppressed Haytian peasantry fully realized what the Southern crackers mean when they say: "We've got to keep the nigger in his place."

The Haytian situation, like Teapot Dome, is but another foundling, another illegitimate off-spring of the Democratic party which gave it birth and left it crying on the doorstep of the Republican party.

THE LOOTING OF HAITI continues. The $40,000,000 National City Bank loan forced on that helpless country which automatically extended American occupation sixteen years beyond even the treaty negotiated by the notorious "military-pressure" method, is being used as its beneficiaries intended it. Of the $16,000,000 actually floated two years ago the Haitians have got nothing. There is talk of schools and public works, and numerous salaries are being drawn in anticipation of them. But the only real action has been the settling of every concessionnaire's claim on lip-smacking terms. Take the long bankrupt Haitian railroad, for instance, of which Roger Farnham, formerly vice-president of the National City Bank, was first president and then for many years receiver. It was an enterprise of dubious financial soundness at best, considering the great construction costs in the highly mountainous terrain. After several years work on it was discontinued, the Haitian Government refusing further payments on the ground that nearly every specification had been violated. The merits of the conflicting contentions were never threshed out. Instead the United States Navy, the United States Department of State, and the United States federal courts were called in. Result: The railroad security-holders have been handed the new 6 per cent Haitian bonds, guaranteed by Uncle Sam, and cash in addition. "Each holder (of a bond)," United States Judge Julius Mayer declares, "of the principal amount of $96.53 and coupons receives a new Republic of Haiti bond of the principal amount of $72.39, and $35.75 cash." And the court states "securities which were worthless . . . have now an appreciable value." None will dispute it.

The Nation 8-15-24

Stepping on Haiti

HAITI is too small to stay in the headlines. The juggernaut of American imperialism is rolling on, crushing the life out of the proud Negro republic, and the American people are unaware of the bitter crimes being committed in their name.

The Nation

We, the American people, conquered Haiti in 1915. There has been no legislature, no legal government in Haiti, since Smedley Butler, now settling the affairs of Philadelphia, appeared pistol in hand before the Haitian Senate (too boldly patriotic to do the conqueror's will) and dissolved it. No elections have been held. A puppet government has held power, ruling in the interest of American economic development, and ruling brutally. One branch of the government remained in Haitian hands—the courts. The Americans or their puppet government might issue decrees muzzling the press and forbidding criticism of the conqueror's acts; the courts almost invariably refused, as patriots should, to hold Haitian editors guilty. Again and again the complaint has been made that the courts were January. Without sanction by the marines or the puppet government many Haitians insisted on exercising their constitutional rights and voting. A Senate was elected. This Senate, although never sworn into office by the powers that be, has just met. It was particularly aroused by the action of the American authorities in negotiating, in behalf of Haiti, regarding a frontier dispute of long standing between Haiti and the Dominican Republic. It is reported that traces of oil have been discovered in the disputed territory, which makes the negotiations particularly interesting. Faced with the possible alienation of their land by their conquerors the Senators drew up this protest:

The Republic of Haiti is still under the military occupation of the United States and the Government which rules there is not the free expression of the people's will. It is the duty of the Senate to protest against the initiative of this Government in undertaking, in the present circumstances, to settle the Haitian-Dominican dispute.

The Senate, in the name of the people from whom it obtains its powers, and under reserve of the authority of the High Court of Justice, declares void and of no effect any act which transfers Haitian territory to a foreign state, or individual without the formal consent of the company, or individuals of the nation; and declares that authorized representatives of the nation; and declares that any citizen participating in such an arrangement is a traitor to his country.

(Signed) Cauvin, César, Charmant, Honoré, Sandaire, Télémaque, Sylvain, Glémaud, Hudicourt, *Senators*.

Americans applaud such courage and independence when little nations display it against other great nations. Are they blind and dumb when a weak people attempts to preserve its integrity against their own race?

Jolibois Fils, Haitian Leader, Is Again Jailed

Thrown In Prison By United States Marines For Objecting To Seizure Of Haitian Institutions By America

NEW YORK, N. Y., Aug. 13.—According to information received by Joseph Mirault, New York correspondent of the "Courier Haiten" Jolibois Fils, nationalist Haitian leader, has been thrown into jail again by the United States marines for having denounced in the press the American seizure of Haitian institutions and the expulsion therefrom of natives.

General Russell, in charge of American interests in the islands, claims to be carrying out orders from Washington. Telegrams have been sent to President Coolidge and Secretary of State Hughes acquainting them with the treatment accorded Fils and other Haitians.

HAITI THRIVES UNDER OUR PROTECTORATE

Such Expansion and Development There Not Thought Possible Before, Says Mr. Clements.

"Commercial prosperity in Haiti rests entirely upon the peace of the people. Indeed, this is true of all countries, and Haiti, under the United States protectorate, which was established in 1915, is expanding and developing in a way that was never thought possible in the stormy days of Haiti's past," said Edward Franklin Clements, at the Hotel Pennsylvania. Mr. Clements is general agent for the Colombian Steamship Line of New York, and is stationed at Port au Prince, Haiti. He is also a Director of the American Chamber of Commerce there.

"Interlinking systems of Chambers of Commerce have had a great deal to do with building up Haitian prosperity," continued Mr. Clements. "There are in the republic, the American Chamber of Commerce and the Haitian Chamber, both of these having many of the same men on their directorships. In addition to these there is the Spanish Chamber of Commerce.

"Ever since the days of Toussaint l'Ouverture, the negro leader, the 'Black Republic' has been in a state of turmoil. One could not blame the people much, however. Originally a colony of slaves imported from Africa in 1512 by 1630 they had become mixed with French and English buccaneers who had gained a foothold in Haiti. By the time of the French Revolution the population was composed of whites, free colored people—mostly mulattoes—and negro slaves.

"The mulattoes demanded the same civil rights as the whites and in 1791 the French National Convention granted these privileges. But the white people protested and later these privileges were revoked. Then began the insurrection in which the slaves joined the mulattoes and the most cruel crimes were committed on both sides.

"Now Toussaint l'Ouverture was a man with a remarkable military genius. He drew up a proposed form of government by which he was to become governor for life. This proposal he submitted to the French Government for approval. But Bonaparte, then First Consul, became uneasy and suspicious of him and sent out against him an army of 25,000 men. It was his intention to reduce these unfortunate people of Haiti to slavery again. But these Haitians put up such a tremendous resistance that the French General proposed terms.

"L'Ouverture was induced by promises of a treaty to lay down his arms. Thereupon he was immediately seized by the French soldiers and made a prisoner. Afterward he was sent to France, and in France he remained a prisoner until his death. A long struggle ensued in which England took a hand, and Haitian independence was declared in 1804.

"The first Governor was Jean Jacques Dessaline and his rule was inaugurated with a bloodthirsty massacre of the whites. Two years later he proclaimed himself Emperor, but his subjects, tired of his tyranny, finally assassinated him.

"From then on the history of Haiti has been one of strife. Conditions finally became so bad that the representatives of foreign Governments were not safe. In 1915 the last political disturbance resulted in the execution of 200 political prisoners. The United States then took a hand, and as a result of this a twenty year protectorate was installed.

"Since then the work of education and the building up of commerce and trade have gone forward rapidly. Today American influence in the Caribbean is very strong and the tendency to trade with America is rapidly growing."

HAITAIN FUNDS SQUANDERED BY AMERICANS, SAYS HUDICOURT

New York, Dec. 1,—Funds of the Republic of Haiti are being squandered by American officials and oficers o the Occupation, according to a statement given out today at the offices of the National Association for the Advancement of Colored People, 69 Fifth Avenue, by Pierre Hudicourt, of Port Au Prince. Mr. Hudicourt is a member of the American Institute of International Law and a delegate to the Conference to be held in Lima, Peru. He is a Senator of Haiti, and was Haiti's delegate to the Second Peace Conference at the Hague in Belgium.

Mr. Hudicourt charges against the American Occupation of Haiti:

1. That the gourde, once equivalent to the American dollar, has been depreciated so, that it now is worth only 20 cents and Haitian laborers must support themselves and their families on a monthly salary of about $5.20.

2. That heavy taxes are crushing the people of Haiti, and that the national funds so raised are going into the pockets of American office holders.

3. That the Haitian people themselves have no voice in their government or in their taxation, but are ruled by an American military dictator.

Said Mr. Hudicourt:

"With the alleged purpose o stimulating Haitain agriculture and guaranteeing the interest and amortisation of the recent Haitain loan of $40,000,000, the American Occupation established an Agriculture School in Port Au Prince. The American director of this school recieves $15,000 a year. He has imported American "professors" who recieve $500 to $600 a month, but are unable to speak French and have to have interpreters to transmit their remarks to their students. So that this Agricultural School, conducted at enormous expense, is of no use to Haitains.

"The case of this school resembles that of the military training school, loudly advertised in the United States as existing for the purpose of training Haitain officers to replace the Americans. That military training school no longer exists.

"Upon the much advertised roads built by the American Occupation of Haiti, there have been spent $8,000,000. The heavy rains of last season virtually obliterated these carelessly constructed affairs, and there are at present some 40 or 50 automobiles abandoned on them."

Mr. Hudicourt further said that the present President of Haiti, Mr. Louih Borno, was a puppet in the hands of the American Occupation. He said there was a persistent rumor in Port Au Prince, that in violation of the convention of 1915 and the Constitution of 1918, the Occupation had demaned of Haiti a law ceding the Island of Gonaves as a military and naval base to the United States.

"For more than 100 years," Mr. Hudicourt concluded, "Haiti governed itself, maintaining its independence even before the United States was a world power. Haiti wants to resume that tradition of independence and of self government. We want the United States Marines withdrawn at once, and we want opportunity to elect our own representatives, maintain our own government and vote and dispose of our own taxes."

HAITIAN FUNDS SQUANDERED BY AMERICANS

Is Indictment Made By Prominent Lawyer of Island Republic

New York, Nov. 21 (Exclusively by N. A. A. C. P. Pres sService).—Funds of the Republic of Haiti are being squandered by American officials and officers of the occupation according to a statement given out today at the office of the National Association for the Advancement of Colored People, 69 Fifth avenue, by Pierre Hudicourt, of Port au Prince. Mr. Hudicourt is a member of the American Institute of International Law and a delegate to the conference to be held in Lima, Peru. He is a Senator of Haiti, and was Haiti's delegate to the second Peace Conference at the Hague in Belgium.

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Race Problem — 1924.

West Indies.

Haiti.

HAITI'S CONSTITUTION, drawn up under the American Occupation by the then Assistant Secretary of the Navy of the United States, provides for the holding of national elections in even years. But our regime of military occupation has as little respect for a constitution drafted in Washington as for laws passed by Haitians. By agreement with the so-called President of Haiti (who was not elected by the people but was installed by the Marines) it proclaimed that in 1924, as in 1922, 1920, and 1918, there would be no election of the legislature. The Haitians, however, weary of existence without a parliamentary body, determined to comply with their constitution at any cost. Candidates were named, and campaigns conducted. The clerks of the courts, by order of the Government, refused to accept their declarations of candidacy, but the people paid little attention to this. On January 10, despite the fact that gendarmes under the order of the United States marines watched the polls, thousands of Haitians wrote in on the ballots provided for the communal elections the names of their candidates for the two houses of the Legislature. Many deputies and a majority of the Senate were accordingly elected. Of course the Government declared these elections null and void. How long will the people of the United States permit such tyranny to continue in its name and under the protection of its flag?

The Nation 2-6-24

Mass Meeting to Protest Against American Occupation in Haiti at Renaissance

N. Y. News

A mass meeting to protest against the American occupation in Haiti and to place before the American people the true facts as they relate to the black republic, will be held at the Renaissance Casino on Sunday afternoon at 3:30 o'clock. The meeting is one of the series that are being held to arouse interest in the Haitian cause, and to take steps to have the Americans withdraw from Haiti.

2-16-24

The speakers will be Dr. Leonce Bellfong of Haiti, Bishop George A. McGuire, A. P. Randolph, one of the editors of The Messenger Magazine; Ernest Gruening, formerly of The Nation, and other distinguished citizens. Messages will be read from prominent men and women interested in the future of Haiti. Cleveland G. Allen of The Home News staff will preside.

Several musical numbers will be given by well known Harlem artists.

HAITIAN ELECTION METHODS ARE RESENTED

Demand United States Guarantee Fair Elections and a New Election to Fill Vacancies

Negro World

To the Editor of The Negro World:

On October 4, 1923, a statement was sent to the press from the Department of the Interior to the effect that, in accordance with an agreement reached by and between the Haitian Government and that of Washington, election to Congress will not to take place. However, public opinion had been already too much aroused by the progress of the campaign and the work of rebuilding the Congress dissolved in 1917 to end on the strength of such an informal notice. Not only the statement in itself was contrary to law and the Constitution of 1918, given to the Republic by American militarism, but no such decision, even when supported by the Government of the United States, could prevail against the will of a people based upon its essential right.

2-16-24

The citizens protested and, ignoring the notice, made preparations to go to the polls almost in every city of the Republic. Article 10 of the Law on Election provides for a declaration of candidacy to be filed with the Clerk of the Court by each candidate. When in compliance with said provisions the candidates tried to file such declaration, it it was refused by the Clerks of the various Courts under which jurisdiction the Law is applied. In Port-au-Prince, Mr. Victor Cauvin, one of the candidates, was told by the Clerk that he was instructed by the Department of Justice not to accept any declaration of candidacy; to Mr. Pierre-Paul, another candidate, it was said that, according to the notice of the Department of the Interior, there was not going to be any election.

Cauvin and Pierre-Paul, in pursuit of their rights, brought the Clerks to justice to compel them to receive and file their declaration. A judgment by default was obtained by the defendants Cauvin and Pierre-Paul. This judgment, which stands high as a legal opinion, destroyed totally all th arguments put forth by the Government, and, of course, was allowed to stand. Things were at that stage when the month of January came, the clerks of the various Courts still refusing to file any declaration. In the meanwhile it dawned upon the candidates that the law requiring the filing of such declaration was itself in violation of the Constitution, and at once they decided that it should be ignored. On January 10 the people went to the polls and voted. There, however, the Government, strongly aided by the American Marines, under the name of Gendarmerie, made use of every means to prevent the successful carrying out of the election. Through many wicked and unscrupulous proceedings on its part, it happened that many seats were not filled and are still vacant. The Haitian people demand and expect that not only the American Government will stop to hinder the freedom of election in the future but also will see fit to compel the Haitian Government to call together the primary assemblies where the election was not completed in order to fill all the seats in Congress, as provided in the last paragraph of Articles 35 and 39 of the Constitution. JOSEPH MIRAULT.

New York, February 7

NEW YORK CITY WORLD

APRIL 20, 1924

Woman Explorer Analyzes Negroes Of Hayti Republic

Lady Dorothy Mills, Intrepid Society Novelist, Relates Experiences.

STATE BALL MAY 28

British Sovereigns Bid 2,000 to Gala Affair in Honor of Italian Royal Visit.

From The World's Bureau

Special Cable to The World

LONDON, April 19.—Lady Dorothy Mills, that intrepid explorer and society novelist, returned to London this week after several weeks passed in the Negro republic of Hayti. Lady Dorothy is the beautiful daughter of the Earl of Oxford and his late wife, who was the daughter of L. C. Cordin of New York. The preliminary stages of her journey included six days in a Dutch cargo boat from Jamaica to Hayti.

"When I reached there," began Lady Dorothy in an interview here, "I found I had been advertised as making the trip to investigate cannibalism! People said I believed human beings ate each other in the streets. I was sent for by the President, a polished and highly cultured man, who talks vastly better French than I do. When I made it known to him my object was simply to study the psychology of the people I was forgiven and made welcome everywhere.

"It was extraordinarily interesting to live wholly among Negroes for a considerable time. I was especially anxious to discover whether Negroes have in them the germs of being a great people. I concluded they have in them the makings of a fine race, but they lack a certain something rather hard to describe. Perhaps I might call it coherence, or concentration. The upper classes speak French and their ideal is the French civilization.

Country Really Is Civilized.

"The country really is civilized. The arts are good and the literature is not at all bad. There are very few whites there, and they are mostly Americans. I went up into the country, but found the offering of sacrifice very rare. The practice of Roman Catholicism is spreading and the old superstitions are dying out. I saw pigs and chickens offered up, but that is all.

"The great passion in Hayti is dancing. Most nights I danced until 5 o'clock in the morning. The foxtrot is danced, also a variation of the tango called the 'meringue.' It is common to see Negroes dance until in such a state of exhaustion they fall to the floor. I have found excellent material for the plot of my next novel."

Two thousand guests will be invited to the great State Ball in Buckingham Palace May 28, which will be the piece de resistance of the entertaining to be done in honor of the state visit here of King Victor Emmanuel and Queen Helena of Italy next month.

Fox trots and the waltz figure on the program, which was personally chosen by Queen Mary, although neither the British nor the Italian Kings and Queens fox trot. However, it is the Prince of Wales's favorite dance. But all royalty pres-

ent will participate in the procession and stately quadrille which will open the ball.

Music by Royal Artillery.

As the Royal Orchestra is no longer maintained in these times of economy string bands of the Royal Artillery from Woolwich will provide the music, as they did on the occasion of the last State Ball in July, 1921, when the King and Queen of the Belgians were here.

Reports from Palestine indicate Lord and Lady Astor are greatly enjoying their vacation there. When last heard from they were in Jerusalem and had passed most of Palm Sunday on the Mount of Olives.

Mrs. Charles H. Marshall, mother of Mrs. Marshall Field, will again be a hostess in London this season. She entertains largely when here and has many good friends in the exclusive social set, among them Lady Islington and Cornelia, Lady Craven.

Frederick A. Sterling, Counsellor of the American Embassy here, and Mrs. Sterling, left Thursday for a week's holiday in Paris, where they will be guests of Col. James A. Logan, American "observer" on the Reparation Commission.

Viscountess Rhondda, peeress in her own right, and Britain's leading business woman, who now manages the various concerns here of her late father and is director of more than thirty companies, is passing the Easter holidays on a walking trip in the Pyrenees. With her have gone Prof. Winifred Cullis and Mrs. Archdale Fellow, directors with her of the weekly Time and Tide, which she founded and is financing.

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A NEW ERA IN HAITI

New York Times

News about the American occupation in Haiti has long been a recital of measures taken to pacify the country, and it was not always pleasant reading. Investigations made by committees of Congress showed that, except in one case of wanton cruelty (the offender was adjudged insane), the Marine Corps was not guilty of excesses in preserving order and protecting life and property. The repulse of the attack on Port au Prince by a body of cacos, or hill bandits, was not such a bloody affair as ill-informed people declared. Nor was it established that the "insurgents" were animated by the kind of patriotism that inspired the followers of TOUSSAINT L'OUVERTURE in the rising against the French. The pacification of Haiti by the Americans was necessary police work. Today one can travel anywhere in the interior of the country in safety. A gendarmerie post is never far away, and it can be called up by telephone.

4-18-24

What we are now hearing from Haiti is the story of rehabilitation as it is being carried out under the direction of General JOHN H. RUSSELL, the American High Commissioner. The purpose of the amended treaty of 1915 was to train the Haitians in self-government. The United States obligated itself "to remedy the present condition of the revenues and finances, "to maintain the tranquillity of the "republic and to carry out plans for "the economic development and prosperity of the republic and its "people." Reports made to General RUSSELL by navy and Marine Corps officers record remarkable progress during the last year in public works, hospitalization and hygiene. Gradually American officials in the departments are giving way to natives, to engineers, architects, road-builders and foremen in the telephone and telegraph services. The clerical force of the Government is now largely Haitian. Native physicians have charge of many of the rural clinics. The gendarmerie has taken over every interior post formerly held exclusively by the marines. In an enlisted strength of 2,510 (all natives), forty-five of the company officers are Haitians. The marine brigade is concentrated at Port au Prince and Cape Haitien, but is ready at all times to proceed in lorries on fine gravel roads built by the Government of occupation to any point where disorder is reported. Banditry has been stamped out.

A visitor to Haiti is impressed by the discipline of the gendarmerie. At last the country has an efficient police. The enlisted men are well set up, the officers are proud to command them. There is peace, if there is not always plenty, in a countryside that for more than a century was bandit-ridden. Towns are expanding, even villages in the hills prosper. At every turn in the highways road-makers are keeping them in repair. Last year revenues from the telegraph and telephone system increased 33 per cent. Reclamation of wild lands is going on steadily, the area of cultivation, in every township is extending. Markets are better supplied and patronized. Plans for new railroads are in hand. [illegible]zed lighthouse service is in [illegible] Tortuga, that bastion in [illegible] of the buccaneers and [illegible] land, is soon to have its [illegible] Haiti has entered upon a new era under the auspices of an American Government that is pledged to retire in ten years, when its work of salvage has been done.

New York Times

After the S.S. Henderson Left Haiti

TO THE EDITOR OF THE NATION:

SIR: Six weeks or so ago some American newspaper men went on a naval "junket" to Haiti for the purpose of investigating conditions in the island. The Haitians, not knowing anything about their intended visit, could not send a committee to welcome them and take them around to see the havoc the American occupation has wrought. They were, instead, ciceroned by the very officers at whose hands we have suffered so much, and who have shed Haitian blood in such profusion. There is no need of telling you that the journalists were not shown what would have provoked the ire of the American people—in whose name so many crimes have been committed.

The day the journalists were to visit the prison, Messrs. Jolibois *fils*, Elie Guérin, Antoine Pierre-Paul, Georges Petit, Savain, and Lemaire were locked in their cells so that they could not talk to them. On noticing that locked door, one of the visitors asked who the prisoners behind it were. General MacDougall and Lieutenant Johnson, who were showing them around, answered: "They are politicians who during the war took up arms in favor of the Germans."

4-30-24

Mr. Pierre-Paul, who understands and speaks English, heard the conversation, and realizing what it was all about, yelled out: "It's a lie! Come over here, journalist, come over here, and we will tell you all about our crimes." The reporter then went nearer, and with the door between them, Mr. Pierre-Paul told him how, for having denounced in the *Courrier Haitien* and other papers the misdeeds and exactions of all kinds of the occupations, they were thrown in jail over six months ago.

After the reporters left Lieutenant Johnson, enraged, beat the prisoners and exposed them naked in the yard of the prison under the hot, tropical sun. How long is the Washington Government going to allow its representatives to treat the Haitians in such a barbarous and uncivilized way?

New York, April 5 JOSEPH MIRAULT

Race Problem — 1924
West Indies

Haiti.

DENBY'S HAITIAN PARTY

Last Thursday there arrived in Port au Prince, Haiti, the United States Navy transport Henderson carrying 80 white American newspaper publishers, the guests of Secretary Denby, who will be given a tour of this republic and Santo Domingo.

Just why this trip has been given the press at this time is speculative, and it may be surmised that the Navy Department finds it necessary to get the help of the press in its high-handed dealings with this subject black race.

It will be interesting, however, to follow the result of this use of the people's money to bolster up an Anti-American policy of gobbling up a weak nation.

Urge Troops Be Withdrawn From Haiti

By Walter J. Singleton
(Special to The Pittsburgh Courier)

WASHINGTON, Feb. 14—After so many appeals for the withdrawal of the U. S. Troops from Haiti on account of the inhuman treatment the natives are said to have been subjected by the United States representatives who control the little Republic, Senator Medill McCormick of Illinois, has presented in Congress resolution No. 144, which has been referred to the committee on military affairs.

Whereas martial or military law was proclaimed in the territory of the Republic of Haiti by the commander of the American military forces landed there in 1915; and

Whereas such military law continues effective throughout the territory of a friendly Republic by the authority of the President of the United States; and

Whereas under such military law citizens of Haiti are liable to arrest by the armed forces of the United States and to trial before military tribunals of the United States nine years after military law was first proclaimed to the end that anarchy might be checked and civil order restored; Therefore be it

Resolved, That the continuance of such military or marital law and the liability of Haitian citizens, throughout the Republic, to trial before military tribunals of the United States, is undemocratic, unrepublican, and contrary to American ideal of the policies of Warren G. Harding, late president of the United States.

It is said the men who were responsible for the Haiti regime were those in high positions, who with no sympathy for the ordinary citizens of the Republic, had a thirst for power and the subjucation of the masses for their main object. Their subsequent actions proved that methods of slavery were the means by which they sought to obtain their aims and desires.

It is hoped that the Senate Committee on Military Affairs of which James W. Wadsworth, of New York is chairman, will speedily report the resolution favorably, and that the end of militarism will be in sight. It is felt to be certain that President Coolidge will affix his signature when it reaches the White House.

HAITIAN JOURNALISTS ABUSED IN PRISON

A Shameful Condition Alleged Which President Coolidge Should Order Probed to the Core

To the Editor of The Negro World:

For the edification of your readers and that of the American people as a whole, I am writing to inform you of the following facts:

Six weeks or so ago a few American reporters went over to Haiti for the purpose of investigating conditions in the island. But the Haitians, not knowing anything about their intended visit, could not send a committee to welcome and take them around to see the havoc the American occupation has wrought in everything pertaining to the very life of the nation. They were, instead, by decision, escorted by the very officers at whose hands we have suffered so much, and who have shed the Haitian blood with so much profusion.

No use telling you that the reporters were not shown what would have provoked the ire of the American people, in whose name so many crimes have been committed.

Today the reporters were to visit the prison. Messrs. Jolibois Fils, Elie Guerin, Antoine Pierre-Paul, Georges Petit, Savain and Lemair were locked in their cells so they could not talk to them.

Anyway, on noticing that locked door, one of the reporters asked who the prisoners behind it were. Gen. MacDougall and Lieut. Johnson, who were showing them around, answered: "They are politicians who, during the war, took up arms in favor of the Germans." Mr. Pierre-Paul, who understands and speaks English, heard the conversation, and realizing what it was all about, yelled out: "It's a lie! Come over here, journalist, come over here, and we will tell you all about our crimes." The reporter then went nearer, and with the door between them, Mr. Pierre-Paul told him how, for having denounced, in the "Courier Haitien" and other papers, the misdeeds and exactions of all kinds of the occupation they were thrown in jail, over six months ago, where they are experiencing all kinds of sufferings and humiliations.

It was after the reporters had left that Lieut. Johnson, enraged, beat the prisoners and exposed them naked in the yard of the prison under the hot, tropical sun, hoping they would die from its effects. How long is the Washington government going to allow its representatives to treat the Haitians in such a barbarous and uncivilized way? Once more we appeal to the American people to wrest us from the brutal hands of the occupation, which are crushing us to death, so as to prevent any stains to be brought on the fair name bequeathed to them by Washington and Lincoln, the fathers of democracy.

Yours very sincerely,
JOSEPH MIRAULT.
March 29.

SENATOR MEDILL McCORMICK has introduced a resolution calling for the abolition of martial law in Haiti. It declares that the liability of Haitian citizens which has existed for nine years to trial before military tribunals of the United States is undemocratic, unrepublican, and contrary to American ideals and the policies of Warren G. Harding." It is pleasing to note that the senior Senator from Illinois has progressed, even an inch. He it was who as chairman of the Senate committee two years ago refused to grant the Haitians' plea that martial law be lifted even during the brief period of senatorial inquiry in Haiti. And it was his committee which not only whitewashed the entire occupation but tightened the economic stranglehold on Haiti which had been obtained by military force and chicane. *The Nation* of course agrees that the martial law under which three Haitian editors are now imprisoned, while in no sense contrary to the policy practiced by Warren G. Harding, is certainly contrary to American ideals. But equally so is the whole crime against Haiti from start to finish. We hope that Senator McCormick will go further, and that political wisdom at least, in the face of his coming campaign for reelection, will lead him to reverse his previous course and to call for the prompt restoration of complete Haitian independence.

Nations societies against the presence of American naval forces in Haiti. The federation is now in session here.

When the question is taken up, a letter will be introduced from Theodore Marburg, chairman of the foreign relations committee of the American Nonpartisan League of Nations Society, explaining the American viewpoint. The letter explains, in effect, that the United States dispatched the marines in the interests of the people in Haiti and will undoubtedly recall them as soon as a dependable government is established. The American people, the letter adds, are closely following the affairs of Haiti, determined she shall have fair play.

The Japanese League Association has submitted a draft resolution declaring that, without involving the immigration question, a nation belonging to the League of Nations should apply the same requirements for admission and departure from the country to classes of people of other member nations which fall within the commercial and mercantile groups irrespective of their origin.

League societies of thirty countries, including the United States, were represented at the inaugural session yesterday.

HAITI TO URGE LEAGUE PROTEST AGAINST MARINES

American Point of View on Occupation to Be Presented.

(By the Associated Press)

Lyons, France, June 30.—Haiti, through her minister to Paris, M. Bellegarde, will endeavor to obtain the passage of a resolution by the International Federation of League of Nations Societies

President Is Opposed To Program

Only People of Black Race Can Understand Our Needs, Newspapers Declare.

PORT AU PRINCE, Aug. 7.—(Special Correspondent A. N. P.)—President Borneo's hostility to Negroes in the United States rendering any aid to the former colored Republic, was challenged here today by the 'Nouvelliste,' which editorically demanded that the U. S. be asked to send a commission of Negroes to Haiti to study conditions:

The editorial states in part:

"Another Wrong Charged Against the United States by Design."

We said the other day that the news and commentaries of the Haitian Press were not internally re-

ported in the United States. One can take this as one wishes. The fact is that many things about the true situation are unknown.

There exists another fact even of a graver nature. The Haitian colored people are made to pose as horribly detesting the colored people of America. Feeling that the Black Party in the United States is still the only organization which naturally, sincerely and automatically sympathizes with the Republic of Haiti, and that it will carry before the American conscience the Haitian cause in its details, everything is done to create and maintain a firebrand of discord between the colored people of Haiti and the colored people of the United States.

We wish the American people and above all the Government at Washington to know that it is absolutely false that the Haitians do not wish to see the American Negroes.

On the contrary, the Haitians vociferously demand that colored American officials come here in order to know the situation of their race kindred. Only people of the black race will be able to understand the true needs of the Haitian Negroes; these people alone will be able to measure the extent to which our pride has been chilled and the chagrin which gnaws us.

Every Haitian sees clearly today that the present situation calls for a commission composed of colored men of high competence who will understand our situation and will make every effort to change it.

If the present government of President Borno repels and has always repelled the collaboration of the colored Americans, everybody knows why. But the Haitian people think all to the contrary. They know their needs and they know who their sympathizers are. The government did not deign to receive in Haiti Dr. Moton, a genius of the Negro race in America, while this same Moton has been invited to the table of the King of England, of the King of Spain and of the highest personalities in Europe.

What is there to say after that?

AMERICAN WORK IN HAITI.

Referring to the severe indictment of the American occupation of Haiti, made by the Haitian Minister to France, at the meeting of the League of Nations Association held at Lyons several weeks ago, an editorial writer in the New York Times sought to lighten the picture by pointing out the good work done through the intervention of the United States. First it was alleged that the occupation became necessary because the Haitian treasury defaulted in the payment of interest on foreign loans and that foreign governments were threatening to seize the customs to enforce payment. The killing of President Guillaume Sam in 1915 was said to have plunged Port au Prince in chaos and supervision of Haitian finances became imperative

The results of such supervision, through an American financial agent, backed up by a force of United States marines, are said to be indicated by the export figures given from 1916 to 1923. These, however, have fluctuated, the highest figures being for 1918-19 and the lowest for 1920-21. The average duties collected annually was given as $2,175,399. The beneficial results of the American occupation were summed up by the Times writer as follows:

> Under the rule by revolution that prevailed before the American occupation, the peasant was not encouraged to do more than supply his wants. If he attempted to accumulate property, he was despoiled of it. The gendarmerie system set up by the supervisory Government protects him in all his rights. The fabric of native administration remains. The Haitian flag still flies. Agriculture has made substantial gains with the suppression of the cacos, who preyed upon the tillers of the soil. They can now bring their produce into the cities without fear of molestation, over good roads built with native labor under American engineers. Every few miles there is a gendarmerie station. Never before have the Haitian people enjoyed security in their homes and protection of their persons. Never before have they known the meaning of hygiene or had proper medical attention. In the view of the ruling class that formerly preyed upon the people the supervisory Government flagrantly violates the rights of Haiti, but to the mass of the people it is a protector and a practical friend, who provides employment, pays good wages and is developing the resources of the country for the general welfare.

Instead of the Haitian peasant being encouraged only to supply his wants under the American occupation, he was compelled to work without pay to make the "good roads rebuilt with native labor" that the Times refers to. Minister Bellegarde charged that when the peasants refused to contribute labor to road building, American marines killed women and children by dropping bombs on the villages. A Haitian editor who has been thrown in jail numerous times for printing the atrocities of the occupation, admitted that the roads had been improved, but at a sacrifice of lives that made it a tragedy. Despite the vaunted sanitary improvements, he pointed out that the unhealthy districts still remained unhealthy.

"The fabric of native administration" that remains is represented by President Borno and a few native officials, held in power by the machine guns of the marines, as admitted by American newspapermen who have visited Port au Prince recently. The fact that the Haitian flag still flies is a mockery to the Haitian people who are denied the right to vote for a national legislature or a voice in the choice of their rulers. As an eminent representative at Washington stated, after looking into the matter of appointing an American minister to that government, the island is run by the American financial agent and marines.

That the control of Haitian finances has been honest and effective, as the Times claims, is denied by those Haitians who are concerned with the island's internal affairs. They charge that the horde of prejudiced Southern officials who are battering on the spoils are reckless and irresponsible in their expenditures and squander the funds without supervision or accounting to the Haitian government.

But the greatest wrong perpetrated upon the Haitian people has been the demoralization wrought by the vicious practices introduced by the marines. Prostitution has been forced upon the native women to an extent unknown before. Even girls of tender age and boys have been included in the reign of vice introduced under the American occupation. These facts are told by those engaged in missionary work among the natives. Some Americans who have visited the island since the occupation refuse to talk, because they say the American public would not believe them if they told the truth. The American occupation of Haiti is a crime. The work done in that island has been such as to make true Americans blush for their country.

Race Problem—1924.

Virgin Islands.

West Indies.

VIRGIN ISLANDS ASK U. S. FOR CITIZENSHIP

Washington, D. C., Mar. 3.—Rothschild Francis, executive chairman of the Virgin Islands Committee with headquarters in New York City, has forwarded copies of a draft for a permanent form of civil government for these islands to Representative Louis W. Fairfield, chairman of the House Committee on Insular Affairs, and Rear Admiral Julian L. Latimer, judge advocate general of the Navy.

Clipped American 3-7-24

This draft is in keeping with resolutions recently passed by the American Federation of Labor, the American Civil Liberties Union and the Lincoln League of America. These organizations, as well as others, have gone on record as favoring a civilian administration of affairs in the Virgin Islands.

At a joint session of the colonial legislature in these islands, Congress was petitioned to determine the status of the natives.

The committee on Insular Affairs will hold a hearing at the earliest opportunity.

Meanwhile the Labor Department commission, which made a study of conditions in the Virgin Islands and returned home, is busily engaged in formulating its report for submission to the Secretary of Labor.

Francis' draft would make the Virgin Islanders citizens of the U. S.; give them a bill of rights such as has been given Porto Rico, and give them a form of government which would include a single council for the islands.

NEW YORK CITY WORLD
MARCH 16, 1924

BRITISH AND FRENCH WEST INDIES BALK AT BARTER TO U. S.

Race Discrimination Here Is One of Chief Objections on Part of aNtives to Sale.

RUM DISTILLING WOULD BE AFFECTED, IS FEAR.

Plight of Virgin Islands Under Wealthy America Has Proved a Telling Lesson to Many.

By CHARLES M. DICKSON

For a very long time, but particularly in the last few years, reports have constantly appeared in the press of England, France and America, that the British and French West Indies might be offered to America to partly cancel the Allied war debts. Those Americans who urge the purchase of these islands offer the following arguments:

The West Indies lie in the same geographical zone as America.

They are a menace to the naval security of the United States and the Panama Canal.

The illicit flow of contraband liquor to the United States would be checked and the Volstead act would be more easily enforced.

Inhabitants Opposed.

It was only recently that Senator Reed of Missouri, in a five-hour speech on the floor of the Senate, during the filibuster of the Dyer anti-lynching bill, demanded the opening of negotiations by America with France and England, with a view of purchasing these islands.

But the inhabitants are by no means anxious for such a transfer even if it brings with it definite economic advantages, because they fear that it will also bring such social ostracism, such civil disabilities that the transfer would be a net loss to them.

Immediately after such reports were circulated in the West Indies the natives, easily excited, held mass meetings, in which they protested to their respective Governments against the contemplated sale of their native land.

The Prince of Wales, on his visit to the islands in 1920, assured the people the King had instructed him to tell them that he had no intention of bartering his most loyal and devoted subjects. Subsequently the Hon. E. F. Wood (Under Secretary of State for the Colonies in the Bonar Law-Baldwin Government) on his official visit to the British West Indies, recommended measures leading toward self-government.

Negroes Better Off.

In Jamaica and Barbados, for instance, the people would not welcome any change in their political constitution abrogating the clause which specifically insures no discrimination between races—if a sale to America is made. At present, in spite of the small scale of wages, as compared with America, the middle classes are much better protected, have more outlets for their ambitions and a much higher social status than the Negroes in the United States. And it must be remembered that in Jamaica, for example, there are only 14,496 whites out of a population of 858,118 people.

Throughout the West Indies Negroes are found in the highest positions of responsibility and trust in both the Government and in commerce.

There is apparently no real race problem, the problem like England's, being that of "class," which is built upon wealth, cultural refinement and ability. We find Negroes, like the Hon. H. I. C. Brown, holding the office of Judge of the Supreme Court of Jamaica; the Hon. Hester Josephs, Acting Attorney General of British Guiana and the Hon. H. G. L. Simpson, Commissioner for Kingston, Jamaica.

Only recently Vincent Richards, champion tennis player (singles) for America, along with several other Americans, competed in a tournament with the natives, the leading player among them being B. M. Clarke, a Negro; which tournament would not have been likely to have ocurred in the United States.

It is true that in recent years large numbers of West Indians have emigrated to America, but the only motive for coming here has been economic.

Virgin Islands Lesson.

The majority of West Indian immigrants has been drawn from the masses, the better classes being unwilling to undergo the ostracism they are sure to meet here, and even those in America seem very reluctant to become citizens, as the percentage of naturalized West Indians is very small. They resent the idea that in return for the hospitality and kindness showered upon Americans visiting their shores they receive all sorts of discriminations in visiting America.

There is a considerable section of West Indian opinion that favors the transfer on purely economic grounds, but the plight of the Virgin Islands under wealthy America has been a lesson to many, and the story of Hayti scarcely reassures West Indians that American rule would be altogether beneficent. How would America, with its Volstead act, handle those islands with their important rum distilling industry?

Whatever fears Negro West Indians may have, however attached they may be to British institutions, or whatever readjustment will have to be made in their economic life, they will have to reckon with this very important fact: The West Indies are in America's economic orbit; that they are in the wake of the Panama Canal and that, sooner or later, they seem destined to be more and more influenced by the United States and may be for their ultimate good.

ALL-COLORED COMMISSION VIRGIN ISLAND REPORT

Natives Are English Speaking, Well Educated And Industrious. The Commission Recommends A Change In Marriage Customs.

Bay Rum Laws And A Definition Of Citizenship Status For Islanders.

WASHINGTON, D. C., March 17, (Special)—The "All-Colored" commission appointed by President Coolidge about Jan. 5 last to make a study of the conditions of the people of the Virgin Is. have completed their work, and have made their report to Secretary of Labor James J. Davis.

St. Louis Chronicle

The findings of the commission show that the inhabitants of the Island are intelligent, thrifty and industrious.

3-21-24

Among the recommendations are: A change in the marriage customs; a study of bay rum as it applies to prohibition laws, and a definition of the citizenship status of the natives, as some seem to be Americans, while others seem to be citizens of Denmark.

Findings

Location, 40 miles east of Porto Rico; 1440 south of New York City; 1025 northeast of Panama Canal. Area of 3 largest inhabited islands 132 square miles. Population 26,000 (Colored 24,100; white 1,900); density 200 per square mile. Education, compulsory between 7 and 13. Attendance, average, 3,000 or over 98 per cent. of possible attendance. Illiteracy less than 2 per cent. Language is English. Water supply depends on rain fall caught in cisterns. General health compares favorably with southern states rural districts. No epidemics. Birth rate 32 per thousand. Death rate 25 1-2 per thousand. Climatic conditions with a minimum of 65 degress and maximum of 92 degrees insures low cost of living in way of clothing, housing and food fac. Trade winds prevail.

Economic and industrial conditions are far from being satisfactory, as shown by the variation in the imports and exports between the islands and the U. S. Fiscal year 1920-1921, exports $3,571,787; imports $4,162,949. Total $7,734,736. Fiscal year 1921-22, exports $754,729; imports $1,836,567. Total $2,581,296. This marked loss of trade is largely due to (a) our general policy of treating the Island only as an outpost of defense for Panama Canal; (b) federal prohibition which crippled the Bay Rum Industry of the Islands; (c) serious droughts which almost eliminated crops last 3 years; (d) St. Thomas, although one of the finest ports in the West Indies or the world, is no longer used as a port of call by the steamship lines using the Panama Canal and sailing to and from Atlantic ports of South America.

This combination of conditions creates an appallingly large per cent of unemployment and already evidences of under nourishment are apparent.

Leading industries: (a) sugar cane 12,000 acres; (b) cotton 2,000 acres; (c) grasses and fodder 30,000 acres (cattle raising); (d) fishing; (e) coaling steamships, 150 men, 300 women; (f) watering ships (when there is any water available).

Wages: (a) agricultural, 20 to 40 cents per day; (b) fishing, very nominal; (c) coaling vessels, 2 cents per basket, average 60 cents per day, and only 2 days per week.

Housing of workers, largely one room shacks with an occasional lean-to kitchen.

Food of workers largely "Fungee" (a mess of corn meal and fish). Cost of living as per above outlined conditions is naturally very low, but unless something is done to improve the opportunity for work these people must migrate to avoid sinking to an

economic level abhorrent to our American ideals.

Native population is clean, bright, genial, peaceful, intelligent. 98 per cent can read and write; honest and very polite. Very little crime, and that largely in the seaport towns.

Some Recommendations

Installation of water supply and irrigation system to meet agricultural and domestic needs. Rainfall generally ample if conserved. This will insure more regular employment as well as more and better home grown food supplies.

Restoration of St. Thomas as a Port of Call with (a) the same right of foreign vessels to seal their wine etc. lockers as when passing through the Panama Canal; (b) develop water supply to meet needs of all ships. Institute a study of preparation of Bay Rum that will restore its market standing without violating our Prohibition laws. The Bureau of Standards of the Department of Commerce could materially help in this study, as well as that of the Bureau of Chemistry of the Department of Agriculture.

Personnel of Commission

George H. Woodson, Iowa; Cornelius R. Richardson, Indiana; Chas. E. Mitchell, West Virginia; W. H. C. Brown, Virginia; Jefferson S. Coage Delaware.

VIRGIN ISLANDS COMMISSION RETURNS FROM INVESTIGATION

By William J. Thompson.

Poverty, lack of citienship, lack of work, low wages, starvation of men, women and children are demoralizing the native population of the Virgin Islands, which were purchased in 1917 from Denmark by the United Staes for $25,000,000.00. The commission sent to to Virgin Isles to investigate conditions and make a report to Secretary of Labor Davis, which consisted of Cornelius R. Richardson, an attorney of Richmond, Ind.; George H. Woodson, an attorney of Des Moines, Iowa.; Jefferson H. Coage of Delaware; Charles E. Mitchell of Institute, W. Va., and W. H. C. Brown, a banker of Norfolk and Newport News, Va., and William H. Davis as stenographer. While the report of the commission has not been made public it is known that they found great suffering and actual starvation among the 25,000 native population. In order to make a comparative study of conditions the commission toured the Virgin Isles and Porto Rico, which is 60 miles from these islands. The chief value of the Virgin Isles to the United States is trategic as the isles are the outposts of the Penama Canal. The report of the commission will be made the basis of recommendation to Congress by Secretary Davis of the Labor Department.

The following are some of the facts the commission found: The population of St. Thomas is about 14,000; that of St. Croix 10,000; that of St. John 1,000. The population is largely of mixed Dane and Negro origin. A four-year drouth due to lack of sufficient rainfall, has crippled the raising of sugar cane and tropical fruits, which in turn has cripple inustries. The application of the Volstead Prohibition Act, which subjects to seizure ships carrying liquor into the harbor, has stopped hundreds of transatlantic ships from stopping at St. Thomas for coal, supplies anr repairs, and has also killed the principal industry of St. Thomas—the manufacture of rum. The system of land holding in force under Danish rule, which kept thousands of acres of sugar plantatign in the control and ownership of Danes, who employed thousands of women at 40 to 60 cents a day, has built up a system of surfdom and demoralized the lobor class o the islands. A system of concubinage is said to exist, many Danes maintaining regular harems, but denying the offspring even the name of the father.

A native colored man named DeHamilton Jackson, has organised a great labor union which has about 90 per cent of the 10,000 Negroes of St. Croix in it. The union has bought some of the large sugar plantations and intends to parcel them out in smaller estates to thrifty laborers.

Hundreds of families are out of work and merely existing on insufficient food due to the agricultural, industrial and financial depression.

The following paragraphs taken from a statement submitted by the American Federation of Labor of the Virgin Islands to the United States commission sent to investigate local conditions and published in the St. Thomas *Emancipator*, show the prevailing lack of work and of industries:

We doubt if there is any other part of the world where the working people is condemned to live under such miserable and deplorable conditions. While the cost of living is practically kept on the same war and pre-war basis as prevailing in 1817 to 1920, wages have been kept very low and the scarcity of work makes it even worse for the workers to subsist under such conditions.

Industrial and harbor workers of both sexes get from 10 cents to 25 cents an hour and a ridiculous piece work system is maintained at St. Thomas by which 2 cents per basket are paid to coal carriers—most of them women—who have to go on board the ships carrying on their heads baskets averaging 90 pounds in weight, some of them pregnant and suffering the illtreatment of inhuman exploiters.

Thousands of agricultural workers at St. Croix are living under the most unbearable conditions; unsanitary living and working conditions prevail in the rural districts, inadequate medical attendance and malnutrition are responsible for so many weak people, undernourished and ragged children who suffer the effects of this social, economic and political system as established at these Virgin Islands. A prevailing wage of 25 cents to 40 cents for these people in the rural districts for a day's work, generally with no limitation of hours, leaves no hope for these people to become more efficient and better prepared to enjoy the blessings of real citizenship. Besides, some of the employers make it more difficult for these people to live by imposing upon them an inhuman treatment that should be done away with. Steady work has been unknown to us since 1920. At many sections of the country the workers simply subsist, we cannot say they exist. They are half starved and infant mortality is the result of underfed mothers that cannot properly nourish them.

These statements, if substantiated, would go to show that speedy relief measures are needed for this American possession, as well as for the distressed people of Europe.

Race Problem—1924
West Indies.

Virgin Islands.

UNITED STATES OFFICIALS AND NATIVES ACCORD SPLENDID WELCOME TO VIRGIN ISLANDS COMMISSION

Veteran Colored Journalist, Who Made Speech of Welcome to the United States When Islands Were First Taken Over By This Country, Detailed To Aid Commission

(Special Correspondence N. Y. Amsterdam News and Pittsburgh Courier. All Rights Reserved.)

ST. THOMAS, V. I., Jan. 26.—Not only were the natives of these islands known as the Virgin group belonging to Uncle Sam all "het up" over the coming of the commission sent here to inquire into the conditions with an eye to making suggestions that will do much to improve the economic situation, but even the officials who have been here discharging the duties laid upon them by the president and the navy department.

As befitting their station the moment they entered the harbor they were accorded honors which the "oldest inhabitant" will remember only go to foreign consuls and other representatives of the various governments, and the governor of the islands went far in tendering them a welcome, which each and every member of the body will long remember.

The naval department had charge of the gentlemen in leaving the steamer that brought them here, and the governor sent his own automobile to convey them to their stopping place. The natives also did much in proving that they are on the way to fuller recognition at the hands of Uncle Sam when they accepted without any hesitancy the message of good will brought by a group of colored men from the United States to a group of colored people making up ninety or more per cent of the population of St. Thomas, St. Croix and St. John.

Many months ago I had occasion to speak at length of Mr. Leroy Nolte, one of the most brilliant members of the local legislature and a former journalist whose mighty pen did much to enlighten his people in the days when the Danes held the islands. This same Nolte has been virtually delegated by the powers that be" to lighten the burdens and duties of the commission by acting in the position of adviser and the best class of people in the three islands will tell you no better choice could have been made.

Nolte is also very popular with those many would refer to as "the lower strata" as he encouraged the poor youth of color in his time as editor of the Bulletin and Tidende and many are the youngsters he can point to today who are enjoying the benefits of life through drinking deeply at the fount of inspiration provided over by the man whose voice was heard over the entire civilized world when he bade welcome to the United States on the occasion of the transfer of the islands.

Naturally, it would be too soon to give here a detailed account of what is being done by the gentlemen of the Virgin Islands Commission, as they are only just about settling down and getting rid of the "sea legs." Tomorrow night, Sunday, January 24, a special concert will be rendered in their behalf by the United States Naval Band, of which Alton A. Adams, the brilliant young colored musician, is bandmaster. The bandmaster has apparently aroused the interest of the commission and like their brothers in the states, they seem to be proud of his accomplishments. Counsellor G. H. Woodson, chairman of the commission, uses the office of bandmaster for his private correspondence and this naturally brings them into close contact.

Commission Helps.

Your correspondent is of the opinion that much benefit will be derived from the visit of these gentlemen to these shores. To the deluded few who have been following the agitation of the self-appointed "patriots" and others, the report of this same commission when it is made is going to be a revelation. It would be childlike to engage in any denunciation in the uselessness of the propaganda maintained by a certain few who seek only their own self aggrandizement as it will soon be widely known that other sources than those making the claim are even responsible for not only the coming of the commission to these islands, but the appointment of an engineer to investigate and find if it is possible to install a water supply in St. Thomas and St. Croix.

To this end one of the most prominent members of the St. Croix legislature recently reported to his colleagues the things he had accomplished for the islands after an interview with President Coolidge, Assistant Secretary of the Navy Roosevelt and even Secretary Denby himself. This gentleman in his endeavors even had the assistance of a number of senators and congressmen and at the conclusion of his address before the colonial council a rising vote of thanks was tendered him in recognition of the things he had succeeded in doing.

At the present time all the leading journals of the Virgin Islands are engaged in running serially a most timely article from the pen of Judge Washington Williams, which, teeming with facts, refutes the many lies told by a free lance journalist in one of the prominent American magazines. Judge Williams is supported by the majority of the people here and as it is doubtful if empty oratory can withstand the firm foundation of truth, those Americans and Virgin Islanders truly interested in the progress of the islands will soon recognize those seeking to raise funds for their own personal benefit and those posing as "saviors" of the islands and their people.

Conditions Deplorable.

That the islands are in a deplorable condition goes without saying, but to trace this condition to the doings of the administration is a base lie, which any man or woman of truthfulness can attest. Many of the people in these islands are mindful of this economic condition and would give anything to see the islands once more on a prosperous basis, but that is something apparently of the past, as poor little St. Thomas has failed to compete with her bigger neighbors, particularly Porto Rico.

I have said before and will repeat that prohibition is not primarily or solely responsible for this economic condition. This condition asserted itself long before the Americans took over these islands, and it was vividly manifested with the departure of the Hamburgh American Line from these shores. Were it not for the navy how would these islands fare? It is all good and well for one to gloat over and about "miserable conditions" even though said conditions may be magnified; and to talk about legislation, but it is another thing to offer healthful and helpful solutions to the matter.

Readers of this paper will remember that it was not so very long ago

Virgin Islands Commission Is Back With Data

Chicago Defender 2-23-24

New York, Feb. 22.—The commission appointed by the United States government to investigate conditions in the Virgin Islands arrived here Tuesday morning and left immediately for Washington. They were met at Staten Island by a representative crowd of enthusiastic Harlem business men and others anxious to hear of conditions in the islands. When interviewed by a Defender representative, they stated that they would make their report public next week. Mrs. W. H. C. Brown of Newport News, Va., and Mrs. Cornelius R. Richardson of Indiana were at the dock to meet their husbands.

The committee consisted of Jefferson F. Coage, Washington, D. C.; W. H. C. Brown, Newport News, Va.; Cornelius Richardson, Indiana; George H. Woodson, Des Moines, Iowa, chairman, and Charles H. Mitchell. Much valuable information concerning the islands was obtained and the report is expected to contain the true facts and circumstances of the natives. It was plainly stated to a Defender representatie that no attempt to cover up the facts would be made.

U. S. Naval Band, Under Leadership of Adams, Gives Concert for Commission

Body of Men Sent to Investigate Conditions by Department of Labor Gratified by Showing of Bandsmen —Uncle Sam to Send Them on Visit to the United States Soon.

(Special Correspondence to The Amsterdam News)

ST. THOMAS, V. I., Feb. 1.—The members of the Commission sent here by the Labor Department not only made a hit with the people, but the people have apparently made a great big hit with them through their leaders, and in support of this assertion I will cite one of the big instances which aroused the pride of the colored Americans now here to suggest plans whereby certain conditions can be improved.

On Sunday night, January 27, a concert was arranged in their honor by the United States Naval Band, Alton A. Adams, bandmaster, in the Emancipation Gardens, which was shared by a great concourse of people who turned out to hear the musical organization, which is the talk of Uncle Sam's Navy and is made up entirely of colored musicians.

The following program was rendered in a manner that brought surprise to the visitors, for it is safe to say they had no idea that the islands fostered anything of its kind as people on the mainland seldom hear anything but terrible news of "starvation," "race clashes," "Czarlike methods of the authorities, etc."

March—"Virgin Islands" ..Adams
Overture—"Isabella" .....Suppe
Waltz—"Call of The Woods" ..... Tyers
(a)—"Berceuse" from (Jocelyn .....Godard
(b)—Song—"Carry Me Back To Old Virginny" .....Bland
Overture—"Semiramide" ..Rossini
Selection—"Best Loved Southern Melodies" ..... arr. Hayes
Piccolo Solo—(Selected) ...Adams "Star-Spangled Banner"

In full appreciation of the efforts being made to make their stay a most happy one, breathing the true spirit of friendship and understanding between the people of the Virgin Islands and the people of the United States, the following communication was despatched to Bandmaster Adams:

DEPARTMENT OF LABOR,
WASHINGTON
Headquarters — Federal Commission to the Virgin Islands (1924)
Carleton Terrace — West End — Main Str., St. Thomas, Virgin Islands, U. S. A.
Monday, January 28th, 1924.

Mr. Alton A. Adams, Bandmaster,
U. S. N. St. Thomas, Virgin Islands, U. S. A.

Dear Mr. Adams:

I am directed to extend to you, to the members of your excellent band and to all parties concerned, our most hearty thanks for the supreme pleasure afforded each and every member of the Virgin Islands Commission as we listened (last night Sunday, January 27th) to the splendid program rendered at the Grand Promenade Concert—given in welcome to the Commission above named, at Emancipation Garden, by the United States Navy Band of St. Thomas, V. I., of which you are so competently the Bandmaster.

We sat spellbound throughout the entire program, richly enjoying every number—from the stirring march composed by yourself, entitled "Virgin Islands" down to the exceptionally fine and impressive rendition of our Nation's song—"The Star-Spangled Banner."

It would be gratifying beyond measure if some way could be found that would permit your band to make a tour of the United States and thus enable thousands of music lovers there, and citizens generally, to have visible and audible demonstration of what the Virgin Islands have produced and can produce along your particular line.

We desire not only to congratulate you and your men upon your unquestioned ability, but likewise we heartily congratulate the United States Navy upon its splendid policy of thus encouraging and employing musical talent among that group of patriotic Americans to which we proudly belong.

Sincerely yours,
FEDERAL COMMISSION TO THE VIRGIN ISLANDS (1924)
By CHAS. E. MITCHELL,
Secretary.

Apropos of the hope expressed by the commission the band make a tour of the United States, it is timely to remark that for some time it has been under consideration to send this musical organization to the United States and if I am informed correctly, the coming spring will see this splendid array of young colored men in Uncle Sam's snappy naval uniform marching up Seventh Avenue, vying with the famous Hell Fighters' Band. Perhaps arrangements will also be made whereby the only colored band in the United States Navy can appear in concert at the new armory nearing completion in conjunction with the 15th Infantry Band.

Following up the wonderful concert staged in the Emancipation Gardens, a "Soiree Musicale" was given in honor of the commission on Thursday night, January 31st, when local artists appeared and handled the works of the music masters of the world in a manner that brought home with force to the visitors the fact that they were mingling with a people who could boast a culture of which they are justly proud.

The close contact of these islands, and St. Thomas particularly, with the old world left its stamp. The committee for the entertainment carried the names of some of the leading men here and was supported entirely by the representative people of the islands. The program follows:

March Piano—"Virgin Islands" ..... Adams
Trio: Flute, Violin, Piano—"Alice Where Art Thou" Ascher
Tenor Solo—"Because" D'Hardelot
Piano Solo—"Minuet In G" ..... Paderewski
Flute Solo—"Offertoire" ...Donjon
Trio: Flute, Violin, Piano—The Celebrated "Echo Song" Mascagni
Tenor Solo—"O Lola" from Cavalleria Rusticana ..Mascagni
Violin Solo—"Minuet In G" ..... Beethoven

Soloists—Messrs. Phil. Gomez, Tenor; Hugo Bornn, Piano; Arthur Thraen, Violin; Alton A. Adams, Flute.

The Entertainment Committee—Consul E. A. Berne, Hon. C. Corneiro, Hon. J. Nolte, Hon. J. E. Kuntz, Hon. F. Gomez, Bandmaster A. A. Adams, U. S. N., Mr. D. V. Bornn, Mr. J. B. Hestres.

The announcement of the plans for the trip of the United States Naval Band from these islands should make the hearts of such as Lucien White, Melville Charlton, Harry T Burleigh and others high in musical circles feel glad as they welcomed the island bandmaster in a most hearty manner during his trip to the mainland some time ago and also expressed the hope that they would get the opportunity of welcoming the enitre band.

Virgin Islands Natives in New York Mass Meet

Oratory Flows as America Is Asked to Take Sympathetic Attitude Toward People

New York, Feb. 22.—On Wednesday last at Grace Memorial church, West 139th St., a monster mass-meeting was held by Americans and Virgin Islanders to demand that Congress grant a permanent form of civil government; rights of citizenship and removal of legislative barrier to trade and commerce now shattered in the Virgin islands of United States.

Frank R. Crosswaith, organizer Elevator Operators' union, local No. 67, presided. The meeting was interesting throughout.

The chairman, in select words, explained to the assemblage that it was necessary for the Virgin Islanders to procure in the near future their political rights, economic liberty and social equality. In a persuasive and instructive flow of oratory he paid high tribute to the native intelligence and literary achievements of the islanders, recalling the brilliant part played by Denmark Vesey, who was a native of St. Thomas, in his noble attempt to break the chains of chattel slavery in the United States in 1822.

A. Philip Randolph, editor Messenger, was introduced. "The problem of the Virgin Islanders," he said, "is one of the universal struggle on the part of the world's lowly, for a place in the sun." He pointed out the need for Americans of our group to join with the Race everywhere and present a solid front against the imperialists of every land. Touching on the point of constructive propaganda, he said it was necessary to interest the entire press of this nation in the affairs of the down-trodden peoples of the Virgin islands.

A. A. Berle, a prominent lawyer, was next presented, and in a steady flow of enchanting oratory, he reminded his audience that they need not hang their heads in shame, for, he said, long before America had anything worthy to be called culture, the peoples of Virgin islands were developing and enjoying a culture superior to America. The tragedy of the Virgin islands lie in the fact that since the possession of these islands by the United States, the poisoned pangs of prejudice have been introduced, and in the place of the harmony and confidence and absence of a race problem which the natives enjoyed under Danish rule, they are now brought face to face with the Bourbon spirit of the South. He also paid a glowing tribute to Alexander Hamilton—the father of the United States treasury—and pointed out that rumor has it, that the Constitution was worded as it is, in order to prevent Alexander Hamilton, the West Indian, from becoming president of the United States.

Major Jackson, representing Acting Mayor Hulbert, expressed the willingness of the present administration to give the Virgin Islanders what assistance it could give in their fight for justice.

Amid thunderous applause, Roger N. Baldwin, director of the American Civil Liberties union, was introduced. He raised the enthusiasm of the audience to a high pitch when he pledged to the natives of the Virgin islands the support of his organization. Since 1917, he said, "one by one, all of the ideals and traditions for which this nation stood, have been shattered, freedom of speech, freedom of press and freedom of assemblage have all been denied the people of this country. Under the guise of a "war for democracy' nearly every right guaranteed them in the Constitution of the United States has been violated, and this violation includes the present state of affairs in the Virgin islands. We will make the fight of the Virgin Islanders our fight. We will arouse public opinion in every section of this country to the tragic political plight of the people in our newly acquired possessions." Mr. Baldwin did not fail to point out that the fight will be a long and bitter one, but eventually right and justice will triumph.

With the audience eager and anxious to listen to their native champion who was the principal speaker of the occasion, Hon. Rothschild Francis, was introduced. Amid deafening applause, the native statesman advanced to the speakers' rostrum and in a voice cool and clear, proceeded to portray conditions in the islands as he sees them.

Mr. Francis denounced the present economic conditions in the islands, which, he said, were very acute, and only prompt legislation can relieve them, explaining that the list of unemployed grows larger and larger, the emigration from the islands still going ahead at a fearful rate. One thing alone can save the situation, and that is remedial legislation by Congress, which will permit the removal of the present barriers to trade and commerce and establish local industries. Speaking politically he referred to the vicious attitude of a certain official in the islands, and a small group of henchmen, who are eager to keep their nests feathered, rather than see established a permanent form of democratic government in the islands. He gave a clear description of the present chaotic machinery for law making, the un-American system of franchise which permits foreign illiterates to vote but denies a large majority of natives such a privilege.

He made a review of recent helpful activities here in the United States by white and Colored Americans on behalf of the Virgin islands.

Race Problem — 1924. A.
West Indies.

HOW BRITISH SUBJECTS IN THE WEST INDIES ARE 'SATISFIED' NOT

British Misrule in Honduras Shown by a Native Journalist to Be Crushing the Life Out of Black Subjects—What's the Matter With Sealey?

Negro Herald

To the Editor of the Negro World:

Mr. Clarance F. Sealey informs the American Negro through the "Amsterdam News" that West Indians are satisfied. A blacker lie was never told.

Permit me to uncover some facts for Mr. Sealey and the American Negro relative to the treatment meted out to members of the race by the British Government in British Honduras, my birthplace by accident. I am foreign correspondent for "The Belize Independent," an all-Negro weekly newspaper, and "The Methodist Record," a religious monthly publication.

British Honduras has an area of 8,598 square miles, and a population of 45,000 (census of 1921), only 500 of these being whites. It is a Crown Colony and as such is a damnable disgrace to British colonial rule. The government is administered by European despots, with four high-brown Negroes as lackeys. The present governor is Sir Eyre Huston, K. C. M. G., an ill-mannered tyrant. "Coming events cast their shadows before." When Sir Eyre was appointed governor of the colony he was Governor of the Fiji Islands. A few weeks before he arrived at Belize, the customs authorities met His Excellency through the arrival of several cases of whisky addressed to him. His regime has been one of sorrow for the poor Negroes, who are taxed beyond their capacity to pay. The ruthless manner in which he has squandered the taxpayers' money has brought the colony to the precipice of bankruptcy. His term ends in December of this year, and agitation to have him recalled is well under way. This writer is taking an active part in ousting this tyrant, and has recommended a Negro to fill the vacancy, the Hon. Hector Joseph of Kingston, Jamaica, assistant attorney general.

4-5-24

The administration of British Honduras is guided by the selfish influences of a handful of European merchants and landowners, with the United Fruit Company in the van. There are three dictators in British Honduras bent on enslaving the natives. They are, the Governor of Fiji fame, Gerald Smith, Colonial Treasurer, and Mr. Agar, District Commissioner, now acting attorney general.

Industrial Slavery

Here are some atrocities perpetrated on the natives that will illuminate Mr. Sealey's grasp of conditions in the West Indies:

The chief sources of employment are the mahogany and chicle industries. The wages of these woodcutters and gum bleeders range from $12.00 to $30.00 per month. Their ration consists of flour, corn and pork. The conditions under which they labor reduce them to the level of peons. They are no better than the helpless Negroes who are chained to Marse Charles' farm down in Georgia and Mississippi.

Farmers and agriculturists have no means of getting their products to the markets. Transportation is by water, always dangerous and uncertain. There are no roads nor highways. Overland journey is made by horseback, with mules as carriers. There's but one railway, 25 miles long, in the Stann Creek district.

"Religion a Farce"

Religion is a farce. Negro ministers are few. They are kept constantly in the fastness of the districts, exposed to the dangers of unnavigable rivers, creeks and lagoons. They must keep company with the mosquitos, snakes, alligators and flies, while their white brethren remain in the capital and on the seacoast. Their only recreation is a trip to Belize during the annual Synods of their denominations. They are seldom permitted to sit with their white colleagues or grace a program when the government officials are in attendance.

"Education a Myth"

Education is a myth. Loyola College, Catholic, is exclusively an institution for boys from the neighboring republics. Only natives of color and foreign blood are admitted. The Wesleyan High School, and the Diocesan High School for girls (Anglican), prepare native boys and girls for the Cambridge local examinations. If successful, they are dumped in the government service to slave the rest of their natural lives. Education is elementary and secondary. The churches attend to the former for a consideration of five cents weekly, each pupil. The latter is a private undertaking in connection with some religious body. School teachers are employed at starvation wages. Those in the country are forced to till the soil, in addition, to keep the wolf from the door.

Degrading Negro Women

European morality as it affects native women is on par with Arthur Brisbane's brothers below the Mason-Dixon Line. Negro women are but "carnal conveniences" for young Englishmen. Some years ago a native girl of a conspicuous family became the wife of an Anglican priest. A child was born. The priest was assigned to duty somewhere in England. He went, but not his wife and child. I can name a dozen native women in Belize who have been betrayed and degraded by uncouth and treacherous Englishmen. A German wilfully alienated the affections of the wife of a respectable native, a member of the civil service. He got away with it for $500. This particular case, which is on the records of the Supreme Court, reads like a tale from the South Sea Islands. A bank manager bequeathed a pair of boys to a native girl, a neighbor of ours. He got away with it for a song.

Teaching the Boss

The native civil servants are the uncrowned heads of the government departments. Their duty is to teach their European bosses and stay in their places. Recently, the position of Colonial Treasurer became vacant. Mr. Vyvyan Grey-Wilson, a proficient native official, was next in line for the post. He was passed, for the second time, and Gerald Smith, the dictator, appointed to the position. The same thing occurred in the Audit Department, where Mr. Norman Tennyson, another proficient native official, was next in line for promotion. He was passed for a European. Gerald Smith was Postmaster before his appointment to the Treasury. Mr. H. D. Beaumont, another proficient native official, was appointed in his place, but the Governor reduced his salary.

When Mr. Agar, acting Attorney General, assumed his position as District Commissioner, his first act was to impress the natives that he was lord of his realm. There's a law that all vats and barrels, water receptacles, must be kept screened. The Town Board brought action against a number of delinquents, and Agar gave them the full penalty of the law. But that was only the beginning. During Christmas week, 1923, Mr. Matthew G. Stephen, scion of a reputable family and a candidate for the mayorality in the last election, wah haled before Agar on a charge of assault, growing out of a family affair. The dictator sentenced Stephen to a week in prison, the maximum punishment. There was a near riot and Agar's head was only saved through the timely interference of the Governor, Mr. Frederick Phillips, noted colored attorney, and the loyalty of the mob. Stephen was freed as "a Christmas gift" to his family and friends by the Governor after a few hours in prison, while Agar was elevated to the position of acting Attorney General.

Riot After the War

When the boys returned to Belize in July, 1919, from the battlefields of Egypt, Palestine and Mesopotamia a riot took place. Martial law was proclaimed and a contingent of sailors landed from a British warship to protect the white subjects of His Majesty the King. A mass meeting scheduled to take place at the Cills Theatre was turned into a second riot by the drunken sailors who bayoneted and roughed the poor, defenseless natives mercilessly. Mr. Claude N. Smith, the agitator, was roughly handled and placed behind the bars. Several of the boys, still wearng the King's uniform, were tried in the district court and sentenced to prison for long terms. At no time during this tense period were the natives disorderly. Their every move was peaceful, yet, they had to bow to the Brtiish lion. A commission of inquiry, headed by Sir Frederick McKenzie Maxwell, Bt., K. C., practically indorsed the conduct of the sailors.

A True Clergyman's Fate

And, yet, another recent atrocity, that reported by the "Belize Independent" and admirably condensed by Miss Isabella Lawrence, who was on the spot, in last week's issue of The Negro World. The case was that of the Rev. E. Seiler Salmon, a Negro clergyman, and the Rt. Rev. Bishop Dunn of the Anglican Diocese of British Honduras. Rev. Salmon proved himself to be a real son of Africa. His courage, his ambition, his interpretation of practical Christianity, were too much for the bishop and his ilk so he forced him out of his charge. The all-Negro jury decided in favor of the Bishop just to demonstrate how well the Bishop and his gang has succeeded with their religious teachings.

Several unsuccessful attempts have been made during the war, and after, to suppress publication of "The Belize Independent," the only Negro newspaper in the colony, and the sole champion of the people's cause. The fearless editor, Mr. Hubert Hill Cain, whose rise to fame is as thrilling as that of the redoubtable T. Thomas Fortune, editor of the Negro World, is battling against terrific odds. His greatest opponents are Negroes, of course.

If Sealey Went to Honduras

Now, Mr. Sealey says that we are satisfied. If he's game, let him go to British Honduras and tell the Negroes what he asserts in his letter, and if he gets away with it I'll pay all his expenses in connection with the trip. Every week ship loads of Negroes are leaving British Honduras for the Central American Republics and the United States. Will Mr. Mr. Sealey kindly tell us why? Two-thirds of the 300 boys who returned from the war have left the colony. Why, Mr. Sealey? I have in my possession scores of letters from friends who are all set to come across during the summer. One says: "I am fed up with Belize." And another: "The Government service I know today is no place for a young man who can dream and see visions." What have you to say, Mr. Sealey? The British Honduras Taxpayers Association is lining up with the people for a grand march to London, looking towards a change in the political constitution of the Colony and a larger measure of representative government. The Negro press and the people are raising hell in British Honduras, due in a large sense to the influence of the Universal Negro Improvement Association. But Mr. Sealey says we are satisfied. Don't laugh, gentlemen, this is something serious. Yours very truly,

G. A. HAYNES.

30 Walker Avenue, Berkley, Va.,
March 13, 1924.

ARE WEST INDIANS SATISFIED WITH BRITISH COLONIAL RULE?

WE republish the following letter from the Amsterdam News because there are so many people in New York and the West Indies interested in the question of British colonial rule, especially as it affects Negro subjects.

The Negro World

It may be of interest to American colored people to know that, although there is plenty of room for improvement in British West Indies, the people there are satisfied with the existing order of things, and that the founding of any reform societies or associations by West Indians in New York is only another one of those schemes to separate West Indians from a few of their dollars.

3-15-24

Just as it took the Irishmen in Ireland, and not the Irishmen in America, to acquire what measure of independence Ireland now enjoys, so will it take the West Indians at home, and not those abroad, to bring about any reform they desire.

The West Indians at home are slowly but surely working out their own salvation, and there is little doubt that when the time is ripe the British government will give them a place with the other commonwealths within the British Empire.

Respectfully yours,

CLARENCE F. SEALEY.

N. Y. C.

[illegible] do not bear out [illegible] of the three statements made by Mr. Sealey. The presence of thousands of West Indians in New York and other States of the United States proves that if they had been "satisfied with the existing order of things" in the islands, they would have remained at home. When people are satisfied with existing conditions they do not move away from home to start life anew in other countries and among strangers. Not only have thousands of West Indians left the islands for the United States, but many more thousands have gone to Cuba, Panama, and the Latin American States, where they could make, by their labor, the means to live which the economic policies of the British government do not allow them to make at home. The West Indian newspaper we receive every week show that there is great political discontent and economic distress in the British Islands, and that, instead of being "satisfied," the people are protesting loud and long and demanding redress of grievances of all sorts and in all directions.

We know nothing of "the founding of any reform societies or associations by West Indians in New York" for the purpose of disturbing the "satisfaction" of West Indians at home, and to "separate them from a few of their dollars," although such may exist. The Universal Negro Improvement Association, which is an international and not a West Indian organization, although it was created by Marcus Garvey, a West Indian, has taken the lead in the great work of arousing West Indians to the fact that they are ruled by alien overlords, and taxed to death and exploited shamefully in their labor and the products of their labor, and what it has done for West Indians in these respects it has also done for the Negro in America and Africa. It has accomplished a great and good work in these respects. The Negro everywhere has been aroused to the fact that he is being taxed without representation and exploited in his labor and the products of his labor for the benefit of others, and it is a sufficient answer to those who would condemn the association or the good and necessary work in which it is engaged.

In the second place, the Irish in Ireland would never have achieved the success they have, with the Irish Free State to show for it, without the long years of agitation by Irishmen in the United States, backed by millions of American dollars, to sustain them in the long and bloody contention. The victory must come by the statesmanship the heroism and the persistence of those at home, but the assistance of those in other lands who have the freedom to act and the money to help will make success possible. It will be so with those of the West Indies and of Africa, we believe.

In the third place, "West Indians at home are slowly but surely working out their own salvation," we grant, but they have been aroused as never before during the past five years to work out their own salvation by the existence and teachings of the Universal Negro Improvement Association, and by the thousands of dollars sent the home folks through the New York and other post offices and American banks, by friends and relatives in the United States, which assist the home folks to subsist and to be the better able to agitate for reform of political and economic conditions that grind them to powder and make them anything but "satisfied."

He is a blind West Indian who believes and would have other West Indians believe that "when the time is ripe the British government will give them a place with the other commonwealths within the British Empire," except and unless they organize and agitate, at home and abroad, for what they want and are entitled to. The white colonists of the British Commonwealth of Nations have had to organize and agitate for so much of reform in administration as they have obtained through the years, and they are still organized and agitating for more self-determination in their own affairs, and if Negro colonials ever get more self-determination in the management of their affairs they will have to organize and fight for it, as the whites have done and are doing. Organize. Agitate. That should be the watchword of the Negro people in the United States, in the West Indies and Latin America, and in Africa. Inaction, stagnation, is death.

Dep[illegible] of Labor Issues Denial

The Freeman
2-23-24

Mr. George [illegible]
Editor, The Freeman,
219 Indiana Ave.,
Indianapolis, Ind.

My dear Mr. Knox:

I have been informed that certain individuals have been circulating information in your vicinity that the members of the commission appointed by the Government to investigate the economic conditions in the Virgin Islands were provided with unsatisfactory quarters and accomodations on the steamship on which they sailed from New York, January 17th last. The commission was made up entirely of colored citizens.

This story is without foundation and absolutely untrue.

Race Problem — 1924. B.

West Indies.

and I am sure that you will be glad to give publicity to this letter so that any one deceived by the story circulated may know the facts. The Freeman

The Virgin Island Commission sailed from New York City on January 17, on a steamer of the Quebec Line and in quarters selected personally by the members of the Commission after a personal inspection of their accomodations.

When arrangements were first made to sail on January 12, accomodations were sought from several sources, and finally a steamship agency in Washington made arrangements with another line for sailing on that date. We were assured the quarters would be satisfactory and the Commissioners and representatives of the Department here in Washington signed up for the same. After the members of the Commission reached New York they notified the Department of Labor that the accomodations were not as represented and that very satisfactory accomodations could be secured on the Quebec line sailing a few days later. The assistant Secretary of Labor immediately directed a cancellation of the original reservations and gave the Commission authority to make new arrangement. 2-23-24

The personnel of this Federal Commission is truly one of which all may be proud, and I know that not a single member will say that he or any of his associates did not receive most courteous and helpful cooperation from all government officials concerned in the Virgin Islands investigation.

For the first time on record a Federal Commission composed entirely of men of the Negro race was named to study and report to their Government on a situation that affects so many of their own race on one of our Insular possessions.

The Commissioners chose their own Chairman and Secretary, and other officers; arranged the conference in New York, selected their own accomodations and date of sailing. They were provided by the Government with all of the information available, such as reports and communications having reference to the economic and industrial conditions of the Islands. I am confident that when they return their survey and recommendations will be of such a character as to be helpful in pointing out the ways and means of relieving the conditions complained of in the Virgin Islands where the population is made up almost entirely of the colored race.

While at Washington the Commission was received by the President and other high officials of Government, and at the Department of Labor they were given every consideration and all the information available.

We have been in touch with the Commission and have received from the Chairman and other members letters expressing hearty appreciation of the cooperation and assistance rendered by the officials who were assigned the duty of arranging the details of the investigation.

Will you not use the information contained herein to refute any loose talk that has been circulated relative to the accomodations provided for the Virgin Islands Commission.

Very truly yours,
H. L. KERWIN,
Director of Conciliation.

LEEWARD ISLANDS GOVERNMENT ENACTS ACT SETTING UP SLAVERY CONDITIONS FOR BLACK LABORERS

The New York News 4-12-24

Antigua, St. Kitts, Montserrat, Nevis, Anguilla, Tortola, Virgin Guarda, Dominica and Barbuda Workers Tied to Soil—Stops Immigration to U. S.

New York, N.Y.

ST. KITTS, British West Indies, April 7.—Consternation reigns throughout the labor circles of the Leeward Islands, due to the labor peonage bill just enacted by the colonial government at Antigua. The act, putting emigration at the will of the government, will virtually stop emigration to the United States under the present and proposed Johnson Immigration act. It ties the laborers of this great group to the soil and sets up again virtual slavery conditions. A mammoth petition is being urged by the labor leaders to the Colonial Office in London and the aid of Samuel Gompers, president of the American Federation of Labor, and Ramsey McDonald, England's Labor government Premier, is sought.

Text of Slavery Proclamation

The following is the text of the peonage act camouflaged as a laborers' protection act, but designed to serve the labor gouging planters of the islands:

THE EMIGRANT LABORERS' PROTECTION ACT, 1924.

Leeward Islands.

An act for the protection of emigrant laborers:

Be is enacted by the Governor and General Legislative Council of the Leeward Islands as follows:

ISLE OF PINES RULED BY NEGRO, THE CLAIM

Commercial Appeal

American Residents Oppose Transfer to Cuba.

2-18-24

(By Chicago Tribune-Commercial Appeal Leased Wire.)

WASHINGTON, Feb. 17.—The action of the committee on foreign relations in reporting favorably the treaty respecting the Isle of Pines probably will be the signal for a concerted opposition to the treaty on the part of the American residents of the island. These residents, who claim to hold 90 per cent of the territory of the island, assert that the formal conveyance of jurisdiction over this territory to the Cuban government will mean the surrender of their homes. A delegation is now in Washington representing Americans domiciled in the island and attempting to influence action by the United States Senate.

They represent that the presiding official of the island, as well as the police officers, are negroes, and that the white community is subjected to all sorts of unjust administration.

At the same time, the attitude of the American government on this question apparently is perfectly clear. Not only is Secretary of State Hughes evidently strongly in favor of the proposed treaty, but he also has as precedent the opinions of John Hay and Elihu Root.

The point is made by the representatives of the American citizens in the Isle of Pines of the fact that an assistant secretary of war wrote a letter in answer to an inquiry stating "that this island was ceded by Spain to the United States and is, therefore, a part of our territory, although it is attached at present to the division of Cuba for governmental purposes."

Strong arguments have been advanced also in respect to the fact that the Department of the Interior ordered maps made in which the Isle of Pines was shown to be an American possession and it is argued that sales of land were made with the understanding that the island was American territory.

WHY THE HAITIANS COMPLAIN.

American intervention in the affairs of Haiti has been justified in the eyes of the American people by the plea that it was necessary in the interest of the republic itself to put a stop to revolutions and to establish a settled government that would meet the demands of foreign creditors and develop the resources of the country. If this plea had any force at all, it failed to justify the excesses committed under the rule of the United States marines and the subversion of Haitian autonomy, which prevails to this day. New York Age

According to the latest advices received from that republic, whose domestic institutions are still dominated by American officials, the two great desires of its people are the reestablishment of the Haitian congress and the ending of the American military occupation. The constitution now in force is the infamous document written by Franklin D. Roosevelt, when he was assistant secretary of the Navy under the Wilson administration. It was imposed upon the Haitians by the bayonets of the American marines, as was recognized by President Harding in his Marion address. 5-10-24

But even the scant privileges granted the Haitians under this instrument have not been carried out, because of the opposition of the powers of the American occupation, supported by the native officials they control. Every effort to hold the elections provided for by this constitution has been blocked so as to continue the present irresponsible regime in power. Resort was had to the courts, which ordered an election to take place last January, but it is charged, the voters were coerced at the polls and the secrecy of the ballot violated with the aid and cooperation of the officers of the American occupation.

The protests of the Haitian people against this action have been disregarded and their

Race Problem — 1924. B.

West Indies.

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While at Washington the Commission was received by the President and other high officials of Government, and at the Department of Labor they were given every consideration and all the information available.

We have been in touch with the Commission and have received from the Chairman and other members letters expressing hearty appreciation of the cooperation and assistance rendered by the officials who were assigned the duty of arranging the details of the investigation.

Will you not use the information contained herein to refute any loose talk that has been circulated relative to the accomodations provided for the Virgin Islands Commission.

Very truly yours,

H. L. KERWIN,

Director of Conciliation.

LEEWARD ISLANDS GOVERNMENT ENACTS ACT SETTING UP SLAVERY CONDITIONS FOR BLACK LABORERS

The New York News 4-12-24

Antigua, St. Kitts, Montserrat, Nevis, Anguilla, Tortola, Virgin Guarda, Dominica and Barbuda Workers Tied to Soil—Stops Immigration to U. S.

New York, N.Y.

ST. KITTS, British West Indies, April 7.—Consternation reigns throughout the labor circles of the Leeward Islands, due to the labor peonage bill just enacted by the colonial government at Antigua. The act, putting emigration at the will of the government, will virtually stop emigration to the United States under the present and proposed Johnson Immigration act. It ties the laborers of this great group to the soil and sets up again virtual slavery conditions. A mammoth petition is being urged by the labor leaders to the Colonial Office in London and the aid of Samuel Gompers, president of the American Federation of Labor, and Ramsey McDonald, England's Labor government Premier, is sought.

Text of Slavery Proclamation

The following is the text of the peonage act camouflaged as a laborers' protection act, but designed to serve the labor gouging planters of the islands:

THE EMIGRANT LABORERS' PROTECTION ACT, 1924.

Leeward Islands.

An act for the protection of emigrant laborers:

Be is enacted by the Governor and General Legislative Council of the Leeward Islands as follows:

ISLE OF PINES RULED BY NEGRO, THE CLAIM

Commercial Appeal

American Residents Oppose Transfer to Cuba.

2-18-24

(By Chicago Tribune-Commercial Appeal Leased Wire.)

WASHINGTON, Feb. 17.—The action of the committee on foreign relations in reporting favorably the treaty respecting the Isle of Pines probably will be the signal for a concerted opposition to the treaty on the part of the American residents of the island. These residents, who claim to hold 90 per cent of the territory of the island, assert that the formal conveyance of jurisdiction over this territory to the Cuban government will mean the surrender of their homes. A delegation is now in Washington representing Americans domiciled in the island and attempting to influence action by the United States Senate.

They represent that the presiding official of the island, as well as the police officers, are negroes, and that the white community is subjected to all sorts of unjust administration.

At the same time, the attitude of the American government on this question apparently is perfectly clear. Not only is Secretary of State Hughes evidently strongly in favor of the proposed treaty, but he also has as precedent the opinions of John Hay and Elihu Root.

The point is made by the representatives of the American citizens in the Isle of Pines of the fact that an assistant secretary of war wrote a letter in answer to an inquiry stating "that this island was ceded by Spain to the United States and is, therefore, a part of our territory, although it is attached at present to the division of Cuba for governmental purposes."

Strong arguments have been advanced also in respect to the fact that the Department of the Interior ordered maps made in which the Isle of Pines was shown to be an American possession and it is argued that sales of land were made with the understanding that the island was American territory.

WHY THE HAITIANS COMPLAIN.

American intervention in the affairs of Haiti has been justified in the eyes of the American people by the plea that it was necessary in the interest of the republic itself to put a stop to revolutions and to establish a settled government that would meet the demands of foreign creditors and develop the resources of the country. If this plea had any force at all, it failed to justify the excesses committed under the rule of the United States marines and the subversion of Haitian autonomy, which prevails to this day. New York Age

According to the latest advices received from that republic, whose domestic institutions are still dominated by American officials, the two great desires of its people are the reestablishment of the Haitian congress and the ending of the American military occupation. The constitution now in force is the infamous document written by Franklin D. Roosevelt, when he was assistant secretary of the Navy under the Wilson administration. It was imposed upon the Haitians by the bayonets of the American marines, as was recognized by President Harding in his Marion address. 5-10-24

But even the scant privileges granted the Haitians under this instrument have not been carried out, because of the opposition of the powers of the American occupation, supported by the native officials they control. Every effort to hold the elections provided for by this constitution has been blocked so as to continue the present irresponsible regime in power. Resort was had to the courts, which ordered an election to take place last January, but it is charged, the voters were coerced at the polls and the secrecy of the ballot violated with the aid and cooperation of the officers of the American occupation.

The protests of the Haitian people against this action have been disregarded and their

efforts to establish a representative government brought to naught. The American officials and the Haitians who now rule the country refuse to permit the supplementary elections necessary to reconstruct a legislative government, their purpose being to keep the present oligarchy in power.

The Haitians declare that the American occupation is not only subversive of their rights as citizens, but that it is an obstacle to their development and to the material and moral advancement of the people. It is charged that since the landing of the marines vice has increased, especially the prostitution of young girls. Boys have been initiated into vicious practices unknown until the advent of the Americans.

Government funds, it is charged, are spent without any proper system of control on the part of the people from whom these moneys are collected, while the resources of the country are exploited by the American officials in the interest of American financial interests.

It is no wonder that the Haitians demand that the occupation be withdrawn and their sovereignty restored as a self-governind republic without any foreign intervention.

Why a Republican administration should continue to inflict this oppression upon a friendly nation merely because of its weakness is inconceivable. The sinister interests in whose behalf Haiti is being exploited should be brought to the light, in the same manner as were the men behind the oil leases of Tea Pot Dome.

ENGLAND'S POLICY TOWARDS BLACKS BRINGS RIOTING AND BLOODSHED

Depopulating Jamaica by Economic Tyranny—One Hundred and Fifty Thousand of 880,000 Have Left the Island in Last Decade—The Worm Turns

(From The Boston Chronicle)

The worm has turned. Recent dispatches from Kingston, Jamaica, tell of a labor riot in that island in which two were killed and many wounded. The laborers had asked a minimum wage of $1 a day, and when driven away are said to have attacked the municipal plant whereupon the police fired into the crowd.

The Negro

Jamaica has the reputation of being one of England's most orderly colonies. Its inhabitants are law-abiding to the point of docility. This disturbance, therefore, along with other recent events, point eloquently to the state of mind into which these people have been goaded by the maladministration of the home government.

6-28-24

The cost of living in Jamaica is fully as high as it is in the United States, that is, food, clothing, and other necessities cost almost dollar for dollar, while wages are often one-fourth lower than they are here. The peasantry merely exist and in a condition akin to slavery when the master took all and gave as little as possible in return. In the last ten years fully 150,000 persons have migrated from the island, which establishes some record for a population of 880,000.

And there was no necessity for this migration. Jamaica is one of the most fertile spots on the globe, and has only 170 persons to the square mile, compared with 1,033 in Barbados. It is the policy of the British Government, however, to discourage manufacture in the islands. Manufacturers are subject to prohibitive internal revenue—they are taxed to death. Most raw products must be shipped to England to be made up there, and then shipped back to the island at a high tariff. The idea is to provide work for the people at home.

Added to this is the collapse of the rum industry, one of the chief staples of the islands. Due to prohibition in the United States there are some 15,000,000 gallons of rum in the warehouses.

This news of a labor revolt is a hopeful sign. The West Indian peasant showed his teeth in 1865 when he attacked his oppressors, killing over thirty of them. The islands cannot hope to accomplish much, but their stand will have its influence on other oppressed peoples in the empire. It is this sort of injustice that cost England her American colonies. She is very careful now toward white colonies like Canada and Australia, but to her darker colonies like India and the West Indies, she is, in spite of her labor government, still the England of 1776.

DEFENDS OUR ACTION IN OCCUPYING HAITI

Dr. Duniway Tells League Societies Intervention Is Temporary and Altruistic.

LONG OVATION TO HAITIAN

Who Makes Appeal for "Justice and Liberation"—Federation Approves Hughes's Pledge.

N. Y. Times

LYONS, July 3 (Associated Press).—The final act of the Congress of the International Federation of League of Nations Societies tonight was to listen to two dramatic addresses concerning the American occupation of Haiti—one, an appeal for "justice and liberation" by Dantes Bellegarde, the Haitian leader and orator, and the other a strong defense of American action by C. A. Duniway, head of the American delegation.

Both addresses were applauded, but the Haitian received an ovation which lasted several minutes, punctuated by cries of "bravo!" The debate occurred after M. Bellegarde and Dr. Duniway had reached an accord on a resolution concerning Haiti, which was subsequently adopted unanimously by the Congress.

The resolution declares that the International Federation, considering the occupation of the Republic of Haiti by forces of the United States, and having heard sympathetically the representations made by the delegate of the Haitian Society for the League of Nations on the national aspirations of the people of Haiti, expresses its satisfaction at the fact that the Secretary of State of the United States has declared he intention of the Government to effect withdrawal from Haiti as soon as possible.

The Haitian delegate admitted disorders in his country, but argued that they did not justify the throttling of Haiti's national existence as an independent State any more than Mexican disorders would justify the occupation of Mexico. He demanded the restoration of the integral rights of the people, including legislative powers, which, he charged, were suppressed by the United States; the right to control its finances, liberty of the press and education, the privilege of disposing freely of Haiti's destiny, and, above all, evacuation.

Dr. Duniway, in replying, said he regretted that the agreement reached on the resolution had not prevented M. Bellegarde from speaking anew and declared he felt called upon to protest against the Haitian's accusations.

He characterized the American occupation as designed to secure real justice and liberty for Haiti. This, he said, had proved true in Santo Domingo, where America put troops to restore law and order and then withdrew them.

"Santo Domingo is free," he went on, "and Haiti will be free when she has satisfied the conditions and shows that she is capable of self government. Our attitude is one of benevolent serving, not our own cause, but Haiti's."

West Indians to Protest Quota Law

On Sunday evening, August 3, at 3 P. M. the West Indian Reform Association will celebrate the 90th anniversary of the freedom of the British West Indian Negro, at the Renaissance Casino. The recent Immigration Quota Law, as it affects the natives of the Colonies, will also be discussed and plans drawn to obtain a better quota basis. The following speakers will address the meeting: Prof. Maloney, of Wilberforce University, Richard B. Moore, W. A. Domingo, Miss Grace Campbell, Edgar M. Grey. Counsellor Thomas B. Brett will preside. Invocation, Rev. Charles Martin, D. D. Musical programme under the direction of Prof. William Aisles. Admission free. All welcome. American brothers especially invited.

N. Y. American

7-30-24

Race Problem - 1924
West Indies.

San Domingo.

EVACUATES DOMINGO

1800 U. S. MARINES PREPARE TO LEAVE SAN DOMINGO FOR HOME

Washington, June 27, 1924.—Plans for the evacuation of the Dominican Republic by the United States marines, who have been stationed there for almost seven years, were completed with the assignment of the naval transports Henderson, Kittery, Beaufort and Jason to the task of removing the 1,800 men now on the island.

Under a program arranged with the State Department, the Navy has engaged to begin the evacuation "as soon as possible after July 10" and to complete it as rapidly as possible. The present schedule calls for the last shipment of material to leave August 16.

The Beaufort was scheduled to reach Santo Domingo to take aboard the first detachment of marines. About 500 men are to be transferred to San Diego, California, 300 to Guantanamo and the remainder to Quantico, Virginia.

SAN DOMINGO EVACUATED.

Last of United States Marines Leave Revolt Torn Republic.

WASHINGTON, Sept. 19.—The last of the United States marines in the Dominican republic have been withdrawn, the State Department was advised today.

Since 1915 the island republic has been under American naval control, with marines administering the most important government departments.

In 1907, after a 40-year period of almost continuous revolutions and when the foreign debt of the republic amounted to $20,000,000, a convention was concluded with the United States providing for an issue of bonds to the amount of the debt and the appointment by the president of the United States of a receiver of customs. At that time the Dominican government agreed to give the receiver and his assistant such protection as might be requisite for the performance of their duties.

There was, however, a recurrence of revolutionary disturbances in 1915, and the Dominican government failed to observe the terms of the convention it had agreed to. Civil war was imminent. Therefore, United States marines were sent, with the announced object of preventing further bloodshed and protecting American lives.

From that time until July 15, 1924, the republic was under an American military government. On that date Gen. Horacio Vasquez was inaugurated president, having been elected according to the constitution, and his government took over full control of the country.

Out of San Domingo

"Friday the thirteenth" was not regarded as unlucky by the Dominican republic any more than it was by the Marquis de Saint-Doumergue of France.

The latter was inaugurated on "hoodoo day," and it was on the thirteenth that the signature of Uncle Sam was secured to the treaty by which we provisionally get out of the island state and leave it to the care of its own authorities. Horacia Vasquez, president-elect of the republic, and two associates acted for the provisional government in signing the treaty, and William W. Russell, American minister, made Uncle Sam's mark on the historic document. Nor should we imagine the signing of the evacuation treaty is without interest elsewhere than in San Domingo. The Latin Americas are quick to note every United States act relative to another American government, and it is reported that a number of Latin American countries have signified their intention of being officially represented at the presidential inauguration which will take place early in July. Our withdrawal is approved.

Times-Picayune
6-28-24
New Orleans, La.

Race Problem – 1924.
West Indies.

POLICE OF JAMAICA, BRITISH WEST INDIES, FINISHED PRODUCT OF BRITISH PROPAGANDA, SHOOT TO KILL IN WORKMEN'S DISPUTE

Without Warning and Without the Reading of the Riot Act, It Is Alleged, Police Intervene in Laborers' Quarrel and Shoot Down Unarmed Negroes—Great Indignation Throughout the Island

Police Bullets for Negro Workmen in Labor Disputes in British Colonies; Police Blandishment for White Workmen in Labor Riots in the British Isles

The Negro World 7-5-24

To the Editor of The Negro World:

Hitherto I have refrained from contributing anything on the ghastly riot which was supposed to have taken place in Kingston, Jamaica, on Monday, June 9, 1924, and which our local daily, the Gleaner, and its short-sighted editor, H. G. DeLisser, think was ample reason for the Kingston police to fire on a defenseless mob of strikers, for more pay, even without the riot act, which gives such permission to fire, being read. The toll of the violence from the government's side was two killed outright, one died in hospital and forty wounded.

British colonial rule does not savor of much justice for the Negro. It still remains hopeless folly to expect better treatment than was experienced in Kingston on Monday, June 9. Such barbarism could not be practiced in England on white Englishmen, but as anything is good enough for the Negro, so it stands.

When a white Englishman in Jamaica, Major Thomas, the czarish director of the Jamaica railways, claims more pay it is no sin, and if he still raises the extras by claiming and drawing, without the knowledge of the taxpayers, a percentage on works done before he came here, or on works he knows nothing about, the government thinks he is right and calls the unjust money collected "honorarium," but if Negroes claim a dollar for a day's hard work, honestly done in the heat of a tropical sun, they commit a crime not even worthy of the devil, and must be shot down by the police. Oh, how horrible!

Yet they call it British justice, and who among us can say that it isn't? British justice to white men and dogs is much different to that to Negroes, so the Negro might as well create justice for himself.

H. G. De Lisser of the Gleaner says that the police acted rightly when they fired, because law and order must be kept. Of course, law and order must be kept, but why take ice to the North Pole? When the city authorities sought cheap labor from the country parts to re-construct the streets, didn't they anticipate that the unemployed in Kingston would resent such action on their part? And when laborers are against laborers in principle, what right have the police to interfere? The police depot was not threatened. The jail was not. The governor was out of the way. Only laborers against laborers, and they would soon reconcile. The harm done to Jamaica and Jamaicans by this one-horse paper, the Gleaner, is untold, but, alas! the scales are being prepared.

Irresponsible Minions of the Law

The attached clipping from the Gleaner of the 18th inst. will provide much food for those Negroes who strictly advocate British supremacy. It reads thus:

"Port Antonio, Tuesday—At 11:30 tonight a number of laborers refused to work at the railway pier while the S. S. Portgaues was being loaded. Your correspondent went near the scene to obtain the details; suddenly a batch of armed constables appeared and without the slightest warning the crowd was fired on with the result that William Clarke, Joseph Thompson and Mr. C. C. Stewart were badly wounded. Your correspondent had a narrow escape and had to hide in the swamps nearby. Mr. C. C. Stewart, a well-known merchant here, had accompanied your correspondent to obtain the details of the trouble. Unfortunately, the crowd of spectators were the ones fired on, while the few strikers were on the pier. William Clarke, a fireman employed to the railway, had just left his engine when he was hit. Both himself and Mr. Stewart are being treated at the hospital by Drs. Mosely and Burke. The wounds sustained by these two are very serious. Joseph Thompson was removed to his home."

Go Back to Africa

On concluding the reading of the clipping I wonder if there is one Jamaican resident abroad who will still hope to return to this land of sorrows, where one remains a subject all the days of his life. The eagle-claws of the English dove of peace are growing taller each day. They are hooking the Negro tightly, and if he (the Negro) does not exert himself to his true sense of racial responsibility and feeling, he will, in a very short time, have lost all this world holds dear to him. A home, a government, a protection, is what the Negro wants, and since it can't be had in the British Empire, let him build same for himself in Africa, where he will be free to live in peace, in plenty, and in comfort, trying to forget the uncharitableness of the British Empire. Negroes are men, not dogs; they want a place in the world, and by all means they must have it. Yours for racial uplift,

CHAS. D. JOHNSON.

82 Oxford street, Kingston, Jamaica, June 19, 1924.

Author Of 'When Black Meets White' Plans Cruise; Both Races Are Invited

(By the Associated Negro Press).

"The best answer to prejudice is action, not words," says Dr. John Louis Hill, author and traveler, in explaining the cruise which he has agreed to conduct through the West Indies for the Aladdin Cruise Corporation, a Cleveland company.

Dr. Hill, a southern white man, is author of 'When Black Meets White,' a plea for racial co-operation that has won praise from scores of thinkers of both races.

"We expect the cruise to accomplish three things," he adds. "The open invitation to all respectable men and women, regardless of race, is an open defiance to the propaganda of discrimination. Second, the contacts formed on this voyage between well disposed people of both races will open the eyes of both. Third, for a large part of the passengers it will be a new opportunity for the enjoyment of travel, observation, and study among varying people and in a country rich with historic incident.

"Nothing broadens people like travel. It is more than an assertion of equality, it is an actual avenue of superiority, for the man who has traveled is a better man for having traveled. His thoughts can never again be compressed in the same narrow channels."

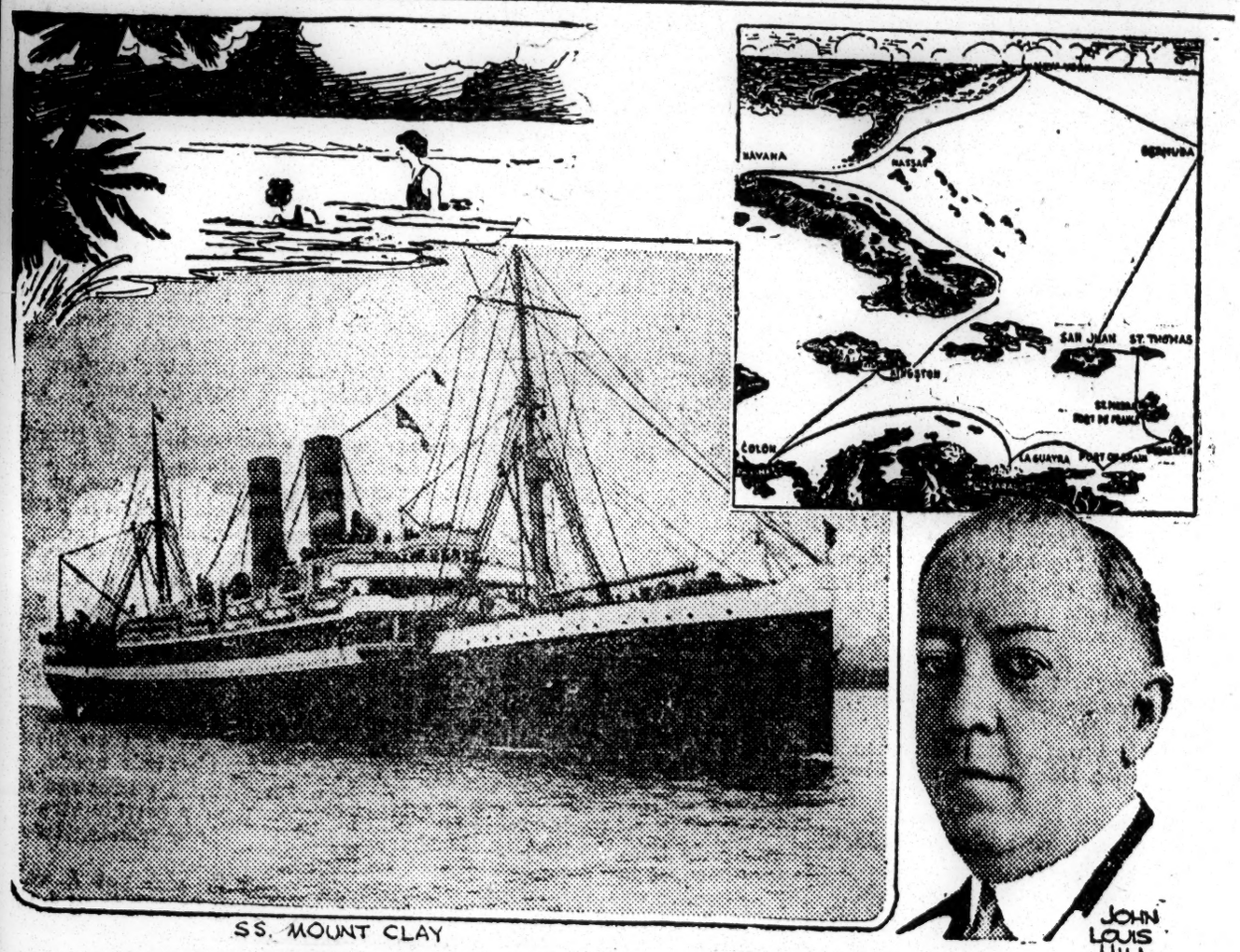
The cruise, which lasts from January 15 to February 12, 1925, and touches eleven points of interest in the West Indies, is to be taken in the big United American liner Mount Clay. All distinctions of class are to be obliterated in the furnishing and management of the ship. All passengers will have the same deck privileges, eat the same food, enjoy the same games and attend the same nightly program of lectures and entertainments.

Since the first announcement of the cruise, inquiries and reservations have been pouring in at a rate which promises to fill the ship months before the date of departure. A Chicago group that includes William Randolph Cowan, Robert S. Abbott and other leaders has asked for the assignment of 100 accommodations. The Cleveland contingent will include Councilman Thomas Fleming and his wife, Dr. and Mrs. E. A. Bailey, Mr. and Mrs. Howard Slaughter and others. Assurance of participation has been received from New York, Philadelphia, Baltimore, Pittsburgh, Norfolk, Atlanta and many other centers. One of the first to compliment the enterprise was Dr. R. R. Moton, principal of Tuskegee, who says he will go unless deterred by conflicting appointments.

Land trips through the Canal Zone and also to Caracas, Venezuela, are given as part of the passage. Optional land pleasures are offered at Havana, Kingston, Trinidad, Martinique, Barbados, Virgin Islands and Bermuda. Correspondence in regard to the cruise should be addressed to the Aladdin Cruise Corporation, Cleveland.

Chicago Defender 7-5-24

Dr. Hill Plans Tour To West Indies



SS. MOUNT CLAY

ACCORDING to Robert Herrick, author and traveler, the English way of dealing with the color question is much improved over the American way. He cites an instance in a British island in the Caribbean which tends to show that under King George the Negro enjoys more latitude than under American presidents.

If you would know that this inference is not true, ask any intelligent West Indian among the thousands who have come to the United States. On an average one will be told that the British method of dealing with people of color is the most abominable system in the world. It is hateful in that it is based on a clever conceit, a degrading flattery, and officially manipulated by pitting various shades of color against each other so as to keep the race divided and weak. It is notorious that Negroes in the West Indies are color-and-cast bound. The white-colored element is given the cream of governmental favors, the middle-colored is given clerkships and civil service positions, while the darker element is ignored, except in cases where they surmount all difficulties and forge to the front in spite of studied handicaps. For that reason alone—which is at bottom economic—more black West Indians have emigrated to America than any other type. As they themselves put it: "We prefer the open, out-and-out prejudice of the American white man, who sees all Negroes alike, to the insiduous and undermining favoritism of the British system."

"The English way" is just the thing for England, where the very life of the empire depends on exploiting its darker subjects. Since its darker subjects by far outnumber its whites, to successfully carry on it must keep the blacks rent asunder. And that is how a mere handful of whites control such a vast number in his majesty's provinces and in India.

In America all have an even break. Similar hardships compel unity of purpose. That is why the American Negro is so far ahead of all other Negroes of the world.

DOMINICANS NOW FREE INSTALL NEW OFFICERS AT HELM

General Francisco Vasquez and Frederico Velasquez Become President and Vice-President Respectively

ONLY 1,800 U. S. MARINES ARE NOW IN REPUBLIC

Evacuation Begun; New Officials Are Inaugurated Under Free Regime

SANTO DOMINGO, REPUBLIC OF SANTO DOMINGO July 12.—General Horacio Vasquez and Federico Velasquez, whose election as president and vice-president respectively, was proclaimed by the national assembly on July 7, four months after the general election, took the oath of office today.

The inauguration of General Vasquez as president of the Dominican republic today brings to a successful end the long struggle of more than eight years by the people of Santo Domingo to regain their sovereignty and independence which they have contended was taken from them by the United States when their country, under orders from Washington, was placed under the control of a large military force.

After the setting up by Washington of a military government, the Dominicans made repeated efforts to bring about a withdrawal of the forces. In 1920, Horace G. Knowles former American minister started a campaign to secure sovereignty for the Dominicans. Subsequently the United States senate authorized a special committee to inquire into the occupation and administration of the country and such a committee proceeded to Santo Domingo, setting up a court of investigation.

The committee's return to Washington was followed by an agreement for the withdrawal of the American forces from the country. The full and complete sovereignty of Santo Domingo was restored, and for the first time in about ten years, an election was held March 15 last, General Vasquez being elected president.

There remain in Santo Domingo about 1,800 marines and officers. The evacuation has begun and transports are taking the troops to the United States as speedily as possible.

Race Problem—1924.

West Indies.

BRITISH WEST INDIANS' UNREST IS GROWING AS LABOR MASSES FROM JAMAICA TO BARBUDA PROTEST

Oppressive Taxation and Labor Laws, Together with Immigration Ban, Provoke Forty-one Organizations to Protest to Crown

N.Y. News

KINGSTON, Jamaica, July 22. — Muttered threats throughout the British West Indies, not different in tone nor verbiage to those that preceded the American Revolution, are becoming louder and more desperate every day. The laboring masses in the throes of poverty, saddled with oppressive taxes of all kinds and now practically barred from either leaving the islands or coming into the United States are growing more desperate in their plight.

From Jamaica the largest, to Barbuda, the smallest, the laboring masses are appealing to the British government to take parasitic officials off their backs. For example, Barbuda, containing a population of less than 1,000, is forced to pay a "manager" £250 a year ($1,250), and a deputy "manager," £100 a year ($500), besides furnishing them with cottages in which to live.

A copy of the petition sent by the poor, downtrodden laborers of Barbuda to the British government, has been sent to C. Jackman, secretary of the Negro Foreign Born Citizens' Alliance in New York, which tells of the barrenness of the small, rocky island and of the miserable industrial conditions.

Barbudians Led by Harris' Protest

In the course of the islanders' petition to the commission, they protest their ability to support the manager, assistant manager, magistrate, planter, overseer and several rounders out of their meagre earnings. The protest is signed by George Harris, as chairman; George Mapp, Joseph Welber, Theophilus Frank, George Joseph and a score of others who, unable to write, make their marks.

The Jamaicans also protest bitterly against the overstaffing of government departments, consequent taxation, incompetent officials and especially the capital tax. They also complain against the hard times placed upon their full citizenship and the failure to provide proper and adequate educations.

Children Not Taught Their History

It is confidently stated that the children of the islands are not taught the history of the West Indies, and of their forebears. All such histories are confiscated, it is said, and are barred from distribution. Antigua is protesting against the crown colony system of government, and all of the islanders plead for a real representative form of government.

The Antigua Magnet complains as follows: "Since the people pay the salaries of officials they should have a voice in selecting their servants. And in the majority of cases the type of official who comes to the West Indies arrives with preconceived notions about keeping certain peoples in their places and with the determination to pay as little attention as possible to the susceptibilities of those who are to pay him his salary. The various West Indian colonies have not learnt the secret of moving collectively. The masses are devoid of representation.

COLOR BAR IN MARTINIQUE AFTER THE WORLD WAR WAS RAISED HIGH

Black Soldiers Returning from France Said to Have Turned Upon Their Black Parents—Horrible Fate of Cargo of Black Women Sent to France as Domestics and of Another Cargo Shipped to Columbia—French Government Indifferent

The following remarkable letter, relating the experiences of Rapon Remi (Rotville), was addressed to Hon. Marcus Garvey, President-General of the Universal Negro Improvement Association, and is given to the readers of The Negro World for what it is worth. Mr. Remi describes himself as a mechanical engineer, chauffeur. Born at Trinite, Northern District, residing at Port de France, Martinique; now at Christobal, Canal Zone, Panama Canal. If the conditions described by Mr. Remi exist and are countenanced by the Republic of France, it constitutes a scandal which the republic cannot well take the responsibility for and keep its face with its black subjects in Africa, upon whom it so much relies in any time of trouble. The color bar is a dangerous thing wherever it is found, and by whomsoever it is established and maintained. The British are finding that out in the West Indies, in East India and in Africa.

Mr. Rapon Remi writes as follows:

Sir: Please allow me to enter into communication with Your Excellency in order to make known to you the following facts:

I am the son of a black man and of a black woman born under the French flag, and considered by the French laws on the same footing as a white citizen. But being a full-blooded African I have always made it a practice to keep a close watch on race prejudice.

In school I had occasion to notice that the teacher always took a deeper interest in white children than in the colored. I could not make any comments at the time, owing to my being a mere child. As I grew up I found it impossible to reconcile these manifestations of race prejudice with the three cabalistic words which the French have placed at the top of their official documents, to wit: "Liberty, Equality, Fraternity."

Negro World

The World War of 1914-1918 crowned my project of looking into these matters with success. The European doctors who came to recruit young soldiers from the colony concocted a plot with the resident whites in which plot they were aided and abetted by some of our own colored men who have studied medicine in France and who, having returned home, serve as agents to the whites to the detriment of their own flesh and blood. What a crime! The well-laid plan of the European and Colonial whites, assisted by their colored confederates, was to send all the blacks to fight against Germany and to declare all white youth physically unfit for military service. A few Negroes having ventured to make this remark, they were immediate commissioned as officers, the better to sacrifice their brethren.

12-6-24

The indolent and passive Negroes of the French colonies, believing themselves superior to their brethren because of the gilt braid they wear, do not care to associate any longer with their black families, and no longer choose to marry with women of their own race. They say they must marry with white women since they are French officers in every respect.

This is so true that after the war they landed in Martinique with white wives and made their black mothers pass as servants. As to their brothers and sisters, they are considered too black to be considered as members of the family. I, seeing their ignorant airs, while ridiculing them ironically, thus expressed myself: "We are a downtrodden race; let us strive to vindicate the claims of our ancestors, for, in spite of all this so-called French liberty, we are more oppressed than our antecedents. For they have made our brethren eat sour grapes and they are going to make us eat pebbles and thorns." "What can be done?" said one of them to me. "Well," said I, "the French liberty, equality and fraternity was not made for us puny Negro descendants of the African race. We have only a travesty of liberty, a sort of masquerade liberty. Well, since it is nothing but a carnival affair, let us attend the carnival and unmask the French people." Slothful and passive, my comrades turned their backs on me and went their way.

Another time, at the age of 16, in the factory of a citizen, in which I was bound as an apprentice, I cried out in a loud voice: "My father's ancestors were brought from Africa into a life of slavery. My own father is still being exploited in broad day; shall I, the descendant of that race, knowing that in the eyes of divine justice I am a human being equal to all those created in the image of God, shall I submit to the same infamy? No, never." Having succeeded in grouping around me a few comrades of my own age I said to them: "Oh, Liberty, Equality and Fraternity of the French Republic, how many crimes are commited in your name against the so-called 'adopted members of the black race.'"

Previous to their departure for the scenes of the World War these black boys loved their mothers and their people. On their return from the bloody battlefields, covered with glory, their parents and relatives rushed to meet them and enfold them in their arms. What happened then? Instead of embracing their parents, these black soldiers kept their relatives at bay with the "Garde a vous," and the astonished families realized the fact that they were now confronted by enemies more cruel tan the Boches that had been driven from the French soil. These black boys were loaded down with amunition, such as grenades, bombs, etc., brought back from France to wield against their own mothers.

Aristocracy, race prejudice, fraud in this, that the black officer must not bow to members of his own family; mulattoes, descendants of the white

and black races must not associate with Negroes; educated blacks or mulattoes holding high offices are not to be assimilated to the other colored members of the same colony—this is what French liberty has given us.

Satisfied with this state of affairs, the European and Colonial whites who occupy three-fourths of the Martiniquan territory have established a policy entirely detrimental to the unfortunate black laborers on this island by delegating their authority to the class of colored men to whom I previously referred. The Governor, the head officials, the European constabulary forces, considered as the white guard, are all at the disposal of the civilians of Martinique, where is professed the creed, "Liberty, Equality and Fraternity."

My plans having developed admirably from the age of 16 to 24, I thought it time to get married. I did so at Fort de Franceon, October 25, 1919. On June 5, 1921, I landed with my wife at Christobal, American zone. Three months later I was employed in a postal service styled "The Royal Blue Line Special Postal Service for White Americans." Only one Negro in that service, myself, in the capacity of chauffeur, and there I commenced to observe. There also I met your secretary, Mr. Godfrey. At the end of two years I had seen and observed all I wanted to in the Canal Zone. I went to Mr. Godfrey and told him that I had found the answer to my question; that all whites, whether French, English, American or German, all have the same prejudice against the black race imported from Africa; that we are considered like a lot of serfs destined to work unremittingly for our masters and that the worst of the whites are the French.

I also told him that at whatever cost I must leave my employment and return to Martinique, enlighten my fellow men and beg them to give assistance to our black brethren in America. He answered me: "You are young; go ahead."

Now, how did I come to unmask French people on American territory? In 1923 a commander of the French merchant marine by the name of Renaud landed in Martinique, saying he had learned from reliable sources that there was no work available in the locality, and that he had made a contract with some respectable families in France to bring out some of their colored sisters as servants. The whole thing was a lie. It was nothing less than the beginning of a slave traffic. Yet neither the Martiniquan authorities nor Congress said anything to the man, and he exported some 500 Negro women from Martinique and Guadeloupe. When they reached France our women had to suffer from the climate, and to make things worse, the Commander demanded the payment of 60 francs per month to cover the cost of their passage. Not being able to furnish this sum of money, and not being able to speak the French language sufficiently well to understand what was wanted of them, they had to take refuge in flight and to get their living in any way they could. The Congressmen, authorities and Minister of Colonies have commenced an investigation, but it is too late. Those Negro women that have been thrown on their own resources in that wide France will never reappear.

But I, who am also a Negro, who am neither a Congressman, counsellor-general, politician or go-between, but having the Negro blood in my veins I was watching him closely so as to denounce him some day to my martyred race.

After this incident of the French Commander came the turn of the Republic of Columbia. Fourteen women sailed from Fort de France, Martinique, for Columbia. They did not know where they were going, their papers were not in order and the government of Columbia did not want these black slaves. The Governor had signed their papers without asking these women what was their destination, only charging 10 francs for the signature. When they reached Columbia the authorities forbade them to land. Arrived at the ship's destination, which was Christobal, a caution of $500 was required. As the money was not forthcoming, the Americans ordered that they be sent home. Thereupon some bandits from the Spanish zone decided to land them for immoral purposes. I went to the French Consul and told him about the case. He answered it was not his business, but that of the Martiniquan Government, who had delivered their passports. The outcome was that they were clandestinely disembarked and dragged to the Spanish zone by the police. And there they were, not knowing a word of English nor a word of Spanish, and abandoned by their own representative.

Under those conditions I had to resort to decisive action. I went first and consulted with my wife, and, at the peril of our lives, I went and asked three months' furlough, giving my reason for the request. It was granted, but the patron showed clearly that he was displeased. I interviewed the Spanish authorities, the emigration doctor of the American zone, telling them that the French Consul refused to help in the matter. The doctor put some detectives at work, with the result that the women were rescued and the Compagnie Generale Transatlantique Francaise was compelled to give them free passage home. I was warmly complimented by the American authorities.

In answer to my inquiry how they had come to leave their native land, the women had said there was too much politics going on, people could not get a living, the country will have to be given up to the whites. I set sail at once with my wife foor Martinique after dispatching this cable to the Governor at a cost of $15:

"Rapon Remi to Governor Martinique:

"Don't deliver passport to Martiniquian working women for France Central or South America. Coming steamer Puerto Rico.

"RAPON REMI."

Landing on the 11th of July, I went at once to the Governor with the rescued parties. Out of hypocrisy he congratulated me. He also offered me a position, but as it implied doing political work as a sort of go-between, I promptly refused. I then started to hold meetings in favor of our brethren in America, and I have succeeded in rallying to the Negro cause in America all the unfortunate classes of Martinique.

I told them: "People of Martinique he who is speaking to you is a Martiniquan like yourself. From the age of 16 I have been observing the injustices committed on ourselves through prejudices of color, and I must tell you that we are a prey to the most abominable policy. After seeing what happened to some of your people through the actions of Commander Renaud, and later in Columbia, I can't believe you are going to let any more time elapses before joining hands with your brethren in America. There was much applause. I also informed them I was going away again to have a talk with you, and on my return would found a branch in Martinique. I also told them they must be guided by principle.

"The white Frenchmen had helped the white Americans to gain their independence, so we as colored Frenchmen should help the colored American people. To always remember these words: America-France, Lafayette-Washington.

Thinking I may be of some use to you, I am informing you that I am at your disposal in Cristobal. You have only to order and I will obey, for I am not employed at present. On my arrival here the same company told me to wait. Even if you have no need of my services, please remember that the black race must be re-planted in its native soil, never to be uprooted again; and remember that a Negro born under the French flag, gave his assistance toward the advancement of his race without thought of reward but solely because of racial affinity.

Please to accept, Mr. President, my respectful salutations.

(Signed) RAPON REMI.

WHEN BLACK AND WHITE MEET IN MID-OCEAN

Friendly Cruise To South America And West Indies By Five Hundred Americans Both White And Colored

KINGSTON, Jamaica, Oct. 23.—John Louis Hill, author of "When Black Meets White," and a native of [illegible] is in this city, making arrangements for the visit to these shores and the West Indian waters in January of 250 American Negroes and 250 whites, who will travel together on the same boat in an effort to prove that intelligent persons of both races are essentially human and can live and work together.

Mr. Hill says that the tour is to be known as the Aladdin Cruise.

Race Problem — 1924.
West Indies.

WEST INDIANS FIND RELIEF FROM AGE-LONG OPPRESSION AND TAX BURDENS DISCOURAGING BATTLE

By C. JACKMAN

Agitation for child labor laws in the island of Barbados as a protection against the vicious third-gang system is gradually subsiding, due in large measure to the apathy of the laboring masses.

N. Y. News

Strange as it may appear, these deluded people view with alarm any movement which has for its aim their uplifting or betterment.

Firmly grounded in their heart of hearts is a deep-seated belief in their organic inferiority which debars them from all their right as human beings and excludes them forever from the possibility of self-culture and self-improvement.

8-30-24

Wedded by a blind fanaticism to all the traditions of slavery, they obstinately refuse to look beyond its chains or profit by their own unenviable experience. They delight in being yoked and driven like dumb cattle by heartless taskmasters and insatiable tax gatherers to the work of building many a golden pyramid to the doubtful glory of the Pharaohs.

They delight to grovel at the feet of some man of lordly airs and manners whose only claim to life—or, at least, the finer things of life—lay in the accident of his birth. The minds of these folk must be one indeterminate abyss. They seem incapable of thinking. Give them some impecunious Britisher to govern them, and all their earthly wants are satisfied. They go to ridiculous extremes in this direction.

In 1891 a proposal was made by the British government that Barbados and Grenada should share one Chief Justice between them. This proposal met with such violent opposition in Grenada that a warship had to be sent there to keep these "patriots" quiet. They wanted a Chief Justice of their own.

Again in 1905 the militia had to be called out to keep these same "patriots" quiet, following a proposal to unite Grenada and St. Vincent under one Governor.

May God hasten the day when this old type of West Indian who is so satisfied in mind, body and soul with a pat on the back for outdoing the most loyal Britisher in unquestioning "loyalty" while accepting with cold, calm, unreserved resignation unjust and unnecessary impositions and outrages, will quietly and quickly fade away and give their place to their younger generation, the awakened sons of the morning who will demand a man's share for a man's work well done and be satisfied with nothing less.

CHILD LABOR SLAVERY PRACTICED IN WEST INDIES STARTS FIRES OF FIRM LABOR REFORM LEADERS

Barbados Becoming Hotbed of Seething Mass Protests

Mixed Delegation Denoounces Third Gang

BRIDGETOWN, Barbados, August 1.—The most revolting of all labor conditions in the West Indian Island that of child labor under the slave drivers' lash, known as the third gang system, is now under fire. The summary on conditions follows:

N. Y. News

8-16-24

A mixed delegation of laborers, mechanics and small store-keepers recently called on the governor of Barbados at Government House, seeking relief from the abominable third gang system, one of the off-shoots of the apprenticeship system which obtained in Barbados, Jamaica, British Guiana, Trinidad and many of the Leeward Islands immediately preceding the abolition of slavery in 1838. This system rivals in its evil consequences those of the lumber camps of some of the Southern States or the turpentine camps of Florida. Under stress of dire poverty, parents are forced to hire their young children to the plantations (children ranging from 5 to 12 years of age) in order to augment the meager wages of the family.

These children are paid from six cents to 12 cents per day, according to the amount of work which a heartless driver can get out of them. Some plantations have as many as 80 children employed. This driver is invariably armed with that ancient badge of slavery, a heavy cowhide whip, which he plies with celerity on the backs of all laggards. The work assigned these children is usually that of dropping the cane plants or shoots in their proper places or to eradicate the noxious weeds which tend to choke the young growing canes.

N. Y. News

8-16-24

Often these children are taken out of school and placed in the fields, and just as often many of them have never seen the inside of a school house. It is a statistical fact that there is more illiteracy in the islands than ten years ago. Anyone who doubts the veracity of this statement can readily verify it by visiting any of the following plantations in the Island of Barbados:

Four Hills, in St. Peter's Parish; Greenland, or Morgan-Lewis in the Parish of St. Andrew; Lancaster in the Parish of St. James; Oldbury or Congo Road, in the Parish of St. Philip; Bulkeley, or Hanson, in the Parish of St. George; Mancreite, Colliton, or Society, in the Parish of St. John, or any of the other several plantations where this evil system still prevails, a relic of ages long since past.

It is peculiarly interestng to note, says C. Jackman, that the last named plantation (Society), was bequeathed by General Codrington in 1726 to a society in England glorying in the name of "The Society for the Promotion of Christian Knowledge." Some of the provisions of the bequest were that the proceeds of the plantation were to be applied to the support of an institution in Barbados for educating missionaries of the established church, and to the support of a school for the education of Negro children, who were to be taught a portion of every day until they were 12 years old, when they were to be put to work in the field. Verily the old order changeth. The modern Moloch cannot wait until they are 6, let alone 12 years old. His pockets must be kept always full of gold, regardless.

COLORED EX-PRESIDENT DIES

Rose From Poverty to Highest Rank.

News of the death in Porto Rico of Cipriano Castro, former President of Venezuela, is of interest chiefly because it reveals him as having outlived by years those contemporaries in whose side he was a continual thorn.

Washington Eagle

There was little admirable about the career of Castro, yet through the sheer force of his personality he was able to rise from humble station to the highest office in his country. Born of Indian and Negro parentage in 1858, he became a small storekeeper and cattleman. Entering politics, he soon discovered his ability as a leader, and in 1899 drove out President Estrade and assumed the office of dictator. Two years later he went through the form of being elected to the Presidency, and from then on through his insolence embroiled his country with Great Britain, Germany, Italy, Holland and the United States. His ambition knew no limit. Assuming the air of a little Napoleon, he defied the powers to collect their debts, announced that he was capable of invading the United States and played the bad boy sufficiently to disturb the equanimity of Secretary of State Hay and President Roosevelt and to keep his name on the front page of the papers.

Dec. 20-1924

Unlike many other South American politicians, Castro knew when his star had set and therefore was able to depart into voluntary exile and enjoy a large fortune which he was reported to have accumulated during his tenure of office. Thus he outlived his enemies attained the ripe age of sixty-six years, and leaves behind him an example of how one insignificant man could irritate a good part of the world and get away with it.

SILVER LINING IN JAMAICA'S BANANA CLOUD.

(By The Associated Negro Press)

WASHINGTON, D. C., July—The big slackening in the demand for bananas this year and the consequent unfavorable effect upon the fortunes of Jamaica's bananas growers seem to be regarded in a rather peculiar way by the industry there. A few years ago bananas shipped from the Atlantic littoral of the neighboring South and Central American countries were big and rather coarse, and in many cases the fruit was considered not to possess a sweet flavor. However, several of the regions on the northern shore of South America have succeeded in the meantime, in producing a well flavored banana of a saleable size. This especially true in Costa Rica, which is not cultivating bananas of an excellent quality and a favorable size. Consul S. Honaker, Kingston, informs the Department of Commerce, that there is where the shoe pinches the Mamaican banana growers. The producing qualities of Jamaica's land have become deficient in the course of years and the bananas have been considered unsatisfactory. The present blow to the industry is not regarded wholly as a misfortune, inasmuch as it has had a tendency to make producers realize the desirability of taking steps to improve their land, in order to face the coomeptition of the neighboring countries.

The Chicago Defender

Aug. 2, 1924

ROOSEVELT AT SAN JUAN HILL

About two weeks ago a memorial shaft was dedicated at the battle field of San Juan Hill, Cuba, in commemoration of the active part that the late Theodore Roosevelt played in the liberation of the Cuban people from Spanish tyranny. The special reason for the erection of the monument at Santiago was that Col. Rosevelt commanded the First Regiment of Volunteer Infantry, popularly known as the Rough Riders in the charge upon San Juan Hill.

The municipality of Santiago gave a triangular park as the site for the memorial, at the junction of the Avenida Roosevelt and the Avenida de la Republica, on the direct highway to San Juan Hill, where the battle was fought twenty-six years ago. The monument is a simple bust by James Earle Frazer, with over it in Spanish this saying of Roosevelt: "Only those are fit to live who do not fear to die." The movement to erect this monument was participated in by the Rotary Club of Santiago, the Rough Riders Asociation and the Rosevelt Asosciation.

There is no denying the important part that the taking of San Juan Hill played in the Santiago campaign, although such writers as Stephen Bonsal claim that it was carried out through the direct disobedience of orders on the part of General Joe Wheeler, who rushed his troops into an engagement under unfavorable conditions and set aside the accepted plan of the campaign. However, Colonels Wood and Roosevelt were not responsible for this any more than the commanding officers of the First and Tenth Cavalry who took part in the fight at Guasima, where Captain Capron and Hamilton Fish, Jr., were killed. Speaking of this engagement, Bonsal said: "The honors of the engagement in a great measure fall to the Tenth Cavalry, who were better prepared, and knew how to act more quickly in the emergency that arose in carrying out the precipitate advance they had been ordered to make."

Discussing the taking of San Juan Hill, Mr. Bonsal says that Lieut. Ord led the charge which was ordered by General Hawkins, and that Ord was the first man on the heights of San Juan. His further impression is that the flag of the Sixteenth Infantry was the first of our flags to wave over San Juan Hill; that the men of the Sixteenth Infantry captured and hauled down the Spanish colors from the blockhouse; and that there were more men of the Twenty-fourth Infantry, the brave blacks, first on the ridge than of any other regiment."

During his lifetime Theodore Roosevelt never hesitated to give credit to the black regulars for the part they played in the taking of San Juan Hill. It is worth recalling at this time, when a monument is erected to his memory on the site of that battle field. His memory should be preserved as that of a true American, who not only fought fairly and bravely in war, but practiced a fair deal for his fellows in peace, regardless of race or color.

Race Problem - 1924

West Indies.

Governing in the Caribbean

The problems of the United States in the Caribbean increase as the protection of the Panama Canal affects our relations to the islands adjacent to its approach. For a time Porto Ricans were protesting against the governor sent to them. Haiti has been painfully before public attention for more than four years. Now the Virgin Islands have made so vocal their distressing condition since we purchased them from Denmark in 1917 that a Federal Commission appointed by the Secretary of Labor was sent to the Islands last winter.

9-6-24

The American High Commissioner of Haiti has made two annual reports to the Secretary of State. The last report for the year ending December 31, 1923, recently made available, shows improvements in law and order over the Islands, in new financial arrangements, in the development of public works, in the beginnings of agricultural improvement, in organization of public health service, and in some beginnings in public education. There have been also far-reaching changes made in control of the press and reorganization of the judiciary. The progress of public works such as electric lighting in three of the principal cities, water facilities for nine cities, the increase of telegraph and telephone service, the organization of river gauging service and river control, and the improvement of lighthouses, roads, bridges and public buildings, all bespeak material advancement. Under the supervision of Navy medical officers public health service has been established. Sanitation and quarantine measures have been provided, existing hospitals have been improved and enlarged and new hospitals built. The International Health Board of the Rockefeller Foundation has assured its help for an extensive medical program.

An organization of Haitian Gendarmerie of 2,510 enlisted men under 101 officers of the Marine Corps supervised by a Lieutenant Colonel of the Marines has provided routine and special patrol in the cities and rural districts giving comparative peace and order throughout the Island. Agricultural promotion has been started in the creation of the Technical Bureau and the accession of an experienced agricultural engineer. The country is dependent for its future primarily upon its agriculture. The total imports for 1923 were $14,157,963, a gain of $1,807,692; and the total exports were $14,591,012, a gain of $3,878,802 over 1922. Figures of 1919, however, published in the *Annals* of the American Academy of Political and Social Science, show imports of $17,117,608 and exports of $21,460,044. There was a corresponding collection of export and import customs in 1923 of $6,113,790, a gain of $1,194,569 over the same period for 1922. Internal revenue for 1923 was $535,643 in comparison with $316,049 for 1922. Total revenues exceeded the estimates and the year ended with a surplus over appropriations charged against these revenues. In the matter of public debt, however, the showing is less favorable. The public debt at the end of the fiscal year was $19,281,911, as compared with $18,506,312 at the end of the fiscal year 1922. A Claims Commission has also been at work and has received 73,269 claims aggregating a total of $38,394,146.44. Against these claims payments in cash and in Government bonds of $8,064,663.21 have been made.

These measures of material improvement, however, have not quieted an influential element of the Haitian people who still contend that the sovereignty of their nation is being violated and their liberty seriously curtailed. This protest assumed such proportions that the High Commissioner says, "During the entire year (1923) the usual group of malcontents have, as occasion arose, voiced their sentiments. Early in the year there was voted by the Council of State, after a protracted discussion, a press law which placed certain restrictions upon the press. It in no way interfered with proper criticism but it did prohibit an unlicensed press from resorting to villification and abuse. Criticism of practically all acts of the Government is daily being made by some of the opposition press representing the 'outs'; these, however, keep within the limits of permissible criticism." There has been much feeling and dissatisfaction among many Haitians and some agitation in America over the arrest and imprisonment of Haitian editors regarded by the Government under the Occupation as having violated this press law.

Recently discontent has manifested itself in other directions. The opposition press began in the summer of 1923 to agitate about legislative elections due in January, 1924, until the President of Haiti on October 4, 1923, "in conformity with the constitution," which was proposed by the first president under the American Occupation and adopted by popular vote under American military supervision, decided that the legislative elections should not be held, thus putting them off for two years. The High Commissioner explains this action on the ground that a military oligarchy had existed in Haiti before the American Occupation and that 95 per cent of the people are illiterate and a large percentage unmoral. In the face of the Presidential decision an election of senators was held. They have not been sworn into power by the existing Government. Nine senators so elected have met, however, and voiced a protest, reported in *The Nation* of August 20, "against the initiative of this Government in undertaking, in the present circumstances, to settle the Haitian-Dominican dispute" over the boundary between the Haitian and Dominican Republics: "The Senate, in the name of the people from whom it obtains its powers, and under reserve of the authority of the High Court of Justice, declares void and of no effect any act which transfers Haitian territory to a foreign state, company, or individual without the formal consent of the authorized representatives of the nation; and declares that any citizen participating in such an arrangement is a traitor to his country." There has also been severe criticism of the new law reorganizing the courts.

The Virgin Islands were purchased March 3, 1917, for the sum of $25,000,000 for the three islands, St. Thomas, St. John (two miles distant) and St. Croix, (forty-two miles distant). These three, with a population in 1917 of 26,000 persons, 95 per cent Negro, lie about 60 miles east of Porto Rico, and have an area of about one-tenth of that of Rhode Island. Since the taking over of these Islands there has been great suffering in St. Thomas mainly from economic changes resulting from application of the United States coastwise trading law which prevents passing ships from receiving quarantine inspection and clearance between sunset and sunrise in this port of call; also application of our Prohibition laws has prevented foreign vessels having liquor stores even under seal from stopping in the harbor. Nearly all the population of St. Thomas (10,191 in 1917) depended for a livelihood upon the coaling and victualing of passing vessels. They suffered severely when these vessels went to other ports of call. The Island of St. Croix, with a population of 14,901 in 1917 has mainly depended upon stock-raising, sugar-cane growing, and sugar manufacturing. The past three years' drought caused cattle to perish, cane-growing to be crippled, and reduced the inhabitants almost to starvation.

It is estimated that nearly half of the population of the Islands has migrated. Wages range in agriculture from twenty to forty cents a day; in coaling of vessels they average sixty cents a day with only about two days' work a week. The work is largely done by women who carry baskets of coal on their heads. The people are housed largely in one-room shacks with occasionally a lean-to kitchen, and the food of workers is mainly a mess of corn-meal and fish, low in nutritive value. The Virgin Islanders have also suffered from uncertainty about their citizenship. They are a clean, genial, intelligent people, 98 per cent being able to read and write. The Treaty of Purchase provided that any who so wished might preserve their Danish citizenship by making declaration within a year from the date of its ratification. In default of such declaration they would be held to have renounced Danish citizenship and to have "accepted citizenship of the United States." Later the State Department held that as in the case of Porto Rico it would be necessary for Congress to confer full citizenship on them by specific declaration. Therefore, they are now citizens of neither Denmark nor the United States, they claim. Their governors have been naval officers and there has been such a shift of governors that the Islands have had seven governors in about three years.

The Commission, appointed by the Secretary of Labor, which was made up of five Negro citizens of the United States, made a survey of conditions last January holding public hearings each morning and making inspection of public works, schools, business and other parts of the two principal islands during a two-weeks' visit. They recommend that the United States Government install adequate water supply for domestic needs and an irrigation system for agriculture; restore St. Thomas as a port of call with the right of foreign vessels to seal their liquors as when passing through the Panama Canal; take steps for restoring the growing of bay leaves on the island of St. John and the manufacture of bay rum at St. Thomas; arrange an exchange of scholars and teachers with leading Negro colleges of the United States; adjust the citizenship status of the Virgin Islanders and regulate seasonal labor competition from adjacent foreign islands. They

recommend further the development of a banking and currency system under American ownership and operation; better mail and transportation facilities; a study of the taxing system by an expert and a new code of laws with American standards and reorganization of the courts so that humble citizens may have full confidence in them and so that there may be a court of appellate jurisdiction more accessible than their present appellate tribunal, which is the United States Court, third district, Philadelphia, Pa. The Commission points out the evils of marriage by consent so prevalent through customs from slavery days and thinks that educational and legal measures should be taken to change these customs. The Commission commends the administration in building up schools, hospitals, sanitation, etc., and says, "Not forgetting the splendid record of Congress in appropriating for the Islands, as heretofore mentioned, the Commission feels that we owe it to the clean, courteous, and kindly people of our most recently acquired territory to devise ways and means at once to assist in the restoration of industrial prosperity and in the readjustment of their mode of living."

These complaints about our government in the Caribbean are in contrast to a picture given by Robert Herrick in *The Nation* of June 11 and 18 of "the English way" and "the French way" of dealing with their island peoples after longer experience in this area. Recounting the English method he describes a day in the local court of Careacou: "The white judge, the sole white person beside myself in the courtroom, for that matter the sole white man I saw in the town that day, was not an especially clever person; in fact, rather dull and commonplace. But he was so fair, so honest, so determined to do 'the right thing,' without a trace of conscious superiority either of race or of function! And the attitude of the colored people crowded into the stuffy courtroom reflected this attitude of the white judge. . . . It was apparent that they knew justice would be done, not only between themselves and the law, but between themselves and members of the 'superior race.' . . . In my wanderings through these islands, with haphazard contacts from Barbados to Trinidad, to St. Kitts and Antigua, I met with nothing but courtesy and intelligence among these officials of the 'inferior race.' . . . The contrast in all this between a section of our own 'black belt' whether in Alabama and Mississippi or in St. Louis and Chicago, and any of these English colonies must astonish the American traveler. What has brought about this decent atmosphere of tolerance and mutual respect between the races? Doubtless many intricate causes, but pre-eminently the English habit of justice and the experiment of letting the colored people share in their own government so largely."

After describing racial contacts of "the French way" he concludes: "The French colored folk carry themselves as do no other Negro people I have ever seen. There is no servility (and little insolence) in their attitude, but a consciousness of freedom and equality. . . . No, the hope for these French foster children, as in a somewhat different way it is for the English colored populations, is to be allowed to extend self-rule, to develop themselves in a climate to which they are admirably adapted—even at the expense of less sugar, cocoa, limes. The world needs the harmonious development of the culture of these mixed white and black people far more than it needs more sugar and other tropical riches."

Race Problem - 1924.
West Indies.

WEST INDIANS TO CELEBRATE

West Indian Reform Association to Hold Great Anniversary

On Sunday evening, August 3, at the Renaissance Casino, 138th street and Seventh Avenue, at 8 p.m., the West Indian Reform Association will hold a mass meeting in celebration of the 90th anniversary of the Emancipation of the British West Indian Negro.

The provisions of the recently passed immigration law will be discussed and information as to the rights of those West Indian colonies affected will be given.

The work of the association in the matter of the "peonage laws" recently passed in various sections of the colonies will be reported.

The following distinguished speakers will address the meeting: Prof. Maloney of Wilberforce University, Richard B. Moore, W. A. Domingo, Miss Grace Campbell, Dr. Savory Edgar M Grey. Professor Aisle's Band will furnish a fine musical programme.

Negro News
8-2-24

The End of an American Occupation

JULY 12 is the date of the inauguration of the first constitutional President the Dominican Republic has enjoyed for almost eight years. That date also marks the end of the period of military occupation of the country by United States Marines.

The Outlook
July 16, 1924

The United States, despite certain harmful reports to the contrary, never intended to keep the American flag in that little Republic any more than it intended to keep the flag in Cuba when the military occupation began there after the Spanish-American War. Recently this Government also announced its purpose to withdraw from Nicaragua the legation guard of one hundred Marines which has been stationed there for some years past. This withdrawal will take place, it was stated, after the elections and the installation of the new constitutional Government on January 1 next. Similarly, the Marines will be withdrawn from Haiti when conditions warrant.

Under American guidance and with the friendly co-operation of officials from the United States, the people of the Dominican Republic have now set up a constitutional Government and have reached a stage of stability and economic development which, it is believed, fully guarantees the removal of military control. The officials of this Government are satisfied that the Dominican Republic is well started on the right road and that she will continue to maintain the political and financial responsibility with which she has been intrusted. Conditions have been peaceful there for several years past; the brigandage of the old days seems to have been entirely wiped out, and the people are happy and enjoying a considerable degree of prosperity.

The new President of the Republic General Horacio Vasquez, who recently started back to Santo Domingo after a brief visit to the United States, spoke while here of the programme which he hopes to carry out after he assumes the office of Chief Executive. This programme includes the maintenance of order; the making of justice easy, so that all may have their rights protected and preserved; the encouragement of agriculture, particularly of winter fruits which will find a ready market in the United States; the continued improvement of the roads system of the country; and the development of irrigation.

The Dominican Republic has been assured of the continued aid of the United States in any way which will be helpful to the maintenance of its peace and prosperity.

The evacuation of the American military forces from the Republic will be most helpful, it is believed, to the prestige of the United States throughout Latin America. In some of the countries of South and Central America there has been much suspicion as to the motives of the United States and a belief has prevailed in certain quarters there, fanned by the false reports of some agitators, that the aims of this Government towards some of the smaller republics of America in the Caribbean region were of a militaristic character, and that the United States would not withdraw the military forces which she had established there.

Announcement of the plan of evacuation in the Dominican Republic, it is stated on reliable authority, has been of a most helpful character in dispelling some of the illusions which have prevailed in some parts of Latin America as to the ultimate aims and purposes of the United States, which were believed to be of a selfish nature.

EXCLUSION OF WEST INDIANS AIDS NAT. NEGROES

By Charles T. Magill

(By The Associated Negro Press)

NEW YORK CITY, July—What will be the political and economic effect on this part of the country thru the exclusion of the West Indian? Will other prominent republicans follow the lead of Ed Henry of Philadelphia bolting the ticket? Is there really a "national director" of the Negro voter in the republican party? These are questions that are creating no small interest in the East.

The Freeman

Under the Johnosn immigration law, the West Indians coming from the British possessions are practically excluded since they may be admitted to this country now only on the basis of their numbers here in 1890. Since the number at that time was almost negligible it seems that remendous invasion of New York by the West Indian Negro was automatically stopped July 1st through the operation of the bill.

Aug. 2 1924

Economically, the West Indian has been an asset too the race population in the East through his business acumen. He has been able to buy houses, and is in the majority among Harlem business men. Lately he has invaded Brooklyn and acquired there a number of homes. But politically, the West Indian has been a dismal failure. He has not assimilated as he might with the native born colored man. He has adopted more or less the sharp practices of the Jew. He refuses to become naturalized. As a consequence the West Indian has been more of a liability than an asset, generally speaking. For that reason, the stoppage of their influx is apt to be more to the advantage of the native than to the disadvantage of the race in general.

Conservative estimates fix the Harlem population of Colored people at 200,000; 75,00 of whom as surely foreigners. Of that number, it can be truthfully said that not more thon one percent have qualified as voters and do actually cast a ballot. Across the bridge in Brooklyn there has been a surprising increase in the foreign population within the last year and there of the estimated 60,000 colored residents, a conservative estimate may be made of 20,000 West Indians and foreigners of other nationalities. Of that number oof foreigners, a far worse percentage of voters have qualified in Brooklyn than have naturalized themselves in Harlem. Again, the sharp practice maintained by many of the West Indians who have acquired homes and immediately boosted rents to the highes has brought considerable condemnation for the Island brother.

Ed Henry Bolts

News that Edward Henry, president of the well known Citizen's Republican Club of Philadelphia would bolt the Republican ticket and support John W. Davis, democratic nominee for president was received with much interest by the prominent Republican party of New York. Henry's bolt, the first from a prominent man, came at a time when the local Republican leaders of both New York and Brooklyn. In New York, last week, a number of prominent Republicans headed by former Aldermen, Dr. Chas. H. Roberts and George W. Harris, and district leader, Charles Mitchell and Mrs. Christians Naura visited the office of Republican leader Sam Koenig and before him and a number of white New York district leader placed their request that a colored man be disignated as the regular Republican candidate for Congree from the twenty-first Congressional District, (the heavy colored Harlem District). Their request was received coldly and while not definitely turned down, there was no indication given the visitors that the request would be granted.

Over in Brooklyn, the race Republican organization has just experienced a set-back in that a candidate of their organization, who had been tentatively promised an appointment as deputy sheriff was turned down and the places all apportioned to the whites. Add to these turns of the political wheel the fact that the local democratic organization has been systematically wooing the brother brother with all sorts of patronage and cordiality, and one can readily see that the fortunes of the Republican party is so far as the colored man is concerned are not nearly so bright as they should be. New York's forty-five electoral votes are going to be a vital factor in the selection of the next president and the votes of the race is going to be invaluable to the party that gets it. If it is to be saved to the Grand Old Party, some one should whisper things to the local leader.

"National Negro Director"

Last, the East showed some interest in a published squib in a New York daily last week in which Roscoe Simmoons of Chicago is referred to as National director of the Republican campaign among Negroes". Keen fights are certainly to be experienced in the states of New Jersey, New York and Massachusetts. That the Republican party will be victorious in Pennsylvania and Connecticut is not a all certain. But any attempt at "national" domination is apt to bring the threatend eruption that was talked ofo at the recent Atlantic City Conference of prominent Eastern Republicans.

EMPLOYMENT PROBLEM IN ISLAND OF ST. KITTS

Economic and Civil Restrictions Make It Impossible to Get Work Abroad or at Home

(From the Basseterre Messenger)

With the termination of the 1924 crop at the Basseterre sugar factory and the gradual return of many of our laboring people from Santo Domingo, we are faced with the problem of employment. There is only one source which will absorb a goodly portion of the present labor supply, and that source is the railway extension work which, we understand, is to be undertaken by the factory. If, however, the extension work was permanently recurrent, the question of unemployment would not be as acute; and, hence, it becomes an obligation by necessity laid on every responsible individual to consider what is to be done to provide work for the many who will be forced to remain in

Negro News

partial idleness until February, 1925, about which time the next reaping season will commence. It is true that the growing plants will require care, but this work needs only the minimum of labor and at a minimum wage.

The governmental restrictions to be placed on persons of the laboring class emigrating brings us immediately to the declaration that the responsibility of making it possible for these every people to be profitably employed at home should be borne by the government. It goes without saying that the presidency is not overpopulated, and if, in the face of this fact, emigration is still a necessity, we cannot avoid the conclusion that there is neglect, and accumulated neglect, somewhere. The acuteness of the position is accelerated by the action of the United States Immigration Authority in applying their Immigration Law to the West Indies, thereby making it increasingly difficult and expensive for those who will fill the "immigration quota" to travel thither. We take it that it is now necessary for every intended immigrant from these parts to the United States to visit in person the office of the United States consul at Bridgetown, Barbados, for the purpose of having his passport vised by that official. It hardly needs a statement from us to enable our readers to understand what this will mean to an intended immigrant from Tortola, Anguilla or even St. Kitts. It amounts to this: that fewer and fewer of our people will be able to travel abroad, and in consequence will be forced to remain at home. That agriculture is one of the most independent industries no one will, we are sure, attempt to dispute. That these islands, in particular, lend themselves largely to agricultural pursuits is likewise well established. In one of our previous impressions of this paper we recommended a land allotment scheme as one in which the local authorities would be using their good offices to help the people and, at the same time, placing the islands on a permanent basis for future prosperity.

Ere we can ever hope that conditions generally will change for the better an opportunity should be provided whereby the laboring people may emancipate themselves from the present system of industrial serfdom. Not only will the system be broken up, but it will in time be abolished, to the general good of all sections, creeds and classes.

In this rapidly advancing age, this presidency can hardly expect to keep pace with the rest of the world if the responsible element of its inhabitants refuse or neglect to countenance the very ideas which have made other countries and peoples prosperous and contented. The time has reached our very threshold when we should give careful thinking to suggestions having for their object the gradual emancipation of our working class without at the same time jeopardizing the general welfare of the communities.

NEW DOMINICAN LOAN TO BE FLOATED HERE

Bonds to the amount of $10,000,000 or $10,000,0000 are to be offered here soon by the Dominican Republic, it was learned in Wall Street today. Negotiations are pending between that Government and American bankers who have handled previous loans. It is probable that the interest rate on the new bonds may be 5 or 5½ per cent.

The new loan would be for the purpose of retiring such portions by old 5 and 5½ per cent bonds as may be outstanding and to reimburse the Dominican treasury for sums spent in redeeming present loans nearly twenty-five years before maturity.

When the bond issues of 1908 and 1918 were sold it was specified that all customs revenues above a specified amount should be applied each year to the purchase or call of bonds for redemption. Customs exceeded the minimum figures to such a large extent that virtually all the bonds sold in 1918 and due in 1938 have now been redeemed, while of the authorized issue of $20,000,000 5s of 1908, due in 1958, less than $5,000,000 remain outstanding.

This unexpected redemption of the national debt years before maturity, while testimony of the prosperity and wealth of Santa Domingo, has proved a heavy burden in the sense that moneys spent in anticipating the payments of future years have been diverted from productive employment in improvements, etc., which have been needed by the Dominicans.

FIGHT TO KEEP NEGRO CONTROL IN CUBAN ISLE

Seven Killed, Train Derailed, Guard Doubled and Menocal Menaced

Former President Menocal of Cuba recently made an Elk by J. Finley Wilson at Havana, is having the time of his life seeking reelection after four years absence from office. The present incumbent at Havana in Zayas, belonging to the colored men's party which controls the island. Menocal's opponent is Machado, who has some slight leaning toward white domination.

Following a pitched battle between factions of parties contending for political supremacy, guards at Zayas' palice in Havana have been doubled. The battle took place in the province of Camaquey, several hundred miles from the capital, and seven were killed and sixty or more wounded.

Service Suspended.

Telegraph and telephone service between Camaguey and Havana were for a time suspended until Federal troops restored order in the city and throughout the province. The battle began during a parade in honor of former President Menocal, who came to Camaguey with 200 followers on political tour. Menocal runs as a conservative candidate against the liberal Machado.

Menocal is the center of high political feeling. While en route to Camaguey his train was fired on about 50 miles before the city was reached, and a short time later several coaches derailed. Fortunately none were hurt in the derailment, but two railroad employees were wounded by gun fire.

MID-WINTER CRUISE TO WEST INDIES IS TO CARRY BOTH RACES

(Special Correspondence)

Cleveland, O.—Since the first announcement of the cruise to the West Indies which lasts from January 18 to February 12, inquiries and reservations have been pouring into the office of the Aladdin Cruise Corporation at a rate which promises to fill the ship months before the date of departure. A group of Chicago business men, headed by Wm. Randolph Cowan and Robert S. Abbott, has asked for the assignment of 100 accommodations.

Local people who are planning to take the cruise are: Councilman Thomas Fleming and wife, Dr. and Mrs. E. A. Bailey, Mr. and Mrs. Howard Slaughter and others. People from New York, Philadelphia, Baltimore, Pittsburgh, Norfolk, Atlanta and other cities have given assurance of participation.

The course will be conducted by Dr. John Louis Hill, author of "When Black Meets White" and a prominent lecturer. In explaining the cruise Dr. Hill said:

"We expect the cruise to accomplish three things. The open invitation to all respectable men and women, regardless of race, is an open defiance to the propaganda of discrimination. Second, the contracts formed on this voyage between well disposed people of both races will open the eyes of both. Third, for a large part of the passengers it will be a new opportunity for the enjoyment of travel, observation and study among varying peoples in a country rich with historic incident."

Among the first to indorse the cruise was Dr. Robert R. Moton, who says he will go unless deterred by conflicting appointments.

The steamship Mount Clay of the United American line has been chartered and eleven points of interest in the West Indies will be touched, the first stop being Havana, Cuba. Land trips through the Canal Zone and to Caracas, Venezuela are given as a part of the passage. Optional land pleasures are also offered at Havana, Kingston, Trinidad, Martinique, Barbados, Virgin Islands and Bermuda. All passengers will have the same deck privileges, eat the same food, enjoy the same games and attend the same nightly program of lectures and entertainments. Information regarding the cruise will be given by the Aladdin Cruise Corporation, Cleveland.

UNREST GROWS IN BRIT. WEST INDIES

KINGSTON, Jamaica.—Muttered threats throughout the British West Indies, not different in tone nor verbiage to those that preceded the American Revolution, are becoming louder and more desperate every day. The laboring masses in the throes of poverty, saddled with oppressive taxes of all kinds and now practically barred from either leaving the islands or coming into the United States are growing more desparate in their plight.

From Jamaica the largest, to Barbuda, the smallest, the laboring masses are appealing to the British government to take parasitic officials off their backs. For example, Barbuda, containing a population of less than 1,000 is forced to pay a "manager" 250 Pounds a year, ($1,250), and a deputy "manager" 100 Pounds a year ($500), besides furnishing them with cottages in which to live.

A copy of the petition sent by the poor, downtrodden laborers of Barbuda to the British government, has been sent to C. Jackman, secretary of the Negro Foreign Born Citizens' Alliance in New York, which tells of the barrenness of the small, rocky island and of the miserable industrial conditions.

Barbudian Led by Harris' Protest

In the course of the islanders' petition to the commission, they protest their ability to support the manager, assistant manager, magistrate, planter, overseer and several rounders out of their meagre earnings. The prpotest is signed by George Harris, as chairman; George Mapp, Joseph Welber, Theophilus Frank, George Joseph and a score of others who, unable to write, make their marks.

The Jamaicans also protest bitterly against the overstaffing of government departments, consequent taxation, in competent officials and especially the capitol tax. They also complain against the hard times placed upon their full citizensship and the failure to provide proper and adequate educations.

Children Not Taught Their History

It is confidently stated that the children of the islands are not taught the history of the West Indies, and of their forebears, it is said, and are barred from distribution. Antigua is protesting against the crown colony system of government and all of the islanders plead for a real representative form of government.

The Antigua Magnet complains as follows: "Since the people pay the salaries of officials they should have have a voice in selecting their servants. And in the majority of cases the West Indies arrives with preconcieved notions about keeping certain people in their places and with the determination to pay as little attention as possible to the susceptibilities of those who are to pay him his salary. The various West Indian colonies have not learnt the secret of moving collectively. The masses are devoid of representation.

Race Problem - 1924. I

West Indies.

Virgin Islands.

VIRGIN ISLANDS COMMISSIONS' REPORT READY

A Close Observation of Published Bulletin Reveals the Careful Survey Which Was Made By the Commission.

NUMEROUS ECONOMIC PROBLEMS COVERED

(Special to the Journal and Guide.)

Washington, D. C., Aug 15—(P. N. S.)—The official report to Secretary of Labor James J. Davis, U. S. Department of Labor, made by Commissioners George H. Woodson, of Iowa; Cornelius B. Richardson, of Indiana; Charles E. Mitchell, of West Virginia; Jefferson S. Coage, of Delawere; and W. H. C. Brown, of Virginia, made its appearance in official and public circles last week in the form of a 35-page bulletin supported by statistical tables and illustrations. A close observation of the bulletin reveals the careful survey which was made by the Commissioners, who studied a varied group of subjects, comprising Quarantine, Banking and Currency, Coastwise Laws, Manufacturers, Transportation and mails, Land titles and Surveys, Roads, Watersupply, Fishing, Sanitation and Disease, Public Schools, Morals, Churches, Taxation, Government, and labor and living conditions.

Norfolk Journal and Guide 8-16-24

The report closes with concrete recommendations made by the commissioners and a resolution of the Colonial Council, comprised of Virgin Islands officials, who presented the same to the Federal Government at Washington, D. C., thru Chairman Woodson and his associates.

It will be recalled that this is the first all-colored commission which has ever served the Government. Its membership was selected last January, approved by President Coolidge, and appointed by Secretary Davis. It is understood that the office of Commissioner of Conciliation Eearl F. Phillips is handling the distribution of the reports.

FREE SPEECH IS MENACED IN THE VIRGIN ISLANDS

COOLIDGE'S POSITION

Negro Press

A revival of the rule of George the Third, of Great Britain, has made itself manifest in the Virgin Islands of the United States, when the Captain-Governor, Philip Williams, U. S. N., over the protest of the inhabitants, the press, American Civil Liberties Union, and Associated Virgin Islands Societies, appointed George Washington Williams, former United States Government Attorney, Police Judge, Coroner and Chairman of the Electoral Board of St. Thomas and St. John, as Judge of the District Courft for the Virgin Islands.

9-13-24

During the fall of 1923, Washington Williams acted as "official propagandist" of the Naval Administration here and attempted to block the passage of a bill, S2786, in the Senate, introduced by Senator McLean, of Connecticut, said bill granting citizenship to natives and erecting a civil form of government. Williams hailed from Maryland and is considered a bitter Negro-hater by the inhabitants who constitute about 98 per cent. of the population of mixed African descent, boasting a civilization much older than that of the United States.

ROTHSCHILD FRANCIS.

St. Thomas, Virgin Islands, August 19, 1924.

Editor Francis Fights for Free Speech

(From St. Thomas Emancipator)

What threatened to be the greatest intrusion perpetrated upon the Civil Rights of a peaceful people was prevented on Thursday evening through the tact of Editor Francis and the loyalty to uphold the Constitution of the United States and Colonial Laws displaced by Acting Government Secretary A. B. Clarke.

Francis was slated to deliver an address entitled. "Does Calvin Coolidge Know What is Happening in these Vrigin Islands?" He was about to begin his lecture when Inspector of Police, Mark Cruse, notified the editor that he could not speak. Francis argued that FREE SPEECH was guaranteed under the Constitution and Colonial Law. It was only after the editor got in communication with Secretary Clarke was he able to deliver his address to nearly 2,000 citizens who were told to disperse by the police. The people are indignant.

Francis reviewed the entire economic and political situtaion in the island. He said: "It is deplorable and a disgrace to American sovereignty here." He paid a glowing tribute to President Coolidge and bitterly critized the navy administration for many neglects. He said: "It is neither the desire of the President nor the American people to see us in want and political peonage." Referring to vicious attacks upon his civil liberty Francis proclaimed: "This attempt to gag FREE SPEECH will be promptly brought to the attention of the President and the American people through their press. It is a frame-up, and those guilty of the offense should be punished." The director of police said the inspector acted upon his own initiative.

Mr. J. B. Hestres, former Federal employe, delivered afterward a stirring appeal on the New Immigration Act as applied to the Virgin Islands. He advised that the people demand American citizenship. The address was well received. Mr. Arthur A. Rodwell, prominent tailor, presided. Perfect order prevailed througout the meeting.

In a letter to Captain Philip Williams, Governor of the Virgin Islands, dated at the Whtite House, Washington, March 10, 1924, President Coolidge expressed himself with regard to the administration of affairs in the islands as follows:

My Dear Captain Williams:

I have read with much interest the inclosed resolution adopted by the two Colonial Councils of the Virgin Islands, on February 7, 1924.

This resolution, I understand, is the result of a series of public hearings held by the two municipal committees of the two councils for the purpose of evolving concrete recommendations designed to increase the prosperity and contentment of the people of the Virgin Islands.

I am much impressed with the fact that the people of the Virgin Islands have themselves undertaken to analyze their economic condition and lay out a program designed to improve it. The recommendations made appear to me to be, on the whole, fair and reasonable and tending toward the accomplishment of this purpose. Certain of them I note, lie within the power of the government of the Virgin Islands to accomplish, and certain others apparently require specific legislation by the Federal Congress.

It is my earnest desire to assist in any manner possible toward the greater prosperity and contentment of the people of the Virgin Islands, and I, therefore, direct that you, as Governor of the Virgin Islands, undertake to bring this about by all practicable means, and to call upon me for any aid necessary.

I am particularly impressed with the need for a permanent water supply system for each of the towns of St. Thomas, Christiansted and Fredericksted, and I am informed that the Secretary of the Navy had sent an experienced officer of the Civil Engineer Corps of the Navy to the Virgin Islands for the purpose of investigating plans which have already been evolved for the accomplishment of this purpose. I desire that you undertake to push this item particularly and I authorize you to expend for this purpose any unobligated funds of the current annual appropriation for the Virgin Islands, and should such funds not be sufficient to fully accomplish this please include in your estimates for the 1926 appropriation such further sum as may be necessary. Sincerely yours,

(Signed) CALVIN COOLIDGE.

Captain Philip Williams, Governor of the Virgin Islands, St. Thomas, Virgin Islands. (Through the Secretary of the Navy.)

VIRGIN ISLANDS BAND CONQUERS WASHINGTON

The Virgin Island Navy Band, under the direction of Bandmaster Alvin Adams, has been spending this week in the city where it has been heard in several public congerts. Howard University the Naval Building, the Lincoln Theater, Radio Station WRC, as well as several other places, formed the scene of enthusiastically attended programs given by the band.

Washington Post 7-26-24

Among the unique musical organizations of the United States is the U. S. Navy Band of the Virgin Islands, stationed at St. Thomas, the principal city. This band is unique in two ways. First, it is the first and only aggregation of musicians in the U. S. Navy comprised of colored men or men of African descent, under the leadership of one of their own race, who also has the distinction of being the first and only colored banimaster in the U. S. Navy and second, because these men are all natives of the Virgin Islands, the latest possession of the United States. The members of the band, formerly called the Adams Juvenile Band, were all trained under its present director. The playing of this organization was so marked and promising that soon after the islands' transfer from the Danish to the American administration, the government thought it best to secure its services by enlisting it as a unit in the U. S. Navy. The sponsor and friend of this Naval Band is Captain William Russell White U. S. N., retired, and the care and interest he took in this organization, the bandmaster claims, were largely instrumental in bringing it to its present standard of proficiency. According to the Navy Regulations these men are not citizens of the United States by naturalization after having completed the first four years in the service of Uncle Sam.

The class of music it renders is of a high standard, including such overtures and selections as "Oberon," "William Tell," "Semiramide," "Mignon" and "Tannhauser." A few letters and clippings from the many received are reproduced and will give an idea of the standard of the band which is a distinct native product both in leadership and personnel. It has had no direct foreign influence in its musical training.

The bandmaster, Alton A. Adams, is well known among the musical lights of the United States, he having in his possession high recommendatory letters from such men as Sousa, Seltzer, Herbert L. Clarke, Edwin Franko Goldman, Santelmann of the Marine Band, M. L. Lake, Charles B. Nicholls, W. M. Eby, H. A. Vander Cook, Gustave Langenus and Dr. Hpgh A. Clarke, Professor of Music at the University of Pennsylvania. His compositions are widely played by the leading bands and orchestras of the world, and his writings in the leading musical magazines are popular among bandmen generally.

Washington Post

Virgin Islanders Here to Urge Passage of Bill

Two members of a special commission from the Virgin Islands, arrived in Washington this week to lobby in the interest of a bill now pending in Congress for the establishing of a civil form of Government in the Islands. These two men are Mr. O. C. Granady, Attorney at Law, a graduate of Howard University of St. Thomas, V. I., and Mr. Ralph Bough, a Public Accountant of St. Croix, V. I.

Washington

Mr. R. Bough, member, C.R.C. outlined the recommendations that the committee proposed to lay before Congress relative to Senate Bill No. 2786. They are as follows:

Pricine

1. To make St. Croix, the capital of of the Virgin Islands with the seat of Government at Christiansted.

2. That citizens residing outside of the United States should also become American citizens.

3. That there should be two legislatures for the Virgin Islands, instead of one, the one for Christiansted to be comprised of thirteen members, instead of one legislature as stipulated in the bill.

3-31-24

4. That there should be an annual, instead of a bi-annual budget.

5. That judges should be appointed by the Preisdent instead of by the Governor as obtains presently.

6. That our court of appeal should be one located in Porto Rico instead at Philadelphia as it is at present.

The men, in addition to asking for the passage of Senate Bill 2786 will ask the committee on territories to include other amendments.

Since the return of the special Commission, appointed by President Coolidge from the Virgin Islands, nothing has been done to carry out the recommendations of the Commission, in whole, acceptable to the Islands.

The men report that the natives are anxiously awaiting some action by the administratoin, that will give them some definite status as to their citizenship.

VIRGIN ISLANDS' STUDENTS AT HAMPTON INSTITUTE

Being Educated at Expense of Islanders in This Country—Marine Government Seeks to Do Likewise

By CASPER HOLSTEIN
President Virgin Islands Congressional Council

Negro World

If imitation is the sincerest form of flattery, then the Naval Government of the Virgin Islands has recently paid to the Virgin Islanders on this side the highest compliment in its power. A little more than a year ago the Virgin Islands Congressional Council of New York created as a child of its brain the educational committee, comprised of members from the various Virgin Islands Societies of New York. The joint educational committee raised funds to be used in bringing from time to time deserving students from the islands for more efficient and liberal education in the States.

The committee picked out Hampton Institute at Hampton, Va., as the first school for the new experiment, and several of their young men are at this moment studying there. Among these young men is a student sent for by the educational committee whose expenses, board and tuition are being paid for by the educational committee of the Virgin Islands societies.

8-16-24

The idea back of the committee's action was the very profound one that wherever a colored group is under control by a white group the education given it by the white group will always be enough for the needs of the white group, but never enough for the needs and interests of the colored group, which will always require, under such circumstances, a supplementary education independent of the other. The educational committee has spared no pains to enlist the co-operation of Virgin Islanders in its praiseworthy undertaking. It has given dances and other entertainments and held mass meetings to raise funds for the work which it saw long ago to be necessary. And at this point the Naval Government of the Virgin Islands butts in. It had no thought of any educational needs of Virgin Islanders that might be served at Hampton until the Virgin Islanders in New York, whom it affects to despise, showed it the way.

The Naval Government recently approached the authorities at Hampton Institute to seek placement for a number of Virgin Island youths each year under Naval government auspices. Whereas, the colored educational committee pays spot cash for its students, the white naval government wants to put in its students as charity students, the institute to stand the expenses which would make the students wards of Hampton. So far, Virgin Islanders have shown no eagerness for charity of that sort, and many are wondering as to the hidden reasons for this under-handed move on the part of the Virgin Island's authorities. The grounds for suspicion are obvious enough to anyone who is acquainted with the past history of the "cracker" in the Caribbean. Our eyes on this side are wide open. We suspect that the folks on the islands have not yet been advised by their insular authorities of this move "in their behalf."

There still remains one workable method by which the Naval Government may co-operate in the extension work which the educational committee is carrying on at Hampton. And that is by having the municipal or national authorities appropriate funds out of which a number of students from the islands might be maintained each year.

Recently an unfortunate circumstance occurred in the death of one of our most able boys, one of Hampton's most brilliant students, who died. The educational committee saw to it that the remains of this youth were buried honorably. Under the pending circumstances, Virgin Islanders are asking of the government in the islands, should one of their charity wards meet an unexpected death, as one of our wards did, what, then? Has the government made any provisions for the burial of the students? Will the Naval Government come out in the clear and make known its object to Virgin Islands? In other words, if the Naval Government wants to follow in our footsteps let it pay its way, as we are paying ours. Hampton is not for charity students.

VIRGIN ISLANDERS WHO HAVE NO CITIZENSHIP

Placed in Position of Men Without a Country by Ruling of State Department and Are Up in the Air at Home and Abroad

BY CASPER HOLSTEIN
President of Virgin Islands Congressional Council

Negro World

Now that election time is near it will surprise most New Yorkers to learn that, besides ex-convicts, there are Americans in New York City and in other parts of the United States who are incapable of voting. Yet such is the case. "But perhaps," the reader may say, "they are foreigners who have not yet completed the process of naturalization." Then he will be further surprised to hear that these people can neither begin nor complete the process of naturalization, for they owe allegiance to no king or country from whom they might foswear it. I shall perplex him no further, but will proceed to tell the story of a singular contradiction of democractic principles perpetrated in these latter years by our national office, State Department.

10-18-24

New York

When the Virgin Islands were acquired by us from Denmark in 1917 there were upwards of 10,000 Virgin Islanders resident in the City and County of New York and a few hundred scattered over the rest of the United States. The terms of the treaty by which their islands had been acquired provided that those residents of the Virgin Islands who did not wish to become American citizens should file an official declaration to that effect. Where no such declaration was filed the people would be held to have acquired status as Americans. The Virgin Islanders took it for granted that this arrangement applied to them and that their acquiesence made them Americans. None of them filed any declaration of intention of remaining subjects of the King of Denmark.

They felt all the more certain of their status as American citizens since their young men in the United States were taken, under the Selective Draft Act, which obviously applied only to American citizens. But when some of them, after the war, applied for passports to enable them to travel in other lands they were officially informed by the then Third Assistant Secretary of State, Mr. Alvin A. Adee, that they were not American citizens. Thus, their present status is like that of Tomlinson's soul which was refused admittance into Heaven because he had done no good, and was excluded from the other place because he had done no evil. But Tomlinson had the advantage of them in one respect; he was returned to his home in Berkley Square to begin all over again with a chance to fit himself for either Heaven or Hell, as he might choose, while the Virgin Islanders are unable to go back to their original and unequivocal status. At the present time, should Virgin Islanders in the United States visit their islands they find it very difficult to return. Their case is absolutely unique in the annals of American history. They are neither American citizens nor Danish subjects, and they cannot become American citizens nor Danish subjects.

What will America do for these people without a country? It should seem an act of simple common sense for the State Department to declare that they are American citizens and thus cut the Indian Knot of its own creation. These people desire to become American citizens. In the meanwhile these citizens of Shadowland sway under the weight of naval rule; the hood-wink is pulled tight across the eyes of justice; a deaf ear is turned to their appeal, as the late act of Governor Philip Williams (a naval captain) will testify. Official America should wake up to the conditions that obtain in one of Uncle Sam's insular possessions.

Not so very long ago there was a pending appointment to the Supreme Court judgeship in the Virgin Islands, an appointment by the governor, mind you! An act directly against American judicial procedure. The one named for the position was one who had made an unsavory reputation there—George Washington Williams, a Southern Democrat under a Republican administration.

Virgin Islanders at home and in New York filed a protest with Governor Philip Williams stating that Washington Williams, if appointed would use his personal animus against the unfortunate natives who may come before him. This appeal was backed up by another from the American Civil Liberties Union, an organization which represents thousands of American citizens, but Governor Williams, having the power of the late Czar Nicholas vested in him, paid no attention to the appeal of thousands of Virgin Islanders nor of the American Civil Liberties Union, and Washington Williams was appointed. All this, coupled with judicial oppression, plus Washington Williams, is the great burden Virgin Islanders must bear.

But Virgin Islanders have great faith and believe that the promises made by President Calvin Coolidge will be fulfilled. We have had promises of reform for the Virgin Islands from the Democratic, Republican and Progressive parties, but I am sure that Virgin Islanders and their legion of sympathizers will cast their lot with Calvin Coolidge. In the meanwhile

Republican America should see to it that a Southern Democrat not be allowed to usurp the high office of Su-

Race Problem—1924. II

West Indies.

Virgin Islands.

VIRGIN ISLAND BAND TO TOUR U. S.

Tuskegee Institute, Ala., May 3—The St. Thomas Nevy Band of the Virgin Island, U. S. A., composed of natives of the Virgin Island, the first and only Negro Band in the U.S. Navy, of which Alton A. Adams is Bandmaster, plans a concert at the Institute on its prospective American tour this summer under the direction of the Bureau of Navigation of the United States.

Very soon after the transfer of the Island from the Danish to the American administration the Goverment made this already celebrated Band unit in the U. S. Navy with no changes in its personel or leadership under the able bandmaster, Adams, a native of St. Thomas, the principal city of the Virgin Islands. The high calibre of the band's playing is attested by the wide musical reputation the organization enjoys on the Island, among members of the administration and among such musical lights as Sousa, Seltzer, Herbert L. Clark, Santelmann of the Marine Band, Gustave Langenus, Dr. Dr. Hugh A. Clarke, Professor of Music at the University of Pennsylvania, etc The compositions of Mr. Adams are widely played by leading bands and orchestras of the world and his writings in musical magazines are popular among bandmen generally. 5-3-24

The special attraction of the Virgin Islands is this, the St. Thomas Navy Band, and its tour of the States is being much anticipated. According to Navy Regulations these men are now citizens of the United States by naturalization after having completed the first four years in the service of the United States.

VIRGIN ISLES COMMISSION ARRIVES

Delegation of Three to Ask Congress for Civil Government in Islands

New York, May 24.—The Virgin Islands delegation elected at the recent mass demonstrations in St. Thomas to appeal directly to Congress to pass the bill granting the Islands a permanent form of civil govevrnment, arrived in New York on the S. S. Porto Rico this week and will proceed to Washington within the next few days.

The delegation consists of Octavus Cato Granady, for the Island of St. Thomas; Ralph J. Bough, for St. Croix, and Frederick Gurty, for St John.

The bill whose passage they will urge grants citizenship to Virgin Islanders, both in the islands and in the United States, and provides for a civil government similiar to the one in Porto Rico.

The overwwhelming majority of the natives are opposed to a "government by naval officers who rule the islands as they would a battleship," according to Mr. Granady, who is chairman of the delegation. "The local press and a number of mass meetings virtually repudiated the Colonial Council for its recent opposition to Senate Bill 2786 granting the islands a civil government. The people of the islands are not citizens of any country; and they are not represented in the legislature. The franchise is so limited that out of 22,000 inhabitants only 800 have the right to vote, which is granted on the basis of property and income."

Mr. Granady is a native of the Virgin Island who was educated in the United States. He is a graduate of Howard University and for some years practiced law in Chicago. In 1917 a few days before the Virgin Islands were taken over by the United States, he returned to St. Thomas, where he has since been active in the movement for a civil government. Mr. Granady organized in St. Thomas the first class in American history. 5-30-24

The eighteen members of the Colonial Council represent the property holders and the naval executives only; according to Mr. Granady. Of these eighteen, five are appointed by the governor and most of the others are either relatives or friends of R. L. Merwin, chairman of the Council, and head of R. L. Merwin and Co. Mr. Granady stated that the Merwin faction, representing the five government appointees and merchant element, act as a single combination and dominate the legislature.

"The Virgin Islands are the only American possession with the exception of Guam which has ever been subjected to military rule, though 98 per cent of the population can read or write English," Mr. Granad added.

DISLIKE MILITARY RULE

"U. S. Ought Not Rule Us With Sailors Like Battleship," They Say

Jefferson S. Crage of Delaware one of the U. S. Commissioners to study conditions in the islands will deliver a free public lecture at Bethel A. M. E. Church this Friday afternoon under the auspices of the Wilberforce Club, Rev. C. H. Stepteau will preside.

After finishing their work, the Commissioners have been authorized by the government to lecture on their findings throut the country.

STORY OF THE VIRGIN ISLANDS OF U. S. A.

By CARLOS HECHOS

(Continued from Last Week)

The Virgin Islanders, at the time of the sale, voted for it practically unanimously. The transfer was hailed as a blessing and the 31st of March, 1917, was looked upon as the beginning of a new era, one that was to be marked by the possession of real freedom, genuine prosperity and uninterrupted progress.

Up to the present these hopes are far from being realized, in many respects they have been crushed to the earth.

Viewed from certain angles, the treatment meted out to the friendly disposed people of the Virgin Islands savors more of the kind of treatment one expects to see accorded to foes who have been vanquished and forced into submission by armed strength, rather than the treatment that one would expect to find given to those who accepted the change of nationality with every manifest token of friendliness and good will.

2. Failure to Grant Civil Government.—The Organic Act passed by congress at the time of the sale and transfer of the islands, provided that all administrative powers should be vested in the president, with the stipulation that he might assign an officer of the army or navy to serve as governor. President Wilson, busy at that time of world conflict with matters of far more pressing importance, handed over the government of the islands to the officers of the navy. The administration has been in their hands ever since. The system of government as it is conducted by these naval officers has been well described as a "combination of archaic monarchism with modern militarism." 6-28-24

At the time the Virgin Islands were taken over by the United States they were under a civilian government. The only reasonable excuse for putting them temporarily under naval rule was that they were transferred at a time when the nation was preparing to enter the European war, when the president and congress were too busy to attend to the task of setting up a suitable administration for the islands conformable in every way to American ideals.

Since the conclusion of the great war five years ago this excuse no longer stands; but the islands are still administered under the hurriedly drawn Organic Act of March 3, 1917.

The natives of the islands now are asking for the abolition of the naval administration. It is their opinion that it is now high time that congress give its attention to the setting up of a civil administration. Experience has proven to them that naval government is only too liable to grave abuse, apart from the fact that administration of the government by military or naval officers in a peaceful and law-abiding community is entirely contrary to American ideals.

Failure to Take Action to Relieve Economic Distress

The products of the islands were inseparably interwoven in a real community of interest. St. John grew the "bay leaf," St. Croix manufactured the "rum," and at Bay Rum factories of St. Thomas, the St. John bay oil was used along with the St. Croix rum to make the world-famed "St. Thomas bay rum."

St. Thomas harbor enjoyed considerable commerce through the sale and trans-shipment of the bay rum and other liquor.

The enforcement of the prohibition law decreased the industrial opportunities of the Virgin Islands. It made practically useless the molasses of the St. Croix factories. (The famous Santa Cruz rum was made at the Santa Cruz sugar factories from their molasses.) Also it deprived St. Thomas of the great commerce it enjoyed as the result of the activities of their bay rum factories. It put an end to the use of St. Thomas harbor as a center for the trans-shipment of foreign liquor to other islands. Fewer ships called at the port, hence less business in coaling and olling. Coaling the ships furnished work for a large number of the laboring people. No coaling of ships meant unemployment and distress for many workers.

No constructive attempt has been made to find a practical way to relieve this economic distress that resulted from the enforcement of the prohibition law. As a result some of the business men of the islands are asking for a change of the laws to permit at least of a resumption of the liquor trade for foreign account.

This problem of economic distress as the result of the crippling of old industries in obedience to enforcement of national laws can be satisfactorily solved if it is firmly tackled.

Perhaps new industries can be started, if attempts to establish such new industries would be encouraged by the supply of adequate financial assistance in the form of loans, until the new industries can stand on their feet and become remunerative. If a small commission of industrial and agricultural experts was sent to investigate conditions they would be able to make satisfactory recommendations for adoption of measures that would lead to a speedy economic revival.

A good deal rests upon the political question. A really keenly interested civil government would, without doubt, do a great deal to re-establish economic stability, for such a government being of a less shifting and changing character would have more time to concentrate on such matters as affect the economic welfare.

A recent writer on conditions in the islands says:

"The remedy is to end the unrepresentative and autocratic rule which the navy has superimposed upon an obsolete and absurd foundation surviving from Danish days, replacing it with American citizenship, civilian government and democratic institutions based upon universal manhood and womanhood suffrage. Self-government should be extended by degrees with virtual autonomy as the ultimate goal."

preme Court Judge of the Virgin Islands, as is the case of Washington Williams, who is a notorious Southern Democrat, holding a high appointive office in a Republican administration. This appointment is politically indefensible.

The United States Constitution does not seem to apply to the smallest possessions of Uncle Sam, although the Eighteenth Amendment does. Their affairs are not administered by the State Department, but by the Navy Department, a procedure without precedent in American history. There is more of the mailed fist than of the velvet glove about it. The governor is a captain in the navy, who officially combines administrative, legislative and judicial functions, as he proudly declares a combination of public authority which our more democratic government has never granted either to George Washington, Abraham Lincoln or Theodore Roosevelt. All in all it would seem that the Hon. Increase D. O. Place was right when he told us that

"Besides, there's a wonderful powe.
in latitude
To shift a man's married relations
an' altitude."

And as Mr. Hosea Biglow insists:

"There's nothin' for folks fond o' liberal consumption
Free o' charge, like democracy tempered with gumption."

Virgin Island
10-18-24